

External Evaluation

“Partnering for Change: Engaging men to end violence against women”

Project supported by UNTF

Implemented by

SAHAYOG

M&E Partner-**Centre for Health and Social Justice**

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List of acronyms and abbreviations

ANM-----	Auxiliary Nurse Midwife
BDO-----	Block Development Officer
CHSJ -----	Centre for Health and Social Justice
DV-----	Domestic Violence
FGD-----	Focus Group Discussion
GOI-----	Government of India
GP-----	Gram Pradhan
FEM-----	Forum to Engage Men
FGD-JWB-----	Focus Group Discussion- Jeevika West Bengal
FGD-PK-----	Focus Group Discussion- Parichiti Kolkota
IDI-----	In-depth Interview
IDJ-WB-----	In-depth Interview Jeevika West Bengal
IDP-K-----	In-depth Interview Parichiti Kolkota
MIS-----	Management Information Services
MNREGA-----	Mahatma Gandhi Rural Employment Guarantee Scheme
MSAM-----	Mahila Swasthya Adhikar Manch
NCRB-----	National Crime Records Bureau
PRA-----	Participatory Rural Appraisal
PWDA-----	Prohibition against Women's Domestic Violence Act
ToC-----	Theory of Change
ToR-----	Terms of Reference
SC-----	Scheduled Caste
ST-----	Scheduled Tribe
UNTF-----	United Nations Trust Fund
UP-----	Uttar Pradesh
VAW-----	Violence Against Women
WB-----	West Bengal
WG-H-----	Women's Group Hamirpur
WG-C-----	Women's Group Chandauli

Executive summary

Context

Violence Against Women and Girls is one of the most pervasive forms of violence prevalent in India today. Women face widespread violence in India, both in the public and private sphere. Domestic violence against women is the top gender-related crime, while there has been a marginal increase in rapes, according to data released by the National Crime Records Bureau (NCRB). The report identifies Uttar Pradesh and West Bengal as two of the five most unsafe states for women. This intervention attempts to engage men to bring about transformative change in gender relations and gender biased social norms towards improving gender equality and preventing violence against women.

UTTAR PRADESH

Uttar Pradesh has a significant SC population, who largely live in rural areas, of which 87.7% live in villages face the onslaught of feudal practices and patriarchy, resulting in their dual disadvantage: social indignity and material poverty, emerging from intertwined social and economic inequalities. In this, women are the worst affected and subjected to all forms of violence from other castes as well as from their own men. Caste based violence is also frequently perpetrated.

WEST BENGAL

Accounting for nearly 7.4% of the country's female population, West Bengal has logged 10.1% of total cases of crimes against women in the country by registering 33,218 cases during the year 2015. The state recorded the highest number of cases of domestic violence according to NCRB. West Bengal was in the second position (9.6%) in overall cases of crime against women in the country largely because of the high percentage of cases of domestic violence, only after Uttar Pradesh (14.5%).

West Bengal is tripolarized among three political forces – Trinamool, the BJP which is challenging it for power, and the Left which was decimated by Trinamool. While this has led to rise in political violence, women are the main victims, with increased violence and controls curbing their mobility and freedoms. Domestic violence as already stated above, is on the increase in WB and married women continue to be battered in their homes.

The two states at the top of the list of endemic-VAW states were obvious candidates for any initiative to address violence against women.

UNTF initiated the project - "Partnering for Change: Engaging men to end violence against women, in partnership with Sahayog to address issues of VAW in the two states, with the understanding that engaging men and bringing about behavioral change among them is critical for any initiative to end violence against women. Centre for Health and Social Justice is the M&E partner for the project.

Project Description

Partners: SAHAYOG Society for Participatory Rural Development is the project implementing partner for the project “Partnering for Change: Engaging men to end violence against women”. The partners Gramya, Samarthan Foundation implemented the project in UP, whereas, Parichiti and Jeevika, carried out the implementation in West Bengal.

Sites: In UP, implementation was carried in 99 intervention sites in two districts of UP (**Chandauli** and **Hamirpur**, where untouchability against Dalits, and VAW are rampant) and two locations in West Bengal (an urban and peri-urban and rural location i.e **Kolkata** and **24 Parganas**).

Theory of Change: The project partner has attempted to address violence against women and discriminatory practices, by enlisting and involving men as supporters and allies to reduce the violence. The intervention deployed a “gender synchronous approach” whereby men and women’s groups collaboratively addressed gender-relevant issues to bring about changes in social norms and the lives of women. The project proposed a strategy where men were trained as role models to spearhead discussions on patriarchal privileges. These men served as motivators to other men, to take up a greater role in child care, shared household chores, took action against DV, early/child marriage and sex-selection. The men were expected to work jointly with women’s groups to identify incidences/case of violation and take collective action, to create zero violence tolerance zones, in communities, public places and institutions like Panchayats (local governing bodies). The project intervention aimed to enable women to claim their rights within the domestic sphere, as well as move gender relations towards equality.

Project duration: The project implementation period was from 1 March 2017 to 29 February 2020. The project has been completed and all activities were completed by 20th February 2020.

Purpose and objectives of evaluation

Overall Project Goal

By Feb 2020, women and girls in the intervention area will experience a reduction in the incidence of domestic violence and this will be accompanied by a reduction in gender discriminatory practices such as early marriage and school dropout among girls.

Main objectives of the project

- Engage men in a process of learning and reflection to understand gender, patriarchy and other social inequities, and how these impact relations between them and others in the community.
- Facilitate discussion and reflection among men’s peer groups on patriarchal privilege and influence other men in their community, thereby motivating them to adopt new gender sensitive behaviour
- Women’s groups, supported by men's groups encouraged to take action against gender-based discrimination occurring in the community.

Overall, the three objectives together were expected to transform gender-related social norms that perpetuate violence against women, at the household and community level.

Challenges the project faced

The project endeavoured to question and challenge, age old social norms to create equal gender relations within the family, community and society, and faced several barriers that had to be overcome. Each state had its own specificities that the project implementers had to face and overcome. In U.P in the feudal and patriarchal attitudes posed quite a challenge, non-cooperation in certain areas initially. In West Bengal, partners faced resistance from the ruling party, who viewed the partners as allies of the opposition party. But gradually, these hurdles were overcome.

Purpose and objectives of evaluation

Purpose and scope

The evaluation is expected to assess the extent to which the goals of the project were met, the strategies that worked and those that didn't, the lessons that can be learnt from the intervention so far, and to assess potential for sustainability and up-scaling. It is expected that the evaluation will provide direction for future work in these field areas; it will help the organization modify its strategy suitably for implementation in other field areas, as well as to take the work forward in these field areas.

Objectives

- To evaluate the entire project
- To identify key lessons and promising or emerging good practices
- To evaluate the achievement of the goal

Scope

Timeframe: this evaluation has covered the entire UNTF project duration (1st March 2017 to 29th February 2020)

Geographical Coverage: 99 sites in four districts – Hamirpur, Chandauli in UP and Kolkata, South 24 Parganas in West Bengal

Target groups covered: Primary beneficiaries were women and girls. Direct intervention was carried out through 99 animators, the core focus of the project. Through them the project was meant to reach primary beneficiaries comprising of 1500-2000 families including women. Secondary beneficiaries were approximately 3000 men and boys living in the project areas. The broader stakeholders covered were-frontline workers, government functionaries, local elected members, police, media etc.

Evaluation Team

The Evaluation Team consisted of a Senior Evaluator, Aasha Ramesh, a gender and development professional with over 35 years of experience. She was assisted by the evaluation task manager from CHSJ and the program manager for this project from SAHAYOG.

Intended audience

The evaluation results are intended for use by:

- Men and women in the field areas to advocate with local decision makers, to strategize for advancing work that their collectives can do to advance gender equality, and to address some of the emerging concerns that the evaluation will bring out.
- Partner organization to review strategy, take stock of gains and make plans for sustaining the work on ending violence in the future.
- Help SAHAYOG, and the other partners to advocate with law enforcement and the women and child department at the district and state levels for effective implementation and change in policies and programs relating to prevention and response to gender-based violence and discrimination.

Evaluation methodology

Overall evaluation design

The proposed evaluation design adopted a rights-based qualitative participatory approach. The respondents were only *post-tested without comparison group*.

Rationale for choice of methodology

In order to provide a clear idea of the impact of the intervention, the methodology included focus group discussions (FGDs), individual interviews and gender transformative participatory methods (such as, Mobility Mapping, Star Ranking, Ripple Effect Mapping etc) to capture the “Before-After” comparisons on gender-based violence, gender discrimination and gender related social norms in the community and institutions.

Data collection & sources used

Secondary data: Reports, data and field insights documented in various forms. It also had an extensive MIS, Baseline-Endline surveys and a database of stories of change emerging from field areas.

Primary data: The evaluator made field visits to only 2 field areas in W.B. namely Kolkata and 24 Parganas, as travel to the other two sites in U.P, was not possible due to the Covid-19 crisis. Methods included focus group discussions (FGDs), individual interviews and gender transformative participatory methods as mentioned above.

Data analysis methods used

Analysis of data was done, using frameworks of masculinities, concepts of power and empowerment, and social relations frameworks. Rowland’s positive power referred to power to, power with and power within, which was examined in the evaluation. In this evaluation, the thrust was to examine the extent to which the hegemonic masculinities have changed over the last three years.

Major Limitations

Due to the pandemic crisis, visit was possible only to West Bengal and not to UP. Even mobilizing a local Consultant was explored, but did not materialize in view of risk of infection. Post consultation with project partners and approval of UNTF, the evaluation process was resumed, adopting remote data collection methodology. However, in the meantime, several months were lost from March 2020 to August 2020.

Most important findings with concrete evidence and conclusions

Overall Project Goal:

Through discussions, review of project documents, the baseline and end line study reports, it was fairly evident that over the three years, the project was able to make a significant impact, towards achieving the goal that was set out in it. To substantiate this, findings from both the field and the surveys are presented in this report, that establishes the efforts made to achieve the goal and the extent to which it was achieved.

Domestic violence had considerably reduced: Discussions with a group of animators in Kolkota, highlighted that several of them had undergone change and

- 85% were able to manage their anger now

It is common knowledge that uncontrolled anger leads to DV. Therefore, anger management had helped in reduction of violence in their homes. The endline combined study showed that violence had decreased from 71.1% to 46.5%, though verbal abuse continued. Men have turned into role models for other members of their group and this change had served to create a ripple effect in the group.

Gender discriminatory practices: A tremendous shift was found in the attitudes of men, according to the end line study. Among married men there was a huge drop from 75% of men falling in the traditional category in the baseline study, to now only 6.8% in the end line survey. The field observations validated this. For example, following changes emerged in FGD discussions, interviews and observations:

- Women took decisions in certain areas, like for small purchases, mobility etc
- Girl children were given equal opportunity like the boy children
- Girl child education was encouraged
- Practices related to puberty were no longer enforced.
- Domestic violence had considerably reduced
- Men shared household chores and child care

Gender division of labour: Men and women both reported that men's contribution in household chores had increased as compared to the situation prior to the intervention. Though from both men and women surveyed, even though men contributed to the chores, they still saw themselves as secondary participants or as helpers.

Early Marriage: Post intervention, it had decreased. In 24 Paraganas, Jeevika's operation area, the incidence of early marriage was quite high, 77.3 % and this reduced by more than 50%, which was noteworthy. In Kolkota, where Parichiti operated, the incidence of early marriage had only marginally decreased. In UP, both in Hamirpur and Chaundauli, according to reports and interaction, it was ascertained that during the intervention, early marriages had reduced compared to earlier times.

Outcome 1: At the household level, women in the four clusters of the intervention area have greater autonomy in decision making by February 2020.

Decision- Making: The end line survey showed that women's participation in decision-making had doubled from 30% to 60%. The shift was greater in UP than in WB. Joint decisions was increasing, providing women an opportunity to have her say in the decisions as was evident from the field interaction.

In U.P. an animator shared, "Earlier, I never thought of discussing anything with my wife as I was the one who took the decision. But now, after the training and discussions in the group, I realised

that it is important to discuss with my wife and take decisions. She should be an equal partner in these decisions. So now we consult and take decisions jointly and I find that this has helped the family, as my wife advises me in spending judiciously."

Violence against women: As part of the training on women and laws, information about the different laws were provided such as the DV Act, law on dowry and other legal information impacting on women. This helped in reducing VAW.

Rama says, "My husband shares with me the issues discussed in the men's group meeting, such as on domestic violence etc". This shows that men realise that this is wrong and there is a law to protect women.

In both states the practice of dowry was prevalent. Since wide awareness was imparted about the law, the practice of dowry practice was not openly followed, but continues to exist surreptitiously. Therefore, it was not easy to address such cases, even if it was known that dowry was asked. However, it was expected that, the men and women in the groups and others influenced by them, would 'Lead by example' as change makers. If they desist from the dowry practice, for themselves and their families, it would enable to check the practice.

Outcome 2: Men in the four clusters of the intervention area adopt more gender sensitive behaviours, by February 2020.

Gender sensitive behaviour: The case showed how the intervention was able to motivate the young men to change their behaviour.

Sarita from a peri-urban area in Kolkota stated, "Since the time the men's group was formed, it has had a sobering effect on the youth. Earlier, the youth would be loitering and indulging in eve teasing or whiling away their time. But now, the same youth have started helping in the housework and do not loiter around and some have found work and busy with it outside the village."

Household chores: Women's response regarding men's behaviour:

- *Men now help in household chores*

Response of an animator from Hamirpur U.P. "I faced a lot of ridicule in the village and also from the family for helping my wife in the home chores."

The end line study stated, that men were still hesitant to take the responsibility of cooking or serving. Filling water, men found this task easy to do. The end line showed that almost 73 % men helped in filling water as compared to 30 % in the baseline study.

Spousal Relations and child care: The end line survey showed that the proportion of women who came under the category of 'poor' had declined from 54% in baseline to 15.5 in the end line. Among men this decreased to around 11% from 45%. Around 40% men and women's responses put them into the 'good relationship' category. It is further observed that there was a consistency in the efforts of the men as women acknowledged the changed behaviour.

Raj from Hamirpur had this to share. He compared partnership in the family is akin to wheels running parallel. If either of them is imbalanced, it will topple the vehicle. He stated, "My life has changed, there is peace and happiness in the home, something that I realised is so important for the growth, wellbeing and development of the family as a whole."

To a question regarding change in her husband, Kanti readily responded with both a sense of happiness and relief in her voice. In the telecon, Kanti, an animator's wife said, "Now my husband

has started sharing the household chores with me, something he had never done before.” She went on to say, “He takes the children to school and cares for them in the house too.”

Gender Discriminatory Practices: *In a discussion held in rural W.B, 24 Paraganas with animators, one of the animator’s emphasised that, since the formation of the men’s groups and undergoing training on issues, like: menstruation; VAW and so on, he had become aware. With this awareness, he said, he became more sensitive in understanding the biological needs of his wife and daughter. Earlier, he was unconcerned about these issues and tended to be gender insensitive. A very useful realisation he highlighted, saying, “It is important to discuss issues related to sexuality, as ignorance could lead to adverse effects. Therefore, it is necessary we treat our children, both boys and girls equally and without any discrimination.”*

Changing traditional and stereotype practices: During the puja festival ‘Hori Bashu’, women were not allowed to stay overnight, nor collect donations/subscriptions for the puja. This was raised by the woman’s group and Chandra’s father who was an animator, supported the women’s group and this issue was taken up. Now, women are allowed to stay overnight for the puja.

Gender Division of labour and Equal Opportunity

In yet, another instance in the same village, a public event had been organised. The animator’s sister, a good cook, known for her biryani preparation was keen to get the opportunity to cook for the event as, it would benefit her monetarily. This was discussed, as the general call was, to get a male cook. The animator decided, he would push for his sister to get the opportunity to cook. For the final decision, he put forth his logic that don’t men get paid as cooks? So why should women be deprived and not get the same opportunity as men. This was accepted and it signalled a message about questioning gender stereotypes, as it was necessary to prove that women were capable to do the same job as men, if given the chance.

Outcome 3: Women in the four clusters of the intervention area, are better able to advocate against gender-based discrimination and influence public institutions, by February 2020.

Joint Actions: The groups engaged with different Stakeholders; police, ASHA worker, PRI members, PO and other, village leaders, depending on the issue being taken up. It was not always that the groups got a favourable response from the stakeholders, but there were several instances when the groups demands were met. Through the intervention, the groups and the community learnt how to advocate and place the demands as petitions and so on, before the relevant authorities. This was indeed useful as it was a step in the direction of sustainability. Therefore, even if the partners discontinued their work in the area, the skill that members of the women’s group and men’s group had acquired will be put to use as and when needed. Some examples of joint actions were:

- Joint action at Bagakhali on local road development, protest against country liquor shop.
- Joint Action on child marriage, violence against women, gender discrimination, dowry, women’s rights etc through rally at Nahazari & Khagramuri. Rallies covered 15 villages and ASHA worker, and community leaders and the community participated in the rallies
- Joint action on violence against women at Nandabhanga

In UP- Naughar, Chandauli, on the issue of, ‘Equal pay for equal work’ - After a joint training that the groups had on gender division of labour, the issue of women agriculture workers paid less than the men came up for discussion, as in the area this was a common practice. So, a campaign on this issue was planned and the landlords who indulged in this gender discriminatory practice

were spoken to. After advocacy with some of these landlords, it was good to learn that some of the landlords had agreed to pay equal wages, there were few others, who did not pay equal wages, but they increased the women's wages slightly. So, this was an attempt that atleast met with partial success, if not complete success.

Findings with analysis per evaluation question

Effectiveness: Approximately 1536 men were sensitised and trained. Facilitators and animators, underwent training every quarter and the subjects ranged were: social construction of gender, gender discrimination, privilege and power, laws related to early marriage and domestic violence, male responsibility in contraceptive usage, leadership, PRA, Group facilitation and mentorship.

Observations based on the field visits, telephonic interviews and the end line survey, showed that through the strategies adopted, men had undergone behaviour changes in the following areas:

- Sharing household chores baseline and end line study comparison. More men fetch water (25% to 94%), clean the house (3% to 88%), cut vegetables (3% to 86%), cook food (2% to 78%) wash utensils (2% to 75%), wash clothes (6% to 72%). Men have taken a more active role in child care, preparing food for children (1% to 77%), feeding children (4% to 73%) bathing children (8% to 74%) ensuring health care (33 to 72%) and dropping off children to school (33% to 72%). Significant changes were noted through the study.
- Men spent more time at home
- Men showed concern for spouse's well being

Some of the actions conducted successfully:

- 39 girls re-enrolled into schools
- 56 cases of domestic violence were taken up
- 24 resolutions submitted with demands for basic amenities, (installation of hand pump for water, road improvement, etc
- Demand for widow pensions
- Toilet construction
- Prevention of early marriage
- Addressing domestic violence

Relevance: The four intervention locations in the two states, UP and WB there was high incidence of VAW. In all the four locations there was prevalence of gender discriminatory practices such as; taboos related to menstruation, sexual harassment at workplace, eve teasing and control and violation of women's fundamental rights (mobility, choice, decision-making etc).

But despite many constraints, the efforts of creating awareness among the community led to some visible change. Child marriage in the Jeevika operation area in 24 paraganas, reduced from 70% to 20 percent, a marked reduction in in one year. In Chandauli where again early marriage was in high prevalence, it reduced from 33% to 10 percent.

Hence, all the initiatives were highly relevant and have contributed to meeting the objectives of the project.

Efficiency: The project activities designed were efficiently carried out and the resources were appropriately utilised. This was noted in the annual reports where it was clearly indicated that the activities were fully completed within the allocated budget.

Sustainability: The project had evolved through a well thought out process and was well designed. An exercise on developing sustainability plans were undertaken with the implementing partners. The issues that emerged were discussed with the field team and through collective deliberations, a sustainability plan had emerged.

Therefore, irrespective of whether this team continues to be part of any of the partner's other projects, they will continue to pursue and influence behaviour change among men. Also, they will continue to stay connected with SAHAYOG to share and seek any information that they might need in their ongoing efforts, to create a violence-free environment that respects and protects women's dignity and rights. The partners have developed their plans to ensure that the learning does not get wasted. Through conversations with the beneficiaries, it had clearly emerged how the men had taken responsibility to stay connected and will continue to support the development process of their village, continue to be vigilant about VAW. The women's groups through the intervention had established a good working relationship with the men. The women's groups in any case will continue to pursue their activities. The men in their efforts to address gender related issues decided that will remain in contact with the women's groups to seek their support as and when required as was done during the intervention for joint actions. Therefore, this is a concrete indication of how the men's groups want to sustain the change.

Impact: Through the different interventions, noticeable changes in men's behaviour was evident, which has contributed to ending violence against women and promoting gender equality. As the project progressed it moved steadily towards the goal, i.e. reduction in domestic violence and other gender discriminatory practices, as proven through women's voices. The more visible and recognisable forms of violence such as verbal and physical abuse has dramatically reduced, especially in Uttar Pradesh. Women have reported a decline in physical violence. The endline clearly showed the reduction of violence as well as increase in reporting of violence, both of which can be attributed to the intervention, where men's behaviour has changed for the better. Women on the other hand have become aware and strong and broken the silence that shrouds violence. Towards the close of the project, the endline showed that there has been a tremendous shift in the men, from traditional and regressive attitudes to equitable ones. In addition, the proportion of men displaying traditional conservative attitudes had significantly reduced compared to what it was in the baseline. This demonstrates that there has been a shift towards the moderate and equitable category which is a welcome and positive change in men.

Knowledge generation: Over the 3-year project period, the intervention has led to the documentation of nearly 375 (aggregate of the stories Annexe) stories of change, from the 4 sites in the two states. The evidence for change has been collected through stories at different intervals of the intervention. The other change areas captured in the stories included child care responsibility, supporting women's economic empowerment, enabling her mobility and encouraging women's decision-making role. In W.B. there were cases where child marriages were stopped and action to check dowry taken. These stories certainly provide ample evidence to show, that working with men has yielded favourable results. Capacity building of the

facilitators, animators and women's group has been key to the success of the intervention. As part of the intervention a wide variety of IEC material was prepared, as training tool and campaign material (Annexe IEC material) and some, of these were:

Gender Equality and Human Rights: The project has consciously adopted a rights-based approach and gender responsive approach in designing its intervention strategies and activities throughout the project. For instance, in its capacity building component, the effort was to build awareness and sensitise the facilitators and animators on issues such as Gender concepts - Gender, Sex, power, patriarchy, VAW, Masculinity, Gender Discrimination, Sexuality, women and laws and social Justice. The intervention engages with men within a broad framework of gender equality, at an attitudinal, behavioural, and social level, to bring about transformative changes in social norms, not just within households, but also, in communities.

Conclusions & key recommendations

- The project design has been well thought out and planned. Strategies and activities have been effective. UNTF must recommend to other donors for continuation of this initiative so that it emerges as a strong model for engagement with men to promote gender justice and equality.
- The intervention evidenced positive changes among men. Men now enjoy better relations with their spouses and the family. It is evident from the testimonies that both men and women have benefited from the project. The stakeholders with whom the men and women engaged with too have felt the impact.
- The project had provided useful insights into the value of working with men, but also the limitations and contextual factors necessary for an intervention to “succeed”.
- It is recommended that a compendium of the ‘stories of change’ be developed and disseminated widely
- SAHAYOG and its implementing partners had utilised the allocated budget appropriately. The financial arrangements for the wide variety of activities were effectively and efficiently managed. There were instances where programmatic inputs were cost effectively operated.
- The project met its goal and the stated outcomes vis-à-vis the indicators satisfactorily. The intervention design had facilitated the process and changed behaviour which was visible and testified by the men, who were the key constituency of the project.
- *This is a onetime project that UNTF supported and perhaps there is no scope for a 2nd phase. But this is an intervention that requires to be continued for an additional three-year period at the minimum, in order to bring lasting change in men, which will impact to improve women's status. Therefore, one would recommend that UNTF can introduce SAHAYOG to donors who would be interested to fund such an initiative.*

1. Background to the project

Violence Against Women and Girls is one of the most pervasive forms of violence prevalent in India today. Women face widespread violence in India, both in the public and private sphere. As per statistics collected by the National Crime Records Bureau, in the year 2018, 378277 crimes against women were registered, amounting to about 60 crimes per 100,000 women nationwide. Of these, 59445 or about 16 percent were reported in the state of Uttar Pradesh, while 8 percent were reported in the state of West Bengal. The NCRB thus identifies Uttar Pradesh and West Bengal as one of the five most unsafe states for women. Along with Madhya Pradesh, Maharashtra and Rajasthan, these states account for the majority of crimes against women occurring in the country. (NCRB 2018)¹ There is a broad spectrum of types of violence perpetrated against women and girls in India. Within the home, violence ranges from abuse of girls in the home (which is reflected in India's high female child and infant mortality), to control of mobility of girls and young women, child marriage, honour killings, disallowing women to marry spouses of their choice, physical sexual emotional and economical violence extending into adult hood and intimate relationships and finally into old age. Perpetrators in the home are not limited to parents and intimate partners, but also in-laws, brothers, uncles and other trusted persons. Outside the home, women continue to face violence at the workplace and in public spaces. This is because they are seen as carriers of honour, sexual violence is routinely perpetrated against women during caste and religious conflicts. The country registered 251 honour killings last year against 28 in 2014, recording a big spike in murders carried out by people professing to be acting in defence of their family's reputation.² The 792% increase in reporting reflects rigorous data collection on honour killing, which the National Crime Records Bureau started doing from January 2014. It also points to the widespread existence of the crime. Most cases went unreported in the past or registered as crimes under murder. These statistics from the NCRB are likely an under reporting, as they only take into account the cases referred to police. Population surveys also, however, corroborate the insidious and widespread nature of violence against women. The National Family Health Survey (2015-16) nearly one in three ever married women (31%) reported experiencing spousal violence. In UP this proportion was 37 percent and in West Bengal it was 33 percent. (NFHS 4)³

Context in the project Implementation states

Uttar Pradesh (UP) is one of the largest states in the country. It is known for its feudal, corrupt and criminal practices, with a high incidence of crimes against women. As per estimations from the Census, Uttar Pradesh is a highly populous state with a total population of 237,095,024 as of 2020.⁴ The caste break-up is OBC 32%, Scheduled caste 21% and Scheduled tribes 0.06%. It has a significant Dalit and minority population. It is among the least developed states of the country with low HDI, the sex ratio of 911 per thousand. The literacy rate is 69.72% (female 59.26%, male 79.24%).

¹ National Crime Records Bureau (2018) Crime in India – 2018. NCRB Ministry of Home Affairs. <https://ncrb.gov.in/sites/default/files/Crime%20in%20India%202018%20-%20Volume%201.pdf>

² Hindustan Times (2016) 792% spike in honour killing cases, UP tops the list: Govt in Parliament. Dec 7 2016. <https://www.hindustantimes.com/india-news/792-spike-in-honour-killing-cases-up-tops-the-list-govt-in-parliament/story-x0lfcFpfAljYi15yQtPOYP.html>

³ International Institute for Population Sciences (IIPS) and ICF. 2017. National Family Health Survey (NFHS-4), 2015-16: India. Mumbai: IIPS.

⁴ <https://www.census2011.co.in/census/state/uttar+pradesh.html>

The socio-economic and ecological factors play an important role in determining the nature of violence. In both districts, the study focussed mostly on Dalits, however, certain differences were visible. While both regions lack in development, the nature of underdevelopment and experiences of violence differ.

With a significant SC population, who largely live in rural areas, of which 87.7% live in villages face the onslaught of feudal practices and patriarchy, resulting in their dual disadvantage: social indignity and material poverty, emerging from intertwined social and economic inequalities. In this, women are the worst affected and subjected to all forms of violence from other castes as well as from their own men. Added to the caste conflict the state has religious conflicts, especially with the minority Muslim community, which is increasing and issues like 'love jihad' – ostensibly a conspiracy by which Muslim men “lure” Hindu women – has resulted in violence against minorities and is being viewed by the state as a way to crackdown on autonomy to marry beyond the boundaries of religion.⁵ This is impacting women is further compounding the violence in recent times.

NCRB data also pegged Uttar Pradesh as the most unsafe state for women. At the same time, the current environment is posing huge challenges to such initiatives, be it from the government or from projects like this one. Especially, in a state like UP, where the elections brought in a change of the regime. The current incumbent is an ardent promoter of the 'Hindutva' regime, thus reinforcing patriarchal controls. This has resulted in increased violence unleashed in the state especially against the minority community (Muslims).⁶

West Bengal (WB) is the fourth most populous state in India. The percentage of scheduled caste and scheduled tribe populations are 28.6 and 5.8 respectively in the rural areas and 19.9 and 1.5 respectively in the urban areas⁷. Among the minorities, the Muslims are the dominant section and they account for about 28.6 percent of the total population of West Bengal. The three categories namely, SC, ST and Minorities, together account for more than half the population.⁸

West Bengal accounting for nearly 7.4% of the country's female population, has accounted for 10.1% of total cases of crimes against women in the country by registering 33,218 cases during the year 2015.

Most of the domestic violence cases were reported in West Bengal (20,163 cases) followed by Rajasthan (14,383 cases), Assam (11,255 cases) and Uttar Pradesh (8,660 cases), these four States together accounted for 48.0% of total such cases (54,461 out of 1,13,403 cases). (NCRB 2018)

The state recorded the highest number of cases of domestic violence according to NCRB. West Bengal was in the second position (9.6%) in overall cases of crime against women in the country

⁵ Sen P (2020) Inter-Religious Love In The Time Of Love Jihad. Outlook India 25th September 2020.

<https://www.outlookindia.com/website/story/opinion-love-jihad-malevolent-malice-to-malign-muslims/360929>

⁶ Quraishi H (2020) Rising crime in Uttar Pradesh: Hapless people, fearless criminals and a failed govt. National Herald 9 Jul 2020. <https://www.nationalheraldindia.com/opinion/rising-crime-in-uttar-pradesh-hapless-people-fearless-criminals-and-a-failed-govt>

⁷ NSSO Reports- 1999-2000

⁸ http://hdr.undp.org/sites/default/files/india_west_bengal_2004_en.pdf

largely because of the high percentage of cases of domestic violence, only after Uttar Pradesh (14.5%).

In West Bengal now, after the recent general elections, the right-wing forces have been finding inroads into the state and as always, women are the ones who get caught in the cross-fire of such an acrimonious environment. This has resulted in increased violence and controls on women, curbing their mobility and freedoms. Domestic violence as already stated above, is on the increase in WB and married women continue to be battered in their homes.

West Bengal accounted for one in five cases of cruelty by the husband and relatives, far more than the northern states, like Uttar Pradesh, Rajasthan and Haryana, whose society has been typecast as brutally 'parochial', against the more 'liberal' and 'evolved', Bengal. West Bengal has the dubious distinction of topping the chart in domestic violence cases for the seventh consecutive year. It is second in cases of suicide for dowry and fourth in dowry murder cases.⁹ Existing patriarchal set up has further enabled and condoned this violence. Women and girls face different forms of violence and are also subject to a range of gender discriminatory practices which reinforces the violence. Violence is linked to caste/class/status/and marginalised women such as Dalits and those from religious minorities face multiple forms of violence.

Measures to check VAW

The Indian government has taken measures to try and reduce domestic violence through a legislation such as, the Protection of Women from Domestic Violence Act 2005. Yet, demographic surveys show high rates of domestic violence prevailing. Domestic violence against women is the top gender-related crime, while there has been a marginal increase in rapes as well as, overall crime in the country according to, data released by the National Crime Records Bureau (NCRB) for 2018.

More recently, in India VAW is being recognised as an issue requiring attention. Gender discriminatory social norms, resulting in early marriage and son preference, are now issues being raised on different platforms. Men are called upon as 'Patrons', to support women and view them as 'achievers' rather than as, 'burden.' However, this call is not predicated on the concept of 'Equality', where men examine their privileges and contribution to a situation of 'gender inequality', and the continuation of gender discriminatory social norms.

2.About the Project

The project under evaluation is called "Partnering for Change: Engaging men to end violence against women" and it has attempted to address violence against women and discriminatory practices, by enlisting and involving men as supporters and allies to reduce the violence. Through such engagement, which was a 'Gender synchronous' approach, it was expected that it will not just limit itself to addressing violence in an instrumental manner, but that it would provide opportunities for transformative change. The project proposed a strategy where men were trained as role models to spearhead discussions on patriarchal privileges. These men served as motivators to other men, to take up a greater role in child care, shared household chores, took

⁹ Times News Network (2015) West Bengal tops chart in domestic violence. Nov 26, 2015, Times of India. <http://timesofindia.indiatimes.com/articleshow/49928756.cms>

action against DV, early/child marriage and sex-selection. The men were expected to work jointly with women's groups to identify incidences/case of violation and take collective action, to create zero violence tolerance zones, in communities, public places and institutions like Panchayats (local governing bodies). The project intervention aimed to enable women to claim their rights within the domestic sphere, as well as move gender relations towards equality.

2.1. Context of field sites

The states where the intervention were carried out were Uttar Pradesh and West Bengal. Both the states reported high incidence of spousal violence. The NHFS 4 (2015-16) data records 33 percent of women in West Bengal and 37% of women in Uttar Pradesh reported spousal violence. As per the baseline survey conducted at the beginning of the project, in the two intervention districts of UP-**Chandauli** and **Hamirpur**, women were under strict familial control and married women were expected to remain constantly veiled. There was widespread domestic violence and high incidence of violence unleashed on Dalit women by upper caste men, to exhibit their social control. Dalits are economically marginalised with minimal land rights and access to entitlements, resulting in extreme poverty and food insecurity. Majority of them agriculture labourers and women form a major bulk of this constituency. As a result, it was difficult for the Dalits to report against the caste perpetrators who often colluded with the upper caste. (Baseline report, 2017). In Chandauli, untouchability was still practised here. In public events, including weddings, the upper caste was served first. Also, the same food was not served to the scheduled caste, different food was served to Dalits as caste discrimination was so entrenched here

In West Bengal, the interventions were conducted in two locations, an urban and peri-urban location. The peri-urban location has proximity with **Kolkata** and hence exhibits peri-urban characteristics. The inhabitants of both the project areas were mostly low-income dalit families. Women in the slum were largely domestic workers. In the rural location of **24 Paraganas**, there was a significant population of dalits, who were share-croppers, or into small businesses and home-based work, such as zari work, tailoring, beedi rolling etc. In both project areas, there was widespread spousal violence and restricted mobility for women and girls. There was street harassment and early marriage was a common phenomenon- arranged by parents or as a result of youth eloping.

The project endeavoured to question and challenge, age old social norms to create equal gender relations within the family, community and society, and faced several barriers that had to be overcome. Each state had its own specificities that the project implementers had to face and overcome. For instance, in West Bengal, the political party dominance, which was not just patriarchal, but without its approval, no work was possible. Partners faced resistance from the ruling party, who viewed the partners as allies of the opposition party. But gradually, these hurdles were overcome.

In U.P in the feudal and patriarchal attitudes posed quite a challenge, non-cooperation in certain areas initially, but all of this was tackled by the partners and the project progressed.

In West Bengal, Parichiti had its challenges, which were gradually overcome. Whereas, the situation was not so challenging in the case of Jeevika Development Society, yet both partners faced issues, though in varying degrees.

Uttar Pradesh, known for its deeply entrenched patriarchal and feudal community, had its own challenges. Fortunately, the partners working in UP, Samarth Foundation and Gramya Sansthan, have worked in these areas for a long time, and hence developed a good rapport with the community. Over the years a good relationship has been established with the police and administration.

2.2 Project Particulars, Goal and Objectives, Beneficiaries

Project Title: Partnering for Change

Duration: 3 years - from 1 March 2017 to 29 February 2020. The project concluded and all its activities were completed by 20th February 2020.

Total Resource allocation: USD 532,637 by the donor, UNTF

Key partners: 1. Gramya Sansthan in Chandauli 2. Samarth Foundation in Hamirpur (U.P)
3. Jeevika Development Society in 24 Paraganas and 4. Parichiti- A society for Empowerment of Women in Kolkota (W.B)

M&E partner: Centre for Health and Social Justice (CHSJ), New Delhi

Stakeholders: Women's groups in the field areas (Mahila Swasthya Adhikar Manch, Nari Sangh in UP and Samadhan Dal and Alor Disha in W.B.), networks working on violence against women at the state level (including those working with men), Panchayati Raj Institutions, Municipal Councillors (in the urban area), law enforcement authorities (police and protection officer), district governments.

Overall Project Goal: By Feb 2020, women and girls in the intervention area will experience a reduction in the incidence of domestic violence and this will be accompanied by a reduction in gender discriminatory practices such as early marriage and school dropout among girls.

Objectives of the project:

1. -Engage men in a process of learning and reflection to understand gender, patriarchy and other social inequities, and how these impact relations between them and others in the community.
2. -Facilitate discussion and reflection among men's peer groups on patriarchal privilege and influence other men in their community, thereby motivating them to adopt new gender sensitive behaviour
3. -Women's groups, supported by men's groups encouraged to take action against gender-based discrimination occurring in the community.

Overall, the three objectives together were expected to transform gender related social norms that perpetuate violence against women, at the household and community level.

Expected Outcomes:

1. Women have greater autonomy in decision- making, lesser household chores, improved relations with spouse and reduced domestic violence due to gender sensitive changes in men's attitudes
2. Groups of men discuss and reflect on patriarchal privileges and influence other men in the community, thereby motivating them to adopt gender sensitive behaviour
3. Women's groups supported by men's groups take collective action against gender-based discrimination occurring in the community and influence public institutions to make them more sensitive and responsive

Description of targeted primary and secondary beneficiaries

The intervention worked with men in the field areas of 99 villages/urban communities, that covered a population of approximately 500,000 people. Primary beneficiaries expected to benefit through the actions of men, were (1500-2000 families including 600 domestic workers) and indirectly, other women and girls in the neighbouring areas, due to a diffusion effect of the intervention. The former were the primary project beneficiaries and the latter, secondary. Both primary and secondary beneficiaries belonged to low income groups in rural and urban areas. In the rural areas the women primarily worked as agricultural labourers or in casual labour, while in the urban areas they were involved in domestic work. Secondary beneficiaries were approximately 3000 men and boys living in the project areas.

2.3 Theory of change

The project "Partnering for Change," engaged men in ending violence against women and girls, in two states of India – Uttar Pradesh and West Bengal. The intervention engaged with men within a broad framework of gender equality, at an attitudinal, behavioural, and social level, and has endeavoured to bring about transformative changes in social norms, not just within households, but also in communities. As per the theory of change articulated in the proposal, the intervention adopted a gender synchronous approach to address gender discrimination and violence against women and girls, building on and allying with existing work on women's empowerment and leadership in the selected field areas. The gender synchronous approach recognized that it is difficult to change male gender norms without also changing women's gender norms and vice versa.

The model of intervention involved a combination of strategies; it prepared and trained a male 'animator' or a leader in each village, who was provided with systematic inputs on gender, patriarchy, power, intersectionality, sexuality and violence. A primary 'driver' of change, the Animator served as a role model and worked with a group of men in his village/community to address gender discriminatory social norms. The men's group was facilitated to reflect upon their own gender privileges and make a plan for change at the personal, family level and community level. The men's group worked with existing rights-based women's groups in the intervention areas to take joint action to address issues affecting women and girls, especially those around early marriage, incidents of domestic and sexual violence, etc. The federated nature of the existing empowered women's groups in the proposed project areas was expected to synergize with the newly formed men's groups, to collectively advocate with relevant

authorities for facilitating responsiveness and accountability through regular interactions and advocacy at the local, level.

Overall, the project aimed to link individual empowerment of women to improved relationships with men in the household, which in turn was linked to changed expectations at the community level and calling for accountability of social and public systems following the 'ecological' model. Women's rights and empowerment remained central to the project and the project explicitly sought to challenge discriminatory gender norms and unequal power relations between women and men.

2.4 Intervention Strategies

Some of the key strategies adopted in the project were:

- Capacity Building of male animators in each village/community
- Male discussion groups promoting experiential sharing, learning and personal change
- Campaigning and collective action
- Advocacy seeking accountability and challenging social norms

The uniqueness of the intervention was adopting a gender synchronous approach that couples group education and collective action by men, with alliance building between men and women's groups, to amplify the voices which speak against any kind of discrimination prevalent. The need to take joint actions or advocate for issues raised by the women and men's groups wherever possible and necessary, was part of the intervention strategies. Collaborative initiatives were taken up for instance; to reduce domestic violence; prevent girl child dropouts; back to school efforts and other gender discriminatory practices. While men's groups were the key constituency of the project, it involved engagement with women's groups in the area, since the transformation being attempted, was behaviour change among men, which would impact women favourably. The aim was to reduce gender discrimination leading towards gender equality in the long term.

Capacity-building of the animators was a major activity, which included building the capacities of the partner staff as well. This was followed by the formation of men's groups in the operational areas. In areas where there were no women's groups, the partners formed new women's groups.

The project team had developed a detailed training curriculum, identifying the different issues that the facilitators and the animators would be trained in. This was a critical input of the project, as it was the basis for triggering behaviour change among men. After receiving the training inputs, the animators took these learnings to their respective groups for building awareness on specific issues, through a process of interaction, clarification and based on the this, action plans were developed. This comprised of a systematic training regime, followed by periodic discussion meetings with the men's groups. This process was followed meticulously in both the states

Men's groups' discussion meetings – a regular activity in which fortnightly meetings served as input and reflection sessions on issues like; women's (wife, mother, daughter) workload and on the role that men could play to reduce the workload. The groups served as support structures

for men to deal with the challenges/struggles on the one hand and on the other, to get inspired by each other. So, the platform helped men unburden without any inhibition the pressures and hurdles faced, without being ridiculed by anybody, as this was their safe space. Meetings took place monthly and the attendance varied.

Collective Action: Focussed on conducting **joint meetings with women's groups**, for collective **discussions** and **collective action**; for example; on issues of DV, basic amenities, girl-child education and so on. This was a new approach, where women's voices and struggles were supported by men. Therefore, it encouraged and motivated women's leadership, with the partnership of men in the joint actions. The project was modelled in such a way to work basically with men groups, in order to influence and motivate them to change their behaviour vis-à-vis women and then to work with women's groups, so that that they would lead initiatives that would bring about change in the public sphere. In this entire process of effecting change, a key intervention was the reduction of VAW with the ultimate aim-through changing men's patriarchal behaviour. The average age-group of the men's group across the partners in the two states, was 26-40years and mostly married men. At the onset of the project, an exposure visit was organised for the 10 facilitators (both of WB and UP) to Jharkhand, where a similar initiative was being implemented, which focussed on child-care. This was able to provide the facilitators insights as to what could be expected out of the project and how to lead the work on the ground.

Campaigns an important component of the intervention were held to highlight issues. The campaign on '*16 days of activism against VAW*' was hugely popular and widely received. There were a host of other campaigns (Annexe campaign list) along with other sensitisation campaigns on issues impacting women and girls. The annual animators' festival was another popular and a much looked forward to event. It generated a lot of energy and camaraderie. In this festival, apart from the animators, women's group members such as from MSAM in Chandauli were also invited. The Nari Sangh in Hamirpur apparently was not very active. Approximately 150 persons attended the festival. Those who had attended this festival were very active in the '*16 days of activism*' as it followed after the festival.

The festival was conducted with equal enthusiasm in W.B. with approximately 100 participants. Animators and women's group members actively participated in the festival.

The games of role reversal were most popular as it provided the men the opportunity to act like women, enact the role as a mother etc. While it generated a lot of laughter, but it also made the person acting the role understand what it entails to be a woman and what she has to undergo?

The objective of the Animator's festival:

- 1.To build solidarity among men who believe in gender equality and are in the process of change
- 2.To strengthen the network of men for sustainable change
- 3.To create a cross learning platform and to appreciate best practices adopted by men

Innovative ways were introduced to involve the interest of the community and the opportunity was used to question and introspect on their attitude and behaviour in the context of social norms. For instance, Durga puja a major festival in West Bengal, the partners with the groups used this opportunity to discuss notions of woman as power. In UP the festival of colours

offered the occasion to discuss VAW, where women were harassed and molested as part of Holi festivity. Partners developed creative posters, showing women in shackles and urging the men and community to help free her.

During the festival of Rakhi, the sister ties a symbolic thread around her brother's wrist, expecting that the brother will be her protector. As part of questioning these notions, partners, had young boys and girls to tie rakhi on each other in the schools. This was a reversal, where it signified that sisters too were capable of protecting their brothers. Such activities helped to trigger a changed thinking process and led to changes both among men and women.

Role reversal games was a popular initiative, where women and girls were encouraged to play games that normally boys and men played. For, instance women and girls played foot-ball, kabbadi, flew kites and such other games that were normally played by men. While men made rotis, folded mosquito nets and tried to do a series of tasks draped in a sari. This was a way to subvert the normal.

Advocacy and seeking accountability: The men and women's groups collectively dialogued with various stakeholders to seek accountability for their responsibilities towards advancing gender equality. This included working with police, protection officers (under the DV law), community leaders, political representatives and the media.

2.5 Monitoring and MIS

Quarterly partner and review meetings were held with SAHAYOG, to assess whether the partner was on track with the project. Implementing partners held monthly meetings with the animators, during which the MIS was filled with the actions conducted. Field visits were conducted to track the progress made.

CHSJ collated the MIS based on the partner review meeting inputs. The base line and end line were conducted by CHSJ. There was also a baseline and end line survey conducted which captured quantitatively gender relations and men's participation in household and child care responsibilities, as well as their attitudes towards gender, masculinity and domestic violence and girl child education and early marriage. The baseline and end line survey were done with men and women.

Monitoring Role in W.B.

The programme officer had a dual role here. In Parichiti, the role was to ensure smooth functioning of the project and the other role was monitoring in Jeevika. Three monitoring field visits were made to the Parichiti field and field visits to Jeevika field, every month, as part of the supportive supervision role. Regular field visits reports were sent to SAHAYOG. In addition, the programme officer was present in all the animators' meetings in Parichiti and in most of the animators' meetings in Jeevika to monitor and plan effectively.

Monitoring in U.P

The Project Coordinator was stationed in Lucknow and he over saw and monitored the project implementation in the two locations of Chandauli and Hamirpur. At the partner level, the mentor did the monitoring of the project implementation. Monthly field visits were made by the Project

Coordinator to the field to assess the progress of the project. Regular updates were taken over the phone as well. The MIS was filled on a quarterly basis.

Any special activity conducted like the animator's festival, which was conducted annually in the year 2 and 3 were captured through photo documentation and reports.

There were different formats developed centrally by SAHAYOG to monitor and track the changes. In the quarterly review and Planning meeting, detailed discussions were held about the activities conducted the quarter and a plan submitted for the next quarter. A report based on the MIS was also shared in the review and planning meeting so that the changes were tracked. Case stories were also tracked through the MIS. There was a quarterly report submission to SAHAYOG and the facilitators also submitted a Facilitator Observation forms on a monthly basis.

3.Evaluation purpose, objectives and scope

This intervention was built on SAHAYOG and CHSJ's previous work on engaging men in gender transformative interventions rooted in collective reflection and action to bring about social norm change, towards advancing gender equality and ending violence against women and girls. The intervention had begun in 2017 and as in this phase the funding comes to a close, so this evaluation was expected to assess the extent to which the goals of the project were met, the strategies that had worked and those that didn't, the lessons that can be learnt from the intervention so far, and to assess potential for sustainability and up-scaling. Expectations from the evaluation was that it would provide direction for future work in these field areas; it will help the organization modify its strategy suitably for implementation in other field areas, as well as to take the work forward in these field areas.

How the evaluation results will be used, by whom and when?

The evaluation results will be used by men and women in the field areas to advocate with local decision makers, and strategise for further work that their collectives can do to advance gender equality, and to address some of the emerging concerns that the evaluation will bring out. The findings will be used by the field partner organization to review its strategy, take stock of its gains and make a plan for sustaining the work on ending violence in the future. It will also help SAHAYOG, and the other partners to advocate with law enforcement and the women and child department at the district and state levels for effective implementation and change in policies and programs relating to prevention and response to gender-based violence and discrimination. The findings will be used by SAHAYOG and CHSJ to refine the theory of change and distil learning that are applicable more universally, as well as generate knowledge on what works, how, for whom and in which conditions.

What decisions will be taken after the evaluation is completed?

On the part of the implementers, evaluation is expected to serve two purposes 1) it will influence the sustainability strategy for continuation of work in the field areas and 2) it will inform future changes to the theory of change and intervention design. This has implications for the advocacy agenda and for upscaling efforts.

3.1. Objectives and Scope of Evaluation:

To evaluate the entire project (three years from start to end date), against the effectiveness, relevance, efficiency, sustainability and impact criteria, as well as the cross-cutting gender equality and human rights criteria (*defined below*);

To identify key lessons and promising or emerging good practices in the field of ending violence against women and girls, for learning purposes (*this is defined under the knowledge generation criteria below*).

To evaluate the achievement of the goal as enunciated in the project proposal, based on the stated outcomes achieved (*Annexe 1 ToR*)

Scope of the evaluation

Timeframe: this evaluation covered the entire UNTF project duration (1st March 2017 to 29th February 2020)

Geographical Coverage: four districts – Hamirpur, Chandauli in UP and Kolkata, South 24 Parganas in West Bengal

Target groups covered: the evaluation covered targeted primary and secondary beneficiaries as well as broader stakeholders. This included animators, men's group members, women family members of men involved in the intervention, women leaders in the community, representatives from community structures (such as political leaders, men's clubs) local governance functionaries, law enforcement functionaries as available in the field.

3.2 Evaluation Team

The Evaluation Team consisted of one Senior Evaluator, Aasha Ramesh who is familiar with the context of the two field sites and has extensive experience conducting fieldwork in these areas. She is also comfortable with Hindi the language spoken in Uttar Pradesh and can understand Bangla, which is spoken in West Bengal. She conducted the fieldwork with support from the field organization, and coordinated with the evaluation task manager for all other tasks.

About the Evaluator:

Aasha Ramesh is a gender and development professional with over 35 years of experience. She has worked in different capacities and served in important positions in development organisations such as Director, Policy and Partnerships, WaterAid, Senior Programme officer Christian Aid, New Delhi, Director- Rights Based Programme, Centre for World Solidarity, Hyderabad, Research Associate National Institute of Advanced Studies, National Coordinator for NAWO, subject matter specialist on, 'Women's Political Participation' in the Coordination Unit for Preparations of the 4th World conference of women. Her core competencies are in monitoring and evaluations, action research, process documentation, gender training and research and policy advocacy, to influence policy change for women and vulnerable sections of the society. She freelances as an independent women's rights trainer, development consultant and researcher for various INGOs, NGOs, GOK and GOI and UN agencies and bilateral agencies.

Aasha is a well-regarded feminist activist within the women's movements in India. She has also served the role of an advisor to the government of India on various issues related to women's rights, as an expert Committee Member of the National Commission of Women, GOI, during the early 2000 and a member of the Government of Karnataka's Expert Group Committee to gender mainstream the sector papers for the 12 Five Year Plan Approach paper.

She has to her credit several papers presented both at National and International conferences. She is on the governing board of a couple of women's organizations that are movement based focusing on issues of marginalized women such as SRED-Tamil Nadu Women's Forum, Sanchaya Nele in Karnataka and works closely with feminist organisations like, Vimochana, Ekta and several others on issues of women's rights.

The senior evaluator was assisted by the evaluation task manager from CHSJ and the program manager for this project from SAHAYOG. Responsibilities was divided as follows:

- The Senior Evaluator was responsible for undertaking the evaluation from start to finish with support from the evaluation task manager from SAHAYOG/CHSJ, for the data collection and analysis, as well as report drafting and finalization in English. The Senior Evaluator was being assisted by the evaluation task manager from CHSJ who had processed background documents and secondary data relevant to the evaluation. During fieldwork, the external evaluator was assisted by a local field contact.
- The evaluation was facilitated by the evaluation task manager at CHSJ. The evaluation task manager was responsible for selecting and recruiting the external evaluator, collated and reviewed all background and M&E documents for the external evaluator, liaised between the external evaluator and UNTF for feedback on the inception report and draft report, and between the evaluator and the programme manager at SAHAYOG to coordinate fieldwork. The external evaluator was the primary contact for the conduct of the evaluation.
- The programme manager at SAHAYOG was responsible for providing relevant documents, assisting in interpretation of the documents when required, and coordinated field work for the external evaluation. The programme manager at SAHAYOG also consulted with the stakeholder organizations and groups in the four field areas at specified intervals (inception report, draft report, final report) to ensure their meaningful participation and inputs to the design and conduct of the evaluation.
- All documents related to the project were reviewed in the preparation of the inception report (including refining evaluation questions, proposing a suitable methodology).
- Primary data was gathered by the senior evaluator through conducting fieldwork in West Bengal and through remote data collection methods in Uttar Pradesh (due to COVID) and prepared the final report of the evaluation after incorporating feedback from CHSJ, SAHAYOG and UNTF.
- The program contact from UNTF was involved during drafting the ToR, reviewed the inception report and reviewed the draft and final report of the evaluation.

3.3 Evaluation Questions

The original evaluation questions from the evaluation TOR were listed and explained, as well as those that were added during the evaluation (if any).

A brief explanation of the evaluation criteria used (e.g. relevance, efficiency, effectiveness, sustainability and impact) is provided.

Evaluation Criteria	Mandatory Evaluation Questions
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Effectiveness	<p>To what extent were the intended project goal, outcomes and outputs achieved and how?</p> <p>To assess outcomes of the interventions specifically related to men's sharing of the burden of unpaid labour, reducing gender-based violence and gender discrimination from the perspectives of different stakeholders.</p> <p>To what extent was the theory of change effective and in which contexts?</p> <p>Which factors in the context facilitated change and which resisted change?</p>
Relevance	<p>How relevant was the project vis-à-vis the context and its constituency?</p> <p>To what extent was the project strategy and activities implemented relevant in responding to the needs of women and girls?</p> <p>To assess changes were made to the strategy, given the evolving context and whether these were effective?</p>
Efficiency	<p>To what extent was the project efficiently and cost-effectively implemented.</p> <p>Was it able to achieve the targets set?</p>
Sustainability	<p>To what extent will the achieved results, especially any positive changes in the lives of women and girls (Project goal level), be sustained after this project ends?</p> <p>To assess diffusion of the changes beyond the project area, and mechanisms for such diffusion.</p>
Impact	<p>To what extent has the project contributed to ending violence against women, gender equality, and/or women's empowerment, (both intended and unintended) and changing gender related social norms?</p> <p>What are the visible changes that illustrate gender transformative efforts?</p>
Knowledge Generation	<p>To what extent has the project generated knowledge, promising or emerging in the field of EVAW/G that should be documented and shared with other practitioners?</p>
Gender Equality and Human Rights	<p>Cross cutting criteria: the evaluation should consider the extent to which human rights based and gender responsive approaches have been incorporated through-out the project and to what extent?</p>

3.4 Overall evaluation design

The proposed evaluation design adopted a rights-based qualitative participatory approach. The respondents were only *post-tested without comparison group*.

Data Sources: Both primary and secondary data were used for the analysis.

Data collection methods and analysis

Secondary data review and analysis: The project, over the past three years, had generated a significant number of reports, data and field insights which were documented in various forms. There was also an extensive Management Information System, Baseline-Endline surveys and a database of stories of change that had emerged from the field areas. Some of these have informed the inception report, but in the final report the comparison of baseline and endline

survey has been incorporated in the analysis of the evaluation findings. This was systematically analysed for insights and triangulation with what was observed in the field. The secondary data had added to the substance of the final evaluation report by providing an alternate source of evidence apart from the primary field investigation that was undertaken through this evaluation.

Primary data collection in the field: The evaluator made field visits to only 2 field areas in WB namely Kolkota and 24 Paraganas, as travel to the other two sites in U.P, was not possible due to the Covid-19 crisis. The areas visited were those, where the intervention had met with considerable success, and where it had faced challenges and obstacles. Methods included focus group discussions (FGDs), individual interviews and gender transformative participatory methods (such as, mobility mapping, star ranking, ripple effect mapping etc) to capture the “Before-After” comparisons on gender-based violence, gender discrimination and gender related social norms in the community and institutions. Mobility mapping and star ranking tools were used with wives of animators and with the women’s groups to assess the changes that had developed over the project period. Ripple effect mapping was explored with the women’s and men’s groups as also with the field implementers to gauge what were the changes required in the different institutions that the community engaged with.

Mobility mapping: This was done to understand the extent of freedom women have to move out and where alone. In addition, which were the places women sought permission to go.

Star-ranking: This exercise was to elicit where women rank care work, economic quality, political freedom, health/ reproduction, absence of DV and equal treatment of girls and boys, where each corner of the star represented one of these elements.

Ripple-effect mapping- This was to ascertain what kind of changes were required to be brought into services and committees to enable gender equality and gender rights

Key informant interviews were conducted with project staff, facilitators, animators and other stakeholders such as women’s group leaders, local self-governance officers such as, in panchayats, media, wherever possible. Details of respondents has been mentioned in the section on sampling, and domains of inquiry for each respondent has also been mentioned in the annexe 2 on tools and domains.

3.5 Synthesis of data

Synthesis of data was done using frameworks of masculinities, concepts of power and empowerment, and social relations frameworks, as well as the evaluation criteria specified by UNTF.

Masculinities framework

In this framework, masculinities referred to as power with respect the norms and behaviour of men. Masculinity characterised as 1) tough and aggressive, 2) restricts emotions, 3) distant from femininity, 4) seen as highly sexual with women, (Women and Gender Advocacy Centred). Men enjoyed privileges and earned benefits and rights in society. This was termed as masculine privilege. While construction of hegemonic privilege was held not only by men, but also by women, the privileges accrued only to men (though mothers of sons may have had some privileges over mothers of daughters). Also, all men do not hold such hegemonic notions of masculinity as masculinity is shaped by caste, race, ethnicity, class, gender, identity, disability, location etc. Men who were oppressed in one way or the other within this structure, embody ‘marginalised masculinities’, which were ways of being men, that were seen less or ridiculed by,

more privileged men, as a means of constructing their own identities as men. Both hegemonic and marginalised masculinities had a bearing on being responsible partners and caring fathers, from the gender equality and child rights perspective in both negative and positive ways respectively. In this evaluation, the thrust was to examine the extent to which the hegemonic masculinities have changed over the last three years.

Empowerment Framework

There were four ways of exercising Power according to Rowland (1988), who distinguished it as one negative and three positives. Power over means exercising power over those who were in subordinate/weak position. For, instance men over women, parents over children, caste Hindus over Dalits, majorities over minorities, heterosexuals over people of diverse sexual orientation etc. This evaluation understood the concept of 'Power over', whether the men's groups had decreased their control within their families, over the spouse and children, especially girl children. Also, whether there was a ripple effect among the peer groups and other men in the family/community?

Rowland's positive power referred to power to, power with and power within, which was examined in the evaluation:

Power to- conscientisation at the individual level- shared household chores, care work, gender parity in health and education, women's mobility, women's economic participations etc

Power with- Conscientisation at collective level- such as men's collective action to check early marriage, VAW, made local institutions accountable to gender equality and child rights.

Power with entails that the groups mobilised and formed continued the changes towards gender equality beyond the project period.

Through this framework, the positive and negative changes, the intended and unintended changes was captured and how the project intervention had contributed to the changes was assessed.

Sample and sampling design: All 4 field areas, 3 rural and 1 peri-urban slum covered for the evaluation. The sample comprised of minimum 5% of the direct rights holders (beneficiaries), though ideal would be 10% (This was envisaged- time constraint and pandemic were factors for consideration).

The following sample was covered in each field area: (This was in W.B. where the visit was made)

- 1 group discussion with organization and project staff
- 1 FGD with Animators
- 3 Stakeholders (Media people/sarpanch/municipal officer/police/protection officer)
- 2 FGD with men (1 with men who were part of the intervention and one with men who were not part of the intervention but have been influenced by it in some way)
- 1 FGDs with Women's groups
- 2 FGDs with women (wives/mothers/sister of men involved in the intervention)"
- 3 in-depth case studies with women relatives +leader of women's groups

3 in-depth case studies with men (animators/group members/other men who have been influenced) (Annexe 3 WB Field schedule)

In U.P. field visit was not made due to the Covid situation. Hence telephonic discussions were held with the following:

- Animators-9
- Group members-3
- Women's Group members-2
- Wives of men involved in the intervention-7
- Stakeholders (Media people/sarpanch/ BDC)-8
- Facilitators-3

Project team

Programme Manager

- Project coordinator- UP
- Project Coordinator- WB

In addition, discussions were held with the respective state coordinators. (Annexe 4 U.P interviews)

The field sites visited were:

Parichiti field: Dakshin Diara, Jhorobasti, Panchanatala, Rahim Ostagor Jeevika

Field: Samali, Nandabhaga, Brindabanpur, Dakin Paschim Nahazari, Naskarpur, Baghakali

FGDs and interviews were held with a range of stakeholders and actors. These included Facilitators, Animators, Men's Groups, Women's groups, G.P. members, Police personnel, Protection officer and media person.

In addition, discussions with the respective project teams of the two partners were held.

To maintain confidentiality, pseudonyms have been used in the cases. Before conducting both offline and online in-depth interviews, consent was taken from the interviewees.

3.6 Limitations of the evaluation:

The biggest limitation was the unexpected pandemic which put a spanner in the momentum of the evaluation. A visit was possible only to W.B. and since for U.P. the visit by the evaluator was not possible, mobilizing a local Consultant was explored. However, even this did not materialize due to the increased infections and risk to the local consultant. Therefore, Sahayog and CHSJ consulted, discussed with the project partners and the UNTF team, regarding how to proceed with the evaluation? After receiving UNTF's approval to go ahead, the evaluation process was resumed and the remote data collection methodology was adopted. In the meantime, several months were lost from March 2020 to August 2020, when the telephonic interviews finally materialized. Thereafter the analysis and completion of the first draft commenced.

The evaluation design selected was without a comparison group due to the design of the project. The evaluation was constrained by the extent to which different sites could be visited and insights gained therein. Given the nature of the project, a comparison group was not possible, however the quantitative data from the baseline-end line provided some sense of the pre-test and post-test change in participants through the intervention. While the team had envisaged meeting with different stakeholders and duty bearers, this was dependent on their availability within the short period of the field investigation. Moreover, the overall political environment

too, was not very conducive, due to the insecurity that the current regime had spread. In order to mitigate these risks, safeguards were put in place. The fieldwork was planned at a time when no major political events or visits were anticipated which could perhaps be a trigger for violence. It was agreed, that in case there was any violence, the fieldwork would be suspended immediately and rescheduled. No fieldwork was conducted by the external evaluator on her own. Arrangements were made to ensure that all field visits teams include the local facilitators in order, not raise any suspicions and ensure the cooperation of respondents.

4.Outreach of the project:

Direct beneficiaries were the 99 animators, the core focus of the project. Through them the reach of primary beneficiaries were 1500-2000 families. Secondary beneficiaries were approximately 3000 men and boys living in the project areas.

Through the project, the primary beneficiaries had benefited, as the project had linked the individual empowerment of women to improved relations with men in the household. As a result of which, men had become more gender sensitive and reflected on their patriarchal privileges, with changes in their personal behaviour and attitudes, that led to greater involvement in child care and shared household chores. Men had started refraining from committing domestic violence and made efforts to promote gender equitable behaviour at home. This contributed to women's physical and mental wellbeing thereby created a violence free environment in the home. Girls were encouraged to pursue higher education and early marriage was reduced.

4.1 Project Partners:

The key partners for the project were SAHAYOG and CHSJ, as the programmatic partner and the M&E partner. At the field level the implementation was done by Gramya and Samarth Foundation in UP and Parichiti and Jeevika in WB.

An important factor was to understand the local context in relation to the definition of what constitutes masculinity, as this differed from region to region. Each intervention site had its distinct culture, therefore, it was decided to understand what is it to be a 'man' and the defining feature of the relationship between spouses in the 4 intervention sites. This was addressed in partners' review and planning meetings where they were asked to list out what was the local understanding of being 'manly'? For instance, in i) Kolkata - Clubs were viewed as the ultimate and exclusive male spaces, so being a club member defined his masculinity. ii) South 24 Parganas - Political affiliation with the party in power or social affiliation with the ' Bhadrlok ' was seen as being masculine.

Perceptions about Masculinity:

- i) In Kolkata men perceived household chores as the exclusive domain of women. Therefore, men do not participate in household chores, even if the wife is an earning member.
- ii) South 24 Parganas - The man is the lord and master and the wife is expected to be subservient to him. Women have limited mobility and this is subject to permission granted by the husband.

1. Hamirpur - Physical expression of masculinity was in the physical structure-tall, muscular, well-built and sturdy with an impressive moustache. Masculine men or the 'mard' was expected to be proficient in martial arts like wrestling, wielding a laathi (a big stick) or even handle firearms

2. Chandauli – Feudal, where masculine meant having absolute control over the family.

Spousal relations:

3) Hamirpur - The man has absolute control over the family

4) Chandauli - The belief there is 'pati parmeshwar' which elevates the man to being, 'God'. Women are perceived as 'dasi', one who serves the God, like a servant/slave.

Gramya Sansthan -UP has been working in Chandauli district in Naugarh block on women's issues for the last twenty years. Their initial work was on women's health, improving women's access to health facilities, access to government schemes and entitlements. Maternal and child health were their core areas for work. The majority population in the areas covered by Gramya were Scheduled castes, few from other backward classes and Muslims.

Samarth Foundation- UP works with the socially and economically marginalised, Dalits, Muslims, landless, small and marginal farmers, women, children and youth affected by disasters. The organisation works on issues of women's health, community monitoring of health sub-centres (health facilities) and increasing women's access to health services, gender equality, campaign for responsible fatherhood, encouraging girls' education, livelihood issues, food security, social protection issues and ensuring that social welfare schemes and natural resources reach the last person in the community. The organisation's aims to provide information and build the capacity of the community to claim and demand their rights.

The project team comprised of 50 animators covering 50 locations(villages) and 5 facilitators who were monitored by the two partners. From Sahayog there was a project coordinator based in Lucknow to oversee the overall implementation and monitoring of the project. Gramya Sansthan worked in 30 villages, while Samarth Foundation worked in 20 villages.

In the areas of both the partners, there were women's groups, for instance in Hamirpur there was Nari Sangh and in Chandauli there was Mahila Swasthya Adhikar Manch (MSAM)

Fourteen telephonic interviews were held with key actors and stakeholders in Hamirpur and with seventeen of them in Chandauli. Details have been provided under methodology.

Through these discussions, one was able to gauge to what extent the project objectives have been achieved.

The secondary review that had been done was validated by the field visits in W.B. and through the telephonic discussions held with the different actors and stakeholders in U.P.

Field visits had been planned in March, but due to the Covid situation, this had to be aborted and other ways of completing the evaluation was explored. Finally, after consultation between the UNTF, Sahayog, CHSJ and the implementing partners, it was decided that the only alternative was to proceed with remote data collection. Thereafter, telephonic interviews were conducted with facilitators, animators, men's group members, their spouses, women's group members and stakeholders such as elected representatives and media persons and government functionary.

West Bengal:

Jeevika: Started work in the early 90s, arranging supplementary livelihoods for women through, (embroidery, microcredit and so on). Domestic violence was an issue that had been present all through, as this was endemic, according to the founder of Jeevika Development Society. The status of women in the rural areas that Jeevika worked in was deplorable. In 2002 a training programme was started with several women, some of who were survivors of violence. The women were informed about the entire legal structure, the police and the administrative system. Post this, the women here, had started working very enthusiastically and that work has been continued since. West Bengal was among the top three states which has the highest rate of trafficking, violence against women and early marriage. It was after a workshop that was organized a couple of years ago, in collaboration with CHSJ where, based on the deliberations, a need to engage with men was voiced and it was strongly felt that awareness among men was required to be raised.

Parichiti, had started work in Shahid Smriti in 2011 and in Somudpur in 2013. Initially the work was voluntary with commuting domestic workers at railway stations. Over the years Parichiti had established further contact, by organizing meetings with them near their homes so that the workers could give more time to conversations. Currently Parichithi addresses individual issues, rights, mobilisation of more workers. Their eventual goal is to ensure that domestic workers get organized and demand their rights as workers. Violence in their households have got normalized. Parichiti has been working over the past few years, with the aim to raise consciousness among the domestic workers with respect to domestic violence, rights of women in the household, and to achieve more balanced gender dynamics within the household.

As part of this project, in Kolkota Parichiti faced challenges of working in new areas. It had a difficult time as in those areas, they had no recognition. The maximum resistance was faced during the baseline, in areas where the partner had not worked for a long. In these areas when questions related to VAW were asked of women, it led to maximum resistance. Men had no issue answering the questions on VAW posed to them, however, when they realised that these questions were also being posed to women, they resented it. Parichiti had to move out of these areas in Kolkata and had to eventually, identify 3 other locations and start work from scratch.

The animator group comprised of largely married men in the age-group 26-40 years. In Parichiti's men's groups, the average age was between 21-26 years, with many of them unmarried. The Jeevika groups, comprised of mostly married men, with few being over 40 years of age.

Parichiti and Jeevika, implemented the project in 4 locations. The former covered two locations; urban Kolkata and peri-urban/rural Kolkota. While the latter operated in 24 Parganas, in two blocks Budge Budge and Binoipur, respectively.

Parichiti's constituency included domestic workers, with whom they were already working earlier. They also formed new women's groups in the identified implementing locations. Several domestic workers, who were survivors of violence, looked up to Parichiti for some kind of recourse. It was this that made Parichiti realise, the importance of engaging with men and motivated them to take this up, if they wanted women's lives to change. This project provided the opportunity to engage with men, as the core of the project was to form men's groups with

young married men, so that DV and other gender discriminatory practices could be reduced. However, unmarried men in Parichiti's operation areas, evinced keen interest to become members of the men's group. Therefore, Parichiti decided to open the group membership to unmarried men. This was seen as an opportunity to make the young men gender sensitive, with the hope that as they graduate into matrimony, the men would be sensitive and refrain from DV and gender discriminatory practices. Subsequently, the men could also serve as, peer influencers among their families, friends and in the community. Prior to implementation of the project, Parichiti's staff underwent training on gender justice, where they were oriented to issues of VAW, decision making, gender disparity and masculinity.

Jeevika's situation was different as, the partner was already working with women's SHGs and farmers in several villages. It was here that the men's groups were initiated. The men's group members here were much older, compared to Parichiti's men's groups. Jeevika as part of its earlier work, already had a women's component, which rose on demand from the women, especially to address issues of violence particularly, women facing domestic violence. The component comprised of two elements, i) legal support for women, ii) women's empowerment. The former, known as 'Alur Disha' and the latter 'Alur Barta,' respectively. The men's groups formed in several places, largely comprised of the spouses of Jeevika's SHG members.

For implementation of the project Parichiti appointed 19 animators and Jeevika, 30 animators. Each animator worked with one men's group which had a minimum membership of 10 men. Parichiti worked in 19 sites and Jeevika worked in 30 sites. There were 5 facilitators to support and guide the animators, 2 in Parichiti's operational areas and 3 in Jeevika's area. Based in Kolkota was a Project Coordinator to oversee the operations and to monitor the project.

Though the intervention thrust was working with men's groups, but as a gender synchronous approach was adopted, the partners worked in collaboration with women's groups. Therefore, presence of women's groups necessarily became a prerequisite for collaborative efforts and joint action, to bring the needed changes to check violence against women or address other demands that impact on women in particular and the community at large.

Some women's groups were newly formed in the intervention sites. For example, Parichiti had formed 13 new women's groups, while the older groups were those of the domestic workers, called Samadhan Dal. Similarly, Jeevika which already had women's groups under its earlier initiative on women's empowerment, called Alur Disha (provides legal support on VAW), formed additionally 16 new women's groups.

Discussions and interviews were held with the beneficiaries, stakeholders and others during the field visits. Online interactions were also held and through these engagements, it was evident that the intended project goal and the outcomes and outputs were satisfactorily achieved.

5. Findings as per Goals and Outcomes

Focus of the Project.

The project was implemented across 4 intervention sites and 99 locations, in the two states of Uttar Pradesh and West Bengal

The project activities entailed the following, which were common to both the states:

Formation of men's groups

Capacity building

Group/discussion meetings

Reaching out to other men,

Campaigns and Joint interventions

Joint action with women's groups

Engaging with stakeholders, (ASHA worker, ANM, elected members of local bodies (G.P/Municipal), Protection Officer, Police and media)

The focus of the project, '**Partnering for Change,**' its **Goal** was to ensure that in the given project period, '**women would experience a reduction in domestic violence and gender discriminatory practices such as early marriage, girls dropping out of schools would decline.**'

The thrust of the intervention was to work with men, who were the key constituency of the project. The purpose envisaged was, that through such effort, men would realise the negative impact of their patriarchal privileges, which have led to gender discriminatory practices and violence. Therefore, through the different activities designed in the project, men were encouraged to reflect on the privileges they enjoyed and they were sensitised to give up the privileges and experience the difference that this action of theirs, makes in their life's vis-a-vis their marital relations, and in the family. The project reached out to over 1500 men who were involved in discussing important issues like patriarchy, masculinity, intimate partner violence, early age marriage, education of girls among others, every month. These discussions enabled to bring about small and big changes in their own lives, in the lives of their families as well as in the community by, adopting new gender equitable norms.

The analysis has been based on secondary review, the baseline and end line survey findings and has been validated by the field insights and telephonic interview responses that were adopted for the evaluation.

5.1 Overall Project Goal

By Feb 2020, women and girls in the intervention area will experience a reduction in the incidence of domestic violence and this will be accompanied by a reduction in gender discriminatory practices such as early marriage and school dropout among girls.

Through discussions, review of project documents, the baseline and end line study reports, it was fairly evident that over the three years, the project was able to make a significant impact, towards achieving the goal that was set out in it. To substantiate this, findings from both the field and the surveys are presented in this report, that establishes the efforts made to achieve the goal and the extent to which it was achieved.

Domestic Violence

Through discussions held with the beneficiaries both in WB and in UP, it was evidenced that men had adopted behaviour change which led to significant reduction in domestic violence. As compared to the baseline where only 11 percent of men were aware of laws related to domestic violence, in the endline, this increased to 73 percent. Similarly awareness of laws on dowry related laws increased from 24 percent to 65 percent. The change is not restricted only to knowledge but also extends to behaviours. According to the end line study, by the end of the

intervention it was observed that there was a decrease in the perpetration of most forms of domestic violence by men on their partners. The proportion of women who reported facing any kind of violence had reduced from 71.1% to 46.5%. However, what was still observed, was that verbal abuse still continued to be a common form of violence across the four intervention areas. The overall reporting of violence by women is lesser in WB as compared to UP and highest among women in Hamirpur.

In a discussion with women's groups in *D.P. Nauhazari WB (A Muslim women's group)*, the women shared:

'Earlier women used to be scared of the men, but now, there is more companionship and communication between spouses. This has led to better relations between them.' It can be inferred that such relations are examples of reduction in DV. (Annexe 5 FGD 1-WB)

In Hamirpur U.P, Rama, 60-year-old wife of a group member expressed the change that her husband had undergone, since his membership in the men's group. She says, "He now shares work in the house and has stopped beating and abusing me." (Annexe 6 U.P Hamirpur case 6 WG-H)

A Gram Pradhan in Chandauli says, "I have observed that men who earlier used abusive language have now stopped this and the violence against women has reduced." (Annexe 6 G.P. - Chandauli)

In village Kharaunj, in Hamirpur district of U.P. prior to joining the men's group, Kanta's, husband used to drink and beat her and the children. But after attending the group meetings, she was pleasantly surprised to see the gradual change in her husband's behaviour, since he has stopped the violence. (Annexe 6- GW7-H)

Gender Discriminatory Practices

The intervention had played a significant role in facilitating a tremendous shift in the attitudes of men, according to the end line study. Among married men there was a huge drop from 75% of men falling in the traditional category in the baseline study, to now only 6.8% in the end line survey. Men from Gramya exhibited the highest proportion in the equitable category with a change from around 2% to 81%. Among women and unmarried men, although there was a change, the shift was gradual. This could be viewed as a positive indication of moving away from a discriminatory system to an equitable society by putting away old norms and beliefs and adopting new ideas and norms.

In the field the following changes emerged during FGD discussions, interviews and observations:

- Women took decisions in certain areas, like for small purchases, mobility etc
- Women did not face restrictions regarding their clothes
- Girl children were given equal opportunity like the boy children
- Girl child education was encouraged
- Practices related to puberty were no longer enforced.
- Domestic violence had considerably reduced
- Men shared household chores and child care

These finding in the field, validated the findings of the end line study.

Gender division of labour within the household was hugely discriminatory. But the intervention had enabled considerable change as evidenced from the findings stated in the para below, which is excerpted from the combined survey, that covered both the baseline and end line survey.

‘Across the four intervention sites, women reported that men in their homes contributed to work. Among all the chores, filling/fetching water seemed to be the most favourite chore across the sites as even men reported doing it on a regular basis and washing utensils was the least favourite. In UP, more proportion of men contributed in the work as compared to men in WB. Even though men contributed to helping in cooking, serving the meals was still seen as the woman’s task. Among the chores, which are to be done outside the house, like cleaning the courtyard, washing the dishes and washing the clothes was done less by the men, an indication that there was hesitation by men to do such tasks in the open as it could probably be seen by the community and could pose potential harm in terms of his status in the society and this ‘shame’ factor was often discussed among group members and was expressed in various testimonies’

Men and women both reported that men’s contribution in household chores had increased as compared to the situation prior to the intervention. However, it was evident from both men and women surveyed that, even though men contributed to the chores, they still saw themselves as secondary participants or as helpers. This was the perception as per the end line survey. Child care was proactively taken up by men and this was evidenced in an interaction with an animator and his wife Rupa in 24 Paraganas. This is highlighted later in the report.

From the evidences mentioned above, it will not be an over statement to state, that the intervention had led to visible changes among men, who are the direct beneficiaries of the project, as well as among other men, (indirectly) who were influenced by the change in behaviour of the men’s groups.

Early Marriage

Partners, men’s groups and women’s groups were imparted training about early marriage, the law and the consequences of such marriages on minor girls. In both areas prior to the intervention, there were several cases of early marriage. Equipped with the information about the legal age of marriage, the groups were able to take necessary action to prevent instances of early marriage. In WB, two child marriages were stopped.

With the community being aware about the legal implications of early marriage, a sense of political correctness had penetrated in the community and this often emerged during discussions on early marriage. However, there were incidences where even after intervention from group members, few parents had gone ahead surreptitiously with the early marriage of their daughters, as they feared losing a good prospective groom. Such cases had occurred in Jeevika’s field area. Efforts were made by other men influenced by the project intervention to address the issue of early marriage, even though some were unsuccessful. But the fact that young men have become aware and were making efforts to spread the message against child marriage must be appreciated. An example of such an effort finds mention here:

In a W.B village Kaikapur, Hosseipur, Dinesh who was influenced by his friends, members of the men’s group, he learnt that his neighbour was planning to marry of his minor daughter. Dinesh approached the girl’s father and informed him about the implications of marrying his daughter at

an early age. He counselled the father several times, but it was all in vain. (Annexe 5 W.B Ref cases)

Since early marriage was a concern in Jeevika's intervention area, it had often had come up for discussions in the animators' meetings. This led to drawing attention on the issue of girl child education, as often girls' education was discontinued to marry her off. So, a decision was taken to organise awareness campaigns on early marriage to generate awareness among the community, so that such marriages could be checked. This apparently had borne fruit as evidenced in the table.

The table illustrates the areas where the intervention was carried out by the four partners, where early marriage was prevalent, but post the intervention, it had decreased. In 24 Paraganas, Jeevika's operation area, the incidence of early marriage had been quite high, 77.3 % and within a year, it had reduced by more than 50%, which was noteworthy.

In Kolkota, where Parichiti operated, the incidence of early marriage had only marginally decreased.

		PRAII (%)	PRAII (%)
Proportion of women/ girls married before legal age	Gramya	33.4	10.6
	Samarth	25.3	19.7
	Jeevika	77.3	20.5
	Parichiti	52	47

An analysis of the census data revealed that the prevalence of early marriage was higher amongst Scheduled Castes compared to non-Scheduled Caste communities. The proportion of married adolescent females of age 15-19 years amongst Scheduled Caste communities ranged from 19% to 33%, while the same range among non-Scheduled Caste communities ranged from 17% to 24%. The Scheduled Caste communities also fared worse on other social economic development indicators such as education, employment and poverty¹⁰.

NHFS -4 2015-16 District Fact sheet on Chandauli states that there is 37.5% women married before 18 years and men 42.8% married before the age of 21 years. Women who are literate is 62.5 % and girls with more than 10 years of school are only 37.4 %. So, this shows the co-relation between education and early marriage.

As part of the project, in UP a lot of awareness was created about early marriages and its consequences, through rallies, gender melas and so on. Partners, facilitators and animators who were spoken to, informed that, it was not so common now, unlike earlier in times. They reiterated that they had not heard of many cases during the project period. In Naughar of Chandauli district, one incident had come to light and efforts were made to stop it. Both men's group along with the local women's group tried to make the family aware, but they were unable to prevent the marriage.

¹⁰<https://thewire.in/rights/breaking-child-marriage-uphill-task-up>.

Initiating police action in such cases was not easy proposition, as the families were from poor dalit communities and if action was taken against the parents, it would leave the family in a vulnerable position. Therefore, the partner focussed on education and back to school efforts for drop-outs, with special emphasis on girl-children. This was one way of trying to keep the children particularly, girls from being married off. Though here the issue was of both girls and boys being married of underage as per the NFHS data, mentioned above.

Women's groups have been vocal about the issue and have made sure that no girl under the age of 18 years is married in the area. (Annexe 5 cases FGD1PW-WB)

In an FGD in Jeevika's area, to a question posed, regarding early marriage, women unanimously answered, "No marriage has taken place below the age of 18 for girls, since the formation of the groups." They admitted that, previously early marriages were conducted. But now after creating awareness, they emphasised that if they hear of any such possibility of an early marriage, the group will take necessary action with the support of the men's group, to ensure that no early marriage is conducted in their area. Also, Jeevika's component Alur Barta works on this issue. (Annexe 5 FGD 1- JW- W.B)

The outcomes and outputs expected to be achieved by the close of the project in 2020 are mentioned below:

5.2 Outcome 1

At the household level, women in the four clusters of the intervention area have greater autonomy in decision making by February 2020.

Output 1.1: Men and women in the project area are more aware of laws pertaining to gender equality, women's rights and violence against women, and their role in preventing violence against women by February 2020

To achieve this outcome the following activities were initiated:

- Developing a curriculum for training of facilitators and animators on gender and gender-related laws
- Training facilitators and CBO staff to build their skills on group facilitation and mentorship
- Building capacity of animators/leaders on gender and gender related laws.

Through the above activities systematically carried out in the locations of the two states, it yielded noteworthy results. If a comparison is made, with what the situation was when the baseline was done, pre-start of the project as against the end-line at the project close, the change observed is noteworthy. This was further validated by the FGDs and cases profiled in the annexe, from where relevant quotes/excepts have been used in the report.

Decision- Making

Decision-making is an important determinant of woman's autonomy. Women themselves do not often perceive themselves as being capable of taking decisions. This was largely due to the socialisation process, where the recognition of her self-worth was throttled by patriarchal

control forcing her loss of identity, personhood that lacked decision making powers. But, in the project, through capacity-building processes, discussions and engagement with men's groups and women's groups, it had resulted in women beginning to take decisions. This happened as a result of realisation in men to give up their privileges and power. Men's groups learnt to introspect and change their behaviour with their spouses, their mother, allowing for women's autonomy in decision-making to emerge. However, one cannot deny the fact that women were still hesitant to take major decisions, even if men were willing to give them the freedom.

The end line survey showed that women's participation in decision-making had doubled from 30% to 60%. The shift was greater in UP than in WB. But in areas where greater finances were involved like; to buy assets or take loans, women's participation was slightly less as compared to their participation in routine decision making. A significant number of women reported an increased say in spending on large assets - the percentage increased from 27% women to 59% women. Similarly, mobility measured in terms of deciding to visit natal home increased from 38% at baseline to 52% at the end line survey. As per the baseline survey, over all only 38% women took independent decisions regarding visiting their natal home. Whereas in the end line survey, 51% of women reported having a say in it.

Joint Decisions

Tarun- Belongs to the Star Devi Club in Rahim Ostogar, Kolkota. "I have given full freedom to my wife to take decisions, but she is so hesitant to take any decision, without my approval. So, I make sure that I consult with her and together we take decisions in the home now". **Joint decisions** have emerged as some men consult their wives, before taking decisions. This is a welcome step, where men are learning to share their power with women. (Annexe 5 ID 1)

In U.P. an animator shared, "Earlier, I never thought of discussing anything with my wife as I was the one who took the decision. But now, after the training and discussions in the group, I realised that it is important to discuss with my wife and take decisions. She should be an equal partner in these decisions. So now we consult and take decisions jointly and I find that this has helped the family, as my wife advises me in spending judiciously." (Annexe 6 U.P. 2 A-Case)

Woman taking decision

It was as a pleasant surprise to hear from Tulika, a group member from Jhorobasti in Kolkota, her views on menstruation and the position she took against the taboos attached to it. Tulika was a strong and articulate woman leader of the basti. She admitted that it was through Parichiti's training, in which the animator and the women's group were made aware about the biological process of menstruation and that it was natural. Tulika said, "It was that the day I realised that all the superstitious practices attached to menstruation had no meaning at all. So, I decided to break the shackle of taboos, stigma and traditional practices that restrict women and girls." This was a courageous decision on her part, residing amidst a community steeped in traditions. She put this into practice with her daughters, thus leading by example. To cite the example, A puja celebration was there in the house and it coincided with her daughters menstruating. The girls were hesitant to participate in the pooja, but Tulika insisted, that they participate, so that the social taboo embedded in their minds, could be removed once and for all, and they did participate. (Annexe 6 ID. 3 K- W.B)

Even in the telephonic interviews held with key actors and stakeholders in the two locations of UP, namely Hamirpur and Chandauli, it was evident that there was a clear shift in the behaviour of men and though it may not be exclusively women taking decisions, but there was a process of joint decision making that has been set in motion

Violence against women

Rama says, "My husband shares with me the issues discussed in the men's group meeting, such as on domestic violence etc". This shows that men realise that this is wrong and there is a law to protect women. So, sharing such information also helps in creating awareness and disseminating it as Rama can share this information with family and friends. Also, as a deterrent, as the man gets to know, it is a crime. (Annexe 6 Case 6 GW-H)

The training on issues like: Gender Equality, VAW etc according Raj helped him introspect. His wife was a survivor of domestic violence, but Raj slowly stopped the violence. Raj said, ' Seeing the change in my behaviour, other members were influenced and stopped violence in their home. They found that it was to their advantage, to have peace in the family'. (Annexe 6 case 2. A-H.)

As part of the training on women and laws, information about the different laws were provided such as the DV Act, law on dowry and other legal information impacting on women.

In both states the practice of dowry was prevalent. Dowry is the practice of demanding, cash and kind as a precondition to marriage negotiations. Since wide awareness was imparted about the law, the practice of dowry practice was not openly followed, but continues to exist surreptitiously. Therefore, it was not easy to address such cases, even if it was known that dowry was asked. However, with information about the law, it was at least expected that, the men and women in the groups and others influenced by them, would be the 'Lead by example' change makers. If they desist from the dowry practice, for themselves and their families, it would enable to check the practice.

5.3 Outcome 2

Men in the four clusters of the intervention area adopt more gender sensitive behaviours, by February 2020.

Output 2.1: Groups of men in the project area are better able to support each other and reflect on the negative effects of gender-based discrimination and violence against women within the family and community by February 2020.

Key activities held to achieve the above outcome:

- Fortnightly discussions
- Mentoring to clear confusions and bring clarity
- Experiential sharing through an annual retreat for animators/men's groups
- Periodic report submission of the discussions and actions taken

A key component adopted by the four partners was capacity building of the facilitators and animators on a quarterly basis. Each facilitator coordinated the work of 10 animators. Each animator was responsible for 1 men's group. Facilitators and animators were provided training by the partners, with the support of Resource persons, on issues of gender equality, women's

protective legislation and gender discrimination, which included issues like: social construct of gender; power and privileges; male responsibility in contraception, laws on-age at marriage, VAW, Dowry, Domestic Violence and Sexual Harassment at workplace. The animators and facilitators took the understanding and learning from the periodic trainings to the group members in the monthly meetings.

The animators held fortnightly meetings with their respective men's groups. The first meeting served as an input or an orientation meeting in which, the animator shared the information learnt from the different trainings that he had attended. This were like information transfer sessions. The men's group served as a platform and male space where men congregated not only to understand issues of gender-based discrimination and its various manifestations, but where they were comfortable to share their feelings, challenges, reflect upon new ideology and issues, talk about their experiences, as well as discuss about their changed behaviour and the changed norms in the family. At the end of the discussion, certain decisions or plans were developed regarding proposed actions. In the second meeting, the group took stock of the actions planned and executed, that were earlier drawn up and examined whether it was effective and what further follow-up would be required?

For, example, after a training on domestic violence, the animator shared with his group the information received on, 'Prevention of Domestic Violence Act 2005.' Based on the information shared, discussions were held and the group developed an action plan to identify cases of DV, as also to disseminate the information to other men, so it percolates into families and in the community. During the second fortnightly meeting, the group presented whatever actions taken if any. It could be regarding awareness creation, or identification of DV, that require attention. The purpose of such interaction, coupled with action plan, served a twofold purpose, one i.e. awareness generation on DV and the other to assess whether any action required to be taken. The long-term objective being to stop DV and the short-term immediate objective being reduction of DV.

In the discussions held with animators of the two partners and with spouses of men's group members, it was clearly articulated, that men had changed their behaviour considerably. They were more gender sensitive, taking on child care responsibility, sharing household chores and treating women with respect and as equal partners in the home.

Gender sensitive behaviour

The case showed how the intervention was able to motivate the young men to change their behaviour.

Sarita from a peri-urban area in Kolkota stated, "Since the time the men's group was formed, it has had a sobering effect on the youth. Earlier, the youth would be loitering and indulging in eve teasing or whiling away their time. But now, the same youth have started helping in the housework and do not loiter around and some have found work and busy with it outside the village." (Annexe 5 case IDW-2 P-WB)

Household chores

Changes in men in WB

Women shoulder the burden of household chores, as social norms dictated the gender division of labour. If women do not follow these norms, they were taunted and even faced violence by their spouses and other members of the family. The intervention had led to visible changes as evidenced in the case study. (Annexe 5 ID2P.W.B.)

“When I underwent a surgery, my son, Sandeep and Sudeep took care of the house and nursed me to health, as well as managed their work.”

In a discussion with women in D.P. Nazari village of 24 Paraganas, a dominant Muslim locality, women were vocal about men sharing household chores, something that was unthinkable for them earlier. (Annexe 5 Case -FGD1-JW- W.B)

Women’s response regarding men’s behaviour:

- *Men now help in household chores*

Response of an animator from Hamirpur U.P. “I faced a lot of ridicule in the village and also from the family for helping my wife in the home chores.”

The end line study stated, that men were still hesitant to take the responsibility of cooking or serving. Filling water, men found this task easy to do. The end line showed that almost 73 % men helped in filling water as compared to 30 % in the baseline study. Cleaning the courtyard or washing vessels or clothes, men were still hesitant to do, firstly, because it was not easy for men to fully accept doing these chores, secondly, due to lack of space in the house, these chores were done outside in the courtyard or at a water point in front of the house. This meant it was visible to passer byes, neighbours and so on, which men wanted to avoid. Since, men were conscious about their social status and felt that they would become targets for ridicule and taunts by their peers and others.

However, it was heartening to hear this from an animators’ FGD. An **animator** stated, *“It is important to lead by example, for instance, I washed clothes in the courtyard, including my wife’s clothes. Initially I faced teasing and taunts, from friends and women in the neighbouring houses. They called me a hen-pecked husband, but this did not deter me and I continued washing clothes. After a while, they stopped passing comments and the **women neighbours** confided, “If only our men could help like you do, it would be so useful.” “My friends too stopped commenting and their attitude towards women has gradually started changing, which is a welcome sign.”* (Annexe 5 FGD 2-JA W.B.)

In discussions with men’s group the following changes were shared:

In Ghanashyambati village in WB, Piyush the group animator had become a role model for doing household chores. He started washing his family’s clothes and fetching water. When he shared this in the group, all were impressed and a unanimous decision taken was that, all of them would do similar chores for their families.

Deepak, a bachelor was staying with his unmarried sister. He did not help his sister in the household chores. But after his association with Parichiti, he realized the burden of work on his sister, so he has started sharing household chores with her. (Annexe 5 Ref cases)

In an FGD in Kolkota, the women shared, that sons were now sharing household chores. In fact, when the spouse of one of the women started helping her in household chores, seeing this the son too has started helping. (Annexe 5 FGD1K)

Changes in men in U.P.

Samarth Foundation with the facilitators and animators, were involved in facilitating behaviour change among men in 20 villages where the project was implemented.

As part of this initiative, incidents of behaviour change were taking shape. For instance, in Hamirpur, in the case of Rani, who was happy with the change in her husband. But her neighbours gossiped about the sudden change in her husband and even mocked at her in the beginning. Though, later Rani says, those very neighbours had this to say, "Our husbands have started helping us in the household chores, after seeing your husband and we are grateful for this change, thanks to your family". This showed that Rani's husband's behaviour change had impacted their husbands' behaviour to change in the interest of women. (*Annexe Case study 4. AW- H*)

In Chandauli, Gramya Sansthan worked in a very remote area called Naugar, in 30 villages. Through the project intervention, several changes were achieved and these had made visible and qualitative changes in women's lives.

"Now he is a changed person. He helps me in cooking, shares the household chores, takes care of the animals, none of which he would do earlier. He spends more time with the children and they are happy with him. Earlier they used to be scared when he was home." Response from an Animator's wife. (Annexe 6 4 GW-C)

The Gram Pradhan says, 'men have started helping in house work, which was not the case earlier. I have seen men fetching water for the house.' (10.G.P-C)

In the end line report, married women respondents reported that only 27 % men, wash vessels while those involved in other household chores, like cooking, serving, washing clothes, ranged approximately between 30-50%. But this itself was a remarkable shift from the baseline study which showed not more than about 6% men on an average, were doing these chores.

The responses above clearly showed that there was a marked shift to gender sensitive behaviour in the men. In a feudal and patriarchal society like U.P. as well as in W.B. which despite its political consciousness had strong conservative norms for women, men had made efforts to share household chores. However, the end line survey, does clarify that men still do not take up equal sharing of household chores, which still remains the woman's domain. But the intervention had enabled men to understand gender division of labour and therefore, what was visible was that men were slowly beginning to share some household chores. This must be viewed positively, as age old practices and socialisation processes certainly cannot be changed through short-term interventions. However, what the project had aimed to do was to trigger men's thought processes and get them thinking and reflecting about the extent of unpaid work done by women and what is it that men do?

Spousal Relations and child care

WB

To a question in an FGD with women, about any changes observed among the men, since their association with the men's group? Surya coily mentioned, ' My husband spends more time at home and he enquires about my wellbeing. She went on to say, "Earlier, my husband would be

out of the house for long hours, spending time chatting with friends. We both do tailoring, so when he was away for hours, I was burdened with managing home chores, as well as the tailoring work. But now, that he spends more time at home, together we are able to do more tailoring work, so our income has increased. Communication between us has improved and as he is home, he has started sharing home chores with me. As a result of this, I have less drudgery and there is more income coming in and the home environment is harmonious and positive. He also takes care of the children.” Amina, another member added saying, “My husband too takes care of the children and also takes them to school. Earlier, he would not take any such responsibility.” (Annexe 5 FGD 1- JW- W.B)

During the interview with Runa, wife of an animator in Samali village of 24 Parganas, it was heartening to see that her husband was managing their toddler son, while the interview was on. Not just this, a pleasant surprise awaited us, when the husband came in with a tray to serve tea and snacks. One could see a sense of pride on his face as he served the tea and interestingly Runa was quite matter of fact seeing her husband playing host. She did not cringe with embarrassment, that her husband was doing what she had been doing all along.

Runa further stated, *“My husband never did any work earlier, but now he helps me a lot, not just in caring for the child, but also does other household chores, like washing clothes, etc.”*

Therefore, the change that has gradually emerged was quite evident.

UP

To a question regarding change in her husband, Kanti readily responded with both a sense of happiness and relief in her voice. In the telecon, Kanti, an animator’s wife said, “Now my husband has started sharing the household chores with me, something he had never done before.” She went on to say, “He takes the children to school and cares for them in the house too.”

Kanti, now does not wear a ghunghut (veil over the head), as her husband wants her to enjoy her freedom and be mobile. Initially, these changes in her husband shocked her, but now, it brings a smile as she chuckled into the phone saying, “The family is enjoying this positive change in my husband.”

(Annexe 6 case 7 GW)

Raj from Hamirpur had this to share. He compared partnership in the family is akin to wheels running parallel. If either of them is imbalanced, it will topple the vehicle. He stated, “My life has changed, there is peace and happiness in the home, something that I realised is so important for the growth, wellbeing and development of the family as a whole.” (Annexe 6 A-H 2)

The baseline survey had categorised spousal relations into 3 categories. Those scoring 75 % and above, fell under the category of ‘good relationship’, if between 50-75% then ‘satisfactory relationship’ and those scoring less than 50 is in ‘poor relationship’. The end line survey showed that the proportion of women who reported ‘poor’ relationships had declined from 54% in baseline to 15% in the end line. Among men this decreased to around 11% from 45%. Around 40% men and women’s responses put them into the ‘good relationship’ category. It is further observed that there was a consistency in the efforts of the men as women acknowledged the changed behaviour. This was true as seen in the responses received above. Men had started making efforts to better their spousal relations. Women acknowledged this change though initially shocked, for her to digest that earlier the person treated her almost like a slave, was now showing concern and care, supported her in home chores. A woman in an FGD held in W.B, shared that her husband’s changed behaviour was like a ‘dream’. In both states, women had

experienced the harsh, violent side of their spouses. But, after becoming group members or working as animators, several underwent changes in their behaviour, which was still in the process of sinking into their spouses' new reality.

Gender Discriminatory Practices

Partners faced challenging issues during the formation of men's groups, as it was not easy to convince the men the need to form groups in order, to help change their behaviour, which would impact favourably in their relations with women. Ultimately to work towards creating an environment that was gender sensitive and gender equal.

Challenges to group formation

In the two districts in UP, the challenges faced for group formation seemed similar. Being a feudal region, the idea of such a project, where men were expected to change their behaviour, so that it would benefit women, seemed hard for the rustic men to digest. They felt that women would become haughty and men would lose their control over them. Especially in Chandauli, Gramya Sansthan had a challenging time, when Sahabganj was selected as the block to identify 10 villages, it met with utter failure. Animators had been selected and a training was conducted, but there was no cooperation in the process of group formation. There was constant disruption and the groups could not be formed. So, a decision was taken to change the location and Naugarh was identified and the process was initiated here. Naugarh located in a rather remote location, has a significant dalit population and is one of the most backward districts of that region.

Experience of a village named Beri, which has a population of about 5000 and under the control of one Raja Thakur. In this village the situation of education is rather backward as the school is only till middle school. No higher education institutions. Also, for the landlord, the issue was that if the people get educated, where will their labour come from? A significant size of dalit population reside here. However, group formation was not possible, due to the factors already mentioned above, so this village was dropped and another village selected.

Working with men in itself was a challenging task. For both Gramya Sansthan and Samarth Foundation, it was the first time that they were working with men

In W.B, the general public is highly political, so clubs are formed in all areas and patronised by the ruling party. These clubs are known to play a key role in their areas, whether in organising local sports or religious activities. During elections, the clubs play a key role. No activity can be conducted in the area, without the club's permission. So, it was strategically decided to enlist membership from the clubs, to form the men's groups in the project areas. Parichiti adopted this strategy and it turned out to be useful, as it became easier for the facilitator and the animators to go ahead with the objectives of the project. The animators were drawn from the club members. But, even with all this, Parichiti, faced an uphill task in formation of men's groups. The area was new, so initially Parichiti, met with several hurdles and had to innovate different modes of establishing contact in the areas. Parichiti would engage with women standing at water collection points and through these women, get introduced to their menfolk, who were club members. Thus, using varied tactics Parichiti found entry and was finally able to form men's groups. It faced similar issues for mobilising women when the baseline was conducted, as the baseline had questions on sexuality, which were viewed with disapproval. Due to this, Parichiti

was forced to move out of three areas as the community refused to cooperate and finally new sites were explored and there Parichithi succeeded in forming the men's groups.

Jeevika's situation, was different as they were working with men. But to work on the issue of gender equality was a new dimension and a challenge. Like in Parichithi's field, here too the political controls were strong and Jeevika had to navigate through the clubs, even though working with farmers.

Men realising the need to address gender discrimination

In a discussion held in rural W.B, 24 Paraganas with animators, one of the animator's emphasised that, since the formation of the men's groups and undergoing training on issues, like: menstruation; VAW and so on, he had become aware. With this awareness, he said, he became more sensitive in understanding the biological needs of his wife and daughter. Earlier, he was unconcerned about these issues and tended to be gender insensitive. A very useful realisation he highlighted, saying, "It is important to discuss issues related to sexuality, as ignorance could lead to adverse effects. Therefore, it is necessary we treat our children, both boys and girls equally and without any discrimination." (Annexe 5 FGD 2-JA W.B)

In another FGD with women, on the issue of menstruation, women admitted, that earlier, they used cloth and had to keep it away from the eyes of men, elders and children in the family. This was not hygienic, unless dried in the hot sun etc. However, now most of them have learnt about pads and have started using it. Their spouses too have had sessions on the issue of menstruation, so they are aware about it. For the women, it was utter amusement, when they recounted, "During a sports event held, sanitary pads were awarded as prizes. Initially, we were very embarrassed, but gradually, we overcome the embarrassment as our men responded sensitively. They told us, there is nothing to feel ashamed and hide menstruation, as this is a natural process." (Annexe 5 FGD 1- JW- W.B)

Gramya Sansthan shared an incident, where one of the Animator's wife was menstruating, so she refused to go to the field. There is a belief that if women go to the field, especially if it is a vegetable field, then the vegetables will wither away and die. The husband had attended trainings and discussions that demystified all these superstitious beliefs and he was convinced that this is a natural biological process. So, he encouraged his wife to accompany him to the field. He assured her that if anything goes amiss in the field, he will pay the price for it. It was soon proven, that the vegetables were in no way affected by her work in the field. This also helped her to get rid of this belief. (Annexe 6 as shared by Gramya team)

From the responses above, it is clear that the information and training inputs provided through the intervention have been effective in building awareness and facilitating the change process, even on taboo issues like menstruation which is shrouded with stigma, shame, concepts of impurity and so on, behaviour change described, as above. The intervention has been able to break these barriers and enabled both the men and women to understand it as a natural process, which requires to be attended to through proper hygiene.

As part of the awareness activities, role reversal games were encouraged. This was very popular and even during my field visits and in the FGD with women and interviews with women, this was

echoed. *Women unanimously expressed, that they really enjoyed the role reversal games. It gave them a sense of power and autonomy. (Annexe case FGD 1- JW- WB)*

“We really enjoyed the role reversal games that the men’s groups organised for us. It gave us a chance to be one up with the men and a feeling of power,” was their ecstatic response. “We actively participated in, ‘16 days of activism’. (Annexe Case FGD1PW-WB)

These games provided women the scope to experience freedom as they played football and kabaddi. Gifts of sanitary towels were presented in public, which helped women break the taboos and stigma attached to menstruation. In the beginning, though the women felt odd receiving sanitary towels as gifts in public, but this feeling of, ‘shame’ was slowly removed. Both, men and women learnt to accept menstruation as a normal, ‘natural-biological process.’

For Onkar of Jakhela village in Hamirpur district of UP, menstruation related matters were taboo for him. But once he started understanding, it gradually reflected in his changed behaviour at home. He said, “I started purchasing sanitary towels for my wife and carried it with no feeling of shame.” Friends who saw me make this purchase, ridiculed me and called me a ‘joroo ka gulam’ (wife’s slave). (Annexe 6 ID 10 A-H)

In Basauli village of Chandauli district, according to Suresh, “subjects like mensuration were taboo. But having gained knowledge about this issue through the training, men have started discussing the issue. They now have realised that it is a natural biological process. So, there should be no stigma attached to it. In fact, as part of our activities, we have distributed sanitary pads, so that men overcome their inhibition.” (Annexe 6 cases ID- I AC)

As per the baseline, majority of the married men tended to exercise their patriarchal privileges over women, especially over their wives. This reinforced the concept of men’s control over women. The woman considered as the man’s property and hence he can deal with her in whatever manner, that he pleases. The ‘Partnering for Change’ project through its intervention evidenced that men have changed their behaviour to benefit women. The end line showed that there was a significant decline from 75% at the baseline of traditional men to now 6.3%, where men’s attitudes underwent change, which is indeed incredible! The field insights too, validated this change as already mentioned through narratives above. It was clear that the intervention was not aimed at working with women, yet through the change induced in men’s behaviour, it facilitated women to exhibit change in behaviour in areas that earlier women would be passive to, for instance decision making. But now, with change in men’s behaviour, women exercised their right to decision-making, mobility, and accepted men sharing household chores. This was possible as a result of the change in men’s behaviour, which was the thrust of the intervention.

In the FGDs conducted with the Animators groups in the field areas of the partners, the animators shared about the different trainings that had been imparted to them. Discussions with the women’s groups revealed, that they too, had been imparted some training, mostly related to VAW and protective legislations. Animators were more informed about Domestic Violence Act as several of them had taken action against incidences of DV in their area, as well as, in certain cases where, joint action with women’s groups were taken this up. In the case of domestic workers, several of them had brought in their own cases as, survivors of domestic violence. These were addressed with the support of the partner Parichithi.

Raghu from Chandauli, shared about his daughter, a graduate, who is married and a survivor of domestic violence. Earlier, he was not bothered about her. But after joining the programme, he decided, he would get his daughter out of her abusive marriage. He shared, "I went and got my daughter back home. We have now filed a case under DV Act so she can get justice and what is due to her. Meanwhile, Gramya Sansthan offered my daughter a job, so she is economically independent and leads a life of dignity."
(Annexe 6 cases 2 A-H R)

Changing traditional and stereotype practices

It is not easy to change tradition, especially if it is linked to religion. These are sensitive and deeply patriarchal. Similarly, the accepted social norms of gender division of labour often tend to be reinforced. But here, through the project intervention, there was an attempt to challenge such practices and the efforts proved successful.

Examples of change:

Religious Ceremonies

In a village Baghakali, where Jeevika works, the practice of conducting a community puja had been going on for the last 75 years. Women were expected to do all the housekeeping work for the puja, but were not allowed to be part of the puja committee, which has been a male domain. Now with women's consciousness and awareness about their rights, this issue was raised. The issue was jointly discussed in the men's and women's groups. A member of women's group, her father-in-law was the key person heading the puja committee. His son was a member of the men's group. So, when this demand of the women was brought to the notice of the puja committee, the head of the committee started thinking. He was influenced by his son, who used to share with him the different issues that were discussed in the men's group, for instance, women have equal status as men accorded in the Constitution, therefore they should be treated as equal beings.

The father-in-law convinced the other members of the puja committee and now, a woman has been inducted into the puja committee, finally. This was a radical change in a male dominated society, where men fully controlled religious festivals in the village, to give space to women.

In another instance, in the same village, during the puja festival 'Hori Bashu', women are not allowed to stay overnight, nor collect donations/subscriptions for the puja. This was raised and Chandra's father who is an animator, supported the women's group and this issue was taken up. Now, women are allowed to stay overnight for the puja.

Gender Division of labour and Equal Opportunity

In yet, another instance in the same village, a public event had been organised. The animator's sister, happened to be a good cook and known for her biryani preparation. She was keen to get the opportunity to cook for the event as, it would benefit her monetarily. When this was discussed, the general call was, to get a male cook. But the animator had decided, that he will push for his sister to get the opportunity to cook. For the final decision, he put forth his logic that don't men get paid as cooks? So why should women be deprived and not get the same opportunity as men. His decision was accepted and this action of his has signalled a message about questioning the gender stereotypes, since it was necessary to prove that women can do the same job as men, if given the chance.

Over the project period, the men particularly the facilitators and the 99 animators made efforts

to change their behaviour and become gender sensitive and support and recognise woman as equal beings. Several of them mentioned that, they would continue to strengthen their, groups and ensure that the change initiated keeps spreading. The changes were aptly discernible through their responses to the discussions held with them. What tended to be reassuring was that this group of men have developed into role models in their families and in the community. Hence, with this changed behaviour, they will continue to influence other men around them. If not, the change influence will happen within their own families and this will create a ripple of change.

5.4 Outcome 3

Women in the four clusters of the intervention area, are better able to advocate against gender-based discrimination and influence public institutions, by February 2020.

Output 3.1: Communities in the four clusters of intervention are able to recognize gender-based discrimination in their own villages/neighbourhoods, by February 2020

Output 3.2: Men and women's groups are skilled to collectively advocate for relevant authorities (PWDV authorities and panchayat members) to be more responsive and accountable, by February 2020.

Joint Actions conducted in West Bengal:

Regular monthly joint meetings were held between the men's groups and women's groups, but the groups did meet once in month to discuss issues and plan any joint action if needed. This interaction between the two groups was an important initiative, as social transformation cannot happen in isolation

Over the project period there have been a total of 10 joint actions through Parichiti's initiative and 6 through Jeevika. The joint actions have been conducted on various issues such as; early marriage, school drop outs, basic amenities, entitlements, domestic violence, against alcoholism, child rights, dowry demand, insensitive to transgender persons etc.

During the project period both Parichiti and Jeevika enabled the following actions: These actions were jointly taken up by the women's and men's groups in their respective locations

In Parichiti's area the following Joint actions were taken up:

- On VAW- 4 actions conducted
- Civic amenities related 4 petitions were submitted
- One issue of early marriage was addressed
- One issue of missing child was addressed and resolved
- One issue related to girl child education

The following were the joint actions conducted in the Jeevika field.

- Joint Action at Ganashyambati on drinking water supply.
- Petition submitted to Panchyat President, post which a handpump was installed, but this is still not safe drinking water.
- Eve teasing in Chileberiy village. A joint petition was handed to the Panchayat

- In the village Akulse, the issue was of water. A joint petition was given to the panchayat after which a handpump was installed.
- Another issue in the same village was of a liquor shop that was close to the houses. Therefore, it posed a public hazard to the community and to the safety of women. The women's group and men's group gave a complaint to the police station and also submitted a demand to the Panchayat to have the shop closed. After much pressure put by the groups, the shop has now been closed. The police also arrested the illicit liquor shop owner.
- Joint action at Bagakhali on local road development, protest against country liquor shop.
- Joint Action on child marriage, violence against women, gender discrimination, dowry, women's rights etc through rally at Nahazari & Khagramuri. Rallies covered 15 villages and ASHA worker, and community leaders and the community participated in the rallies
- Joint action on violence against women at Nandabhanga (1) & Akulse (1)

As part of joint actions, the groups engaged with different Stakeholders; police, ASHA worker, PRI members, PO and other, village leaders, depending on the issue being taken up. It was not always that the groups got a favourable response from the stakeholders, but there were several instances when the groups demands have been met. Through the intervention, now the groups and the community have learnt how to advocate and place the demands as petitions and so on, before the relevant authorities. This was indeed useful as it was a step in the direction of sustainability. Therefore, even if the partners discontinue their work in the area, the skill that members of the women's group and men's group have acquired will be put to use as and when needed.

Women acquired more autonomy and courage to report incidences of domestic violence, as shared in the Jhorobasti case and also to make demands from the stakeholders for improved amenities. The change in the behaviour of men had not just made a difference in the familial relations, but had also influenced other men in the area to change their behaviour, which enabled to create an environment that was peaceful and safe for girls and women. This was especially with reference to the festival of 'Holi', which was an opportunity for men to molest and misbehave with women and girls. This environment had changed as a result of the intervention and the active role of the women's group and the men's group (*Tulika case study in Annexe 5*).

Cases of Group Action

Domestic Violence

1. *In Shahid Smiriti, Mina had returned to her natal home after she had been mercilessly beaten and thrown out of the house. She reached out to the animator for help. He discussed the issue of domestic violence with the group and some of them went and visited her. The group members took the woman to the hospital as she had suffered injuries and a medical certificate would make her case stronger for filing a police complaint. But when they approached the police station to file the complaint, the police, was not helpful, and asked them to go to another P.S as her address did not fall in their jurisdiction. The group took Mina to the police station and filed a complaint. She continues to be in her natal home. The animator has been in touch with her to build her confidence to take action. An important learning through this case was that the group was willing to go beyond its area of work, to render support. The future action decided*

was to have a joint discussion between the men's group and women's group to draw up the future course of action.

2. *Rupali of Samali village shared that close to her house, there was a woman facing domestic violence and she and her husband wanted to reach out to her. But the survivor of violence has no way of coming out of the house. So, they have planned to take up the issue as a joint action and get police support to help the woman. (Annexe 5 ID 10)*
3. *Tulika a women's group leader, who had a case of DV in her group. She expressed that she was confident of taking up the cases as well as other cases of domestic violence, as there was the support of the men's group.*
4. *In another case where a domestic worker was deprived of her wages, the men's group supported the women, who raised the issue with the employers and got the domestic worker her dues. The men were in the background to support in case the employer refused or misbehaved.*

According to a Protection Officer in W.B. who shared that, groups were approaching her with DV cases, which showed that women were beginning to speak out against such violence, which was not so earlier. Therefore, it is a reflection of the intervention's influence on women, to come out of the cocoon of fear. The legal training imparted to women's groups helped in this process greatly.

Early Marriage

Chinamandir, Group-I

The animator of the group learnt about an incident of early marriage in the area. He got to know that both the boy and girl were minors. They had left their home, got married and returned to their respective homes. The parents of both were unwilling to accept the marriage and asked them to leave the house. The animator took the help of his group and asked them to check out about the whereabouts of the two. He said, "I am concerned about the girl as I learnt that the boy was addicted to drugs. Therefore, the marriage would result in unpleasant consequences. I hope the two get back safe?" The initiative taken was that Parichiti informed the DCPO, Kolkota and childline about the early marriage incident. The representative of the childline as well as the Parichiti person visited the families of the two and asked them to report to the police station.

Meanwhile, the animator, who was checking on the whereabouts of the newly-weds informed Parichiti that the two have returned to their homes and the families have accepted them. The animator accompanied the parents of both the girl and the boy to the Anandapur police station. The parents claimed that the children had not got married and that they would ensure that the children continue their education. In this effort, the men's group and the partner together took action to address the issue.

Joint Actions in Uttar Pradesh

In both the intervention locations, the men's groups interacted with the women's groups that functioned there. In Hamirpur, there was the Nari Sangh, primarily as SHGs for micro-credit. In Chaundali the women's group was Mahiha Swasthya Adhikar Manch, a strong collective working on issues of health and reproductive rights and micro-credit as well.

There were regular monthly interactions between the men's groups and the women's groups. These interactions served as a space to share information and plan any joint action. The actions were based on issues identified by the women's groups, or if the men's groups brought to

notice, any incidence of gender discrimination or domestic violence. Then a plan of action was developed on how to address the issue, which are the different stakeholder to be met, so on and so forth.

Over the three-year period, 10 joint actions were taken on the following issues;

- Sanitation
- MNREGA
- Widow and old age pensions
- VAW
- Early marriage.

Examples of Joint Actions:

In Naugar, the following issues addressed:

1. Equal pay for equal work- After a joint training that the groups had on gender division of labour, the issue of women agriculture workers paid less than the men came up for discussion, as in the area this was a common practice. So, a campaign on this issue was planned and the landlords who indulged in this gender discriminatory practice were spoken to. After advocacy with some of these landlords, it was good to learn that some of the landlords had agreed to pay equal wages, there were few others, who did not pay equal wages, but they increased the women's wages slightly. So, this was an attempt that atleast met with partial success, if not complete success.

According to one of the animators: The MSAM played an active role in the 20 villages.

Meetings were held with the women's groups and the men's groups. Some of the issues discussed and action taken were the following:

Equal pay for Equal work- as a result of the strong campaign, in 5-6 villages, the women started to get the same payment as men for the equal work performed.

2. Sanitation- Budget had been sanctioned for building toilets and the process had started, but abruptly stopped. It was learnt that the Gram Pradhan had misappropriated the funds, so toilets were not constructed. As part of group action, a memorandum was submitted to the appropriate authority to investigate into the matter. The Pradhan was found guilty for corruption and action was taken. Thereafter, the work for the toilet construction was resumed and toilets were built in the village.

In another village no toilets had been built. This information came through the PRA exercise. The women's group led the demand for this and insisted that the toilets be built and this was successfully done.

In two villages the school toilets were non-functional. A memorandum was submitted to the GP regarding this and it was addressed.

3. Widow pension- A joint memorandum was submitted to the gram Pradhan. The women and men's group also submitted a memorandum to the BDO. Several widows had been left out of the pension list. This information was provided urging that the women be given the pension. Subsequent to this, several widows whose names had been left out, were included in the pension list and are now receiving pension.
4. In the village there was no disposal space for sanitary towels. Therefore, this demand was placed and the GP made the necessary arrangement.
5. VAW- A case of eve-teasing of a member women group, was brought to notice in a joint meeting of the women's group and the men's group. This issue was taken up by the groups to the police station. The man apologised and this has now, instilled fear among men in the village. They see that these groups are strong and therefore the men need to

change their behaviour, since women and sensitised men are no longer going to be silent spectators to VAW. An MSAM leader led in this effort.

6. Another issue that was jointly addressed was early marriage. Nearly, 6-7 early marriages were stopped with the cooperation of the people. The men's groups made the community aware about the issue, that it is, illegal and has adverse effects on the girl's health. So, in last two years no early marriages have been conducted. The Gram Pradhan has also been supportive to these concerns.
7. In U.P. also in the two intervention areas, the festival of colour, since the last three years was celebrated in a rather restrained manner. Women and girls were able to enjoy the festival, due to the changed behaviour of men in the village. This was definitely an achievement in these areas, where patriarchy and feudal behaviour hold fort. This was learnt through interactions with the beneficiaries and stakeholders.

Such incidences, show clearly that women were happy to have the support and cooperation of the men's group to address cases. Also, as a joint delegation to the Gram Panchayat, it was felt that there was better response from the functionaries. However, what was clear was that these initiatives were taken with women taking the lead. The concept of "power within" (deep rooted attitudes) animators had by and large showed more progressive attitudes (also women's SHGs). Therefore, it demonstrated that men had agreed to up their leading and controlling image and supported actions led by women. This was due to the fact that the intervention was able to get the men to reflect and introspect to recognise women as equal partners for cooperation.

Discussions held with few stakeholders reinforced that joint actions had received positive responses:

"The groups MSAM and the men's group had jointly taken action on some issues".

"As a gram Pradhan, I had received an application for widow pensions, building of toilets and demands for ration cards. All of these, I addressed as per with in my capacity."

The Gram Pradhan added, "This project has brought about nearly 80% change within the villages where it was implemented. A lot of men were influenced and have tried to change their behaviour."

This clearly validated that the gender synchronous approach of the intervention was effective and strengthened and motivated both the groups. The achievements of the three objectives clearly underline the noteworthy approach of the initiative in reaching the stated goal. (Annexe 7)

6. Synthesis of findings using frameworks of masculinities and power

In a span of three years it would too ambitious to expect social norms to change. However, it was evident from the findings above that, the intervention was able to initiate some amount of changes which were noteworthy, both in the attitude and behaviour of men. Especially, to bring this change in areas where men have been entrenched in, culture and tradition that strengthens feudal and patriarchal behaviour, needs to be appreciated and acknowledged.

Further, it what needs to be understood is that drastic change cannot be possible within a period of three years. These were age old practices that have continued to be reinforced both among

women and men through the socialisation process and requires much more time to induct long term change. Men, who have been custodians of power and tradition will certainly not give up their privileges easily. But the project has attempted to get the men reflect and introspect regarding their privileges and examine the harm and discrimination it was causing women. The space created in the men's groups to discuss their fears and anxieties and experiences, as they let go of their privileges, served to imbibe confidence among the men that, what they were attempting was noteworthy.

As observed through the experiences shared in the report, it was clear that the effort yielded favourable results. This was evidenced through the different stories of change, both at the personal level and through joint actions. The field observations validated the changes which were further corroborated by the baseline and end line comparisons on men's behaviour and its impact on women.

These expressions from men and women who journeyed in the project further illustrated the changes achieved.

Men and women's voices on changes effected:

"I have realised that what I was doing was not just harming my family, but also myself. Now I have stopped drinking, so saving money, which I now spend on the family's needs. We are able to eat better and my children education uninterrupted, as they attend school regularly."

"I now understand the importance of equality between women and men. I have started sharing housework. I have stopped indulging in domestic violence on my wife and children. I am much more responsible and I treat my wife as equal partner."

"Now he is a changed person. He helps me in cooking, shares the household chores, takes care of the animals, none of which he would do earlier. He spends more time with the children and they are happy with him. Earlier they used to be scared when he was home."

"We go for purchases together and he gives me money to buy things of my choice. There is peace and happiness in the home. This is like a dream for me."

Rita mentioned, "Now I have the freedom to go where I want to, the market, a friend's place and so on, whereas earlier this freedom was curtailed."

Changes in men's behaviour that had impacted on women were examined. This was done through an exercise of mobility mapping ¹¹and the following were observed:

- Visits to religious places- women were allowed to go, preferably with family or other women friends, especially if she is young. Older women go alone.
- Visits to natal home: Permission required from spouse and/or elders in the marital home
- Visits for Entertainment (Cinema, Melas etc): accompanied by spouse and/or family
- Visits to health centre: Preferably with spouse or mother-in-law, but there were occasions when the woman went on her own
- Visits to market: Preferably accompanied by family

¹¹ Exercise to understand extent of freedom women have to move out and where alone. Which are the places women have to seek permission to go?

Women largely did not have freedom of mobility, but through the intervention, it was observed that men had opened up and were willing to let the womenfolk (wife, sister, mother, daughter) exercise some amount of freedom, as expressed above. *(See quote above)* Therefore, a small progressive step was made.

Like-wise through star-ranking¹², it was observed, where do women rank in the following:

As for **care work** women felt they were loaded with this responsibility, even though men were now sharing work at home. They rated it as 2 against a scale of 5 (as burden of care work continues)

When it came to **economic quality**, most women did not get the freedom to work. But now slowly men's perception was changing and there were examples where men have supported the wife to go and work. Therefore, this was now rated as 3.5.

Health and reproduction - These areas impact women hugely. Here the change among men was not markedly visible and neither were women able to rate this area. Therefore, it could be considered as 1, since there was one narrative where the woman shared that her husband enquired on her well-being. Reproduction was still a controlled domain of men.

Equal treatment to boy/girls - On examining this parameter, women expressed that men had considerably changed their attitude towards discriminating between sexes and now gave equal treatment and equal opportunities. This had made it easier for the women to comply to the wishes of the daughters, which earlier was difficult, even if she wished to, as the husband would turn it down. But now, that was not the case. So, here the rating was 4.

So, it is quite obvious that significant change had resulted through the 3-year project.

6.1 Masculinities Framework¹³

Through the project period, the change stories narrated by animators, group members (both men and women's group) and spouses, suggested that the intervention had helped men to move largely away from "violent masculinities". In their own lives, the men had started doing more work that was normally considered "feminine" and now expressed emotions towards their spouse, children and family. These shifts were more in the case of animators than the members, and the greater shifts had come with the younger fathers. These shifts had led to improved wellbeing of children and women, and greater decision making of women on children (though lesser extent in reproductive and sexual matters). However, these shifts were yet to lead to a reduction in privileges of men over women in terms of mobility, bearing the burden of contraception, work force participation, economic resources and political participation. Changes occurred more in the private space of families, and less in the public space of economy and politics. However, of concern was that values of hegemonic masculinities were held by women as well. These require to be addressed.

6.2 Empowerment frame work¹⁴

¹² *Star-ranking*: An exercise to elicit where women rank in care work, economic quality, political freedom, health/reproduction, absence of DV and equal treatment of girls and boys, where each corner of the star represents one of these elements.

¹³ *Masculinities Framework*: Masculinities is referred to as power with respect the norms and behaviour of men. Masculinity is characterised as 1) tough and aggressive, 2) restricts emotions, 3) distant from femininity, 4) seen as highly sexual with women, (Women and Gender Advocacy Centred). To analyse the change stories as per this framework.

The power animators, and members exercised over their spouses, sisters and daughters had reduced. But they had admitted that the power was yet to be equally shared. This was reflected in, less violence against partners/children, more recourse to joint decision making, considerable reduction of early marriages and more freedom granted to daughters than before. Sisters were less controlled by brothers in groups. In terms of men's power to improve the wellbeing and empower lives of partners, daughters and sisters, there was more sharing of household chores and hence the reduction in women's workload.

At the power with level, collective/joint action was seen to prevent child marriages (majority successful), and dropping out from schools. Collective action was also undertaken to improve access to water (women's groups). While collective action had addressed practical gender needs and Strategic gender (the case of equal pay for equal work) the interests of women had rarely strengthened accountability of government services to gender equality. With regard to "power within" (deep rooted attitudes) animators by and large showed more progressive attitudes (also women's SHGs). This varied in the two states, depending on the implementing NGO's relations with its constituency and socio-cultural and political climate of the respective states.

7. Analysis of Findings as per the Evaluation Framework (Relevance, Effectiveness, Efficiency, Sustainability, Impact, Knowledge Generation and Gender/HR)

7.1 Effectiveness:

To what extent were the intended project goal, outcomes and outputs achieved and how?

To what extent was the theory of change effective and in which contexts?

Which factors in the context facilitated change and which resisted change?

The project has been effective in achieving the intended goal, the three outcomes that were set and the outputs to meet the desired results. Over the three-year period, 100 men's groups were formed, of which one group fell apart, so with 99 groups, approximately 1536 men have been sensitised and trained. Facilitators and animators, underwent training every quarter and the subjects ranged were: social construction of gender, gender discrimination, privilege and power, laws related to early marriage and domestic violence, male responsibility in contraceptive usage, leadership, PRA, Group facilitation and mentorship.

The focus of the project was to effect of a gender synchronous approach where changes among men, would impact women favourably. Therefore, the presence of women's groups was a prerequisite to achieve this objective.

The project had fully synchronised with the ToC as already articulated. In order to achieve the objective set, following were some of the key strategies adopted in the project:

- Capacity Building of male animators in each village/community

¹⁴ Empowerment framework: The concept of power to, power with and power within, via-a-vis men and women and the changes that have undergone, examined in the evaluation

- Men's discussion groups promoting experiential sharing, learning and personal change
- Campaigning and collective action
- Advocacy seeking accountability and challenging social norms

Further the theory of change was aptly translated into action on the field. The gender synchronous approach had been appropriately effective and this was evidenced through, the changes that the animators and men's groups initiated in synergy with women's groups to address gender inequality and gender biased social norms. The men's groups engaged with women's groups on a monthly basis to develop joint actions, as well as address any other issue that was raised by either of the groups. Training was imparted to women's groups on laws related to women with a focus on domestic violence. However, regular training for women's groups commenced, only in the second and third year of the intervention, on the recommendation of the Portfolio Manager and partners.

Women's groups were already present in Chandauli, Hamirpur and South 24 Paraganans. In Kolkota, 13 new women's groups were formed by Parichithi. The women's groups were not at the same level, for instance the Nari Sangh in Hamirpur was not as active as the Mahila Swasthya Adhikar Manch in Chandauli. This was because the MSAM had an earlier association with Sahayog and hence was better equipped with a rights-based approach. While Nari Manch focussed on micro-based initiative for livelihood and income generation activities.

Similarly, Jeevika's women's groups were better equipped and understood gender related issues, as they were part of the organisations women's empowerment component, involved in addressing DV cases. Parichithi's women's groups were in a nascent stage, as they had been newly formed, except for the older domestic workers groups, who took up issues of wage and worker's rights. These differences in the nature of women's groups had implications for the ways in which they engaged with men's groups, and the issues that they took up. In Jeevika for instance, the men's groups were aware of the women's groups' work on DV

Observations based on the field visits, telephonic interviews and the end line survey, showed that through the strategies adopted, men had undergone behaviour changes in the following areas:

- Anger management- Controlled their temper
- Gender sensitive behaviour among all animators and 75% group members. (*as per baseline and case studies in the Annexe 5& 6*)
- Sharing household chores baseline and end line study comparison. More men fetch water (25% to 94%), clean the house (3% to 88%), cut vegetables (3% to 86%), cook food (2% to 78%) wash utensils (2% to 75%), wash clothes (6% to 72%). Men have taken a more active role in child care, preparing food for children (1% to 77%), feeding children (4% to 73%) bathing children (8% to 74%) ensuring health care (33 to 72%) and dropping off children to school (33% to 72%). Significant changes were noted through the study.
- Men spent more time at home
- Men showed concern for spouse's well being

Interactions in the field provided the following responses, which showed the effectiveness of the intervention, as a result of regular training with men:

Dileep is an active group member, who was associated with the project since its inception. Living in a joint family, he admitted that he behaved in a feudal manner. He was abusive and rendered

no help to his wife in the household chores. However, he confessed that since his association with the men's group, he has begun to understand about gender-based discrimination, work load of women, violence against women and this has made him realise the injustice and inequality that he was perpetuating. So, he started gradually changing his behaviour, by sharing household chores. He started taking care of his wife during pregnancy and also the child. He started discussing gender issues with his friends and relatives in an effort to sensitize them on the gender. (Annexe 5 Ref cases ID 4)

In an FGD with animators regarding what was their perception about women before joining the project, their responses were stereotype. It was evident that they did not value women and had no notions of equality. Control over women and indulging in domestic violence were perceived as a given masculine traits, as can be evidenced through this articulation of an animator, *"I didn't realise that I was indulging in gender discriminatory practices, since for me this was normal, as I saw it practiced within my family and in the community and in society."*

Over the three years of their involvement in the men's groups, the men had undergone considerable behaviour change. This was possible due to discussions and training on gender related subjects mentioned above and the space created for the men to share their anxiety and confusion and get the needed clarifications. All of which was packaged into the systematically designed intervention. This was clearly evident through their responses, presented in the discussion. (See Annexe 5 cases FGD 2 P A- WB)

Below are responses from some of the spouses on men's behaviour change:

'He has now started caring for me along with other family members. He notices what I wear and appreciates it. He takes me to the market and buys me clothes and cosmetics. None of which he was doing earlier'

Ratan's wife had this to say about him, 'My husband would not allow me to go out of the house, so I always stayed indoors. After his association with men's group, he has started sharing a lot of his concerns with me. I told him, if I could also go out and work, it will help in easing the monetary problems.' So, she started working, but wearing a saree was cumbersome so she switched on to wearing salwar kameez as it was more comfortable for work. Her in-laws initially resisted this change of attire, but he stood firm with his wife's decision to wear the salwar kameez and the in-laws reconciled. The wife also realised that she had the right of choice and therefore could wear suiting her comfort level. (Annexe 5J ID5)

"Earlier he would lose his temper often and would not speak to me properly. Now he doesn't get angry like earlier times. He also gave me information about the DV Act."

"Before I was not allowed to go out of the house, but now there are no such restrictions." She also shared that now her husband washes clothes, takes care of the children. "There is a lot of change in my husband and the family, which has brought happiness and peace." (Annexe 6-5 GW- (UP)

In all the four intervention areas, the proportion of men who had displayed traditional conservative attitudes has considerably reduced in comparison to what it was at the baseline, demonstrating a clear shift in the male behaviour towards being moderate and recognising woman as equals, a sign of positive change. This was validated by the responses above.

A key component of the intervention was joint action. This was where the engagement of the men's groups and the women's groups took shape, with women leading the action and men supporting it. This required engagement with stakeholders to get the issues addressed. Therefore, the groups engaged with; elected members (rural and urban), front-line workers, (ASHA), Protection Officer, Police and community leaders. Nearly 1193 stakeholders (PRI 269; ASHA 399; AWW 236; ANM 289) during the project period. Through this engagement, the stakeholders were sensitised to several issues such as; men's role in contraception, gender discrimination, child marriage, eve teasing, domestic violence, dropout of girls and their education, mobility and freedom for women, gender-based discrimination and the findings from the PRA/gender audit. As a consequence of these interactions, the groups were able to conduct the following actions:

- 39 girls re-enrolled into schools
- 56 cases of domestic violence were taken up
- 24 resolutions submitted with demands for basic amenities, (installation of hand pump for water, road improvement, etc
- Demand for widow pensions
- Toilet construction
- Prevention of early marriage
- information on contraception, danger signs and preventing obstetric violation.
- Nutrition and immunisation
- Domestic violence

Discussions were held on redress mechanism available in cases of domestic violence. The dialogues saw good participation of various stakeholders –

- 10 officials (Protection officers, Superintendent of Police, Chief Development officer, Secretary District legal service authority, District program officer, Integrated Child Development Scheme officer and District coordinator Girls Education, Panchayat members,
- 267 women leaders,
- 182 men including animators and group members and 19 media persons participated.

A representative sample of the above stakeholders were met during the field visit in W.B. and discussions were also held with those in U.P, over the phone, and the stakeholders mentioned that the change among the men was remarkable. (*Annexe 6 Cases interview with elected members and media persons*)

Campaigns being integral to the project objective, nearly 100 campaigns were held. A wide variety of IEC materials were prepared, posters, training handbooks, calendars and so on.

Therefore, the above mentioned, results clearly shows that the project has been effective and has worked, successfully towards achieving the project goal.

Having women's groups to lead joint actions served as a favourable context, since most of these groups were already aware of the rights-based approach and informed about gender discrimination. Therefore, as leaders in the joint action, they were able to sensitise and encourage the men's groups to partner in the demands for basic amenities, action against early marriage, domestic violence and so on.

Resisting factors were plenty in both the states as the project was taking on patriarchy and challenging existing societal norms. The political climate in both states too were not conducive as fundamental forces were gaining ground. But, because the project worked well within the framework of the Constitution, human rights and the legal framework, addressing issues through training and dialogue, not taking on an adversarial mode, it yielded positive results as already cited widely in the report.

In all of the above examples stated the theory of change was effective. However, as we know, it was not easy to bring about such changes as it involves change in attitudes, challenging gender norms that have been perpetuated since times immemorial, working against the socialisation process which is internalised. But it must be appreciated that the intervention design was greatly effective in achieving to a large extent what had been set out in the project goal and objectives.

7.2 Relevance

How relevant was the project vis-à-vis the context and its constituency?

To what extent was the project strategy and activities implemented relevant in responding to the needs of women and girls?

To assess changes were made to the strategy, given the evolving context and whether these were effective?

The four intervention locations in the two states, U.P. and W.B. were selected as there was high incidence of VAW. Patriarchal and feudal characteristics of U.P. were common knowledge for the high incidence of VAW, especially domestic violence. W.B., a state that had shown high incidence of domestic violence and several gender discriminatory practices like early marriage, dowry practice and so on. Chandauli in UP was also known for high incidence of early marriage.

Naughar the site in Chandauli, a very remote and backward area, with significant dalit population. Education levels were abysmally low and worse for women as education institutions itself were lacking here. The location was not easily accessible and it was risky. Government functionaries avoided visits here as it had a lot of forest cover and was a red corridor.

Hamirpur known for its feudal nature, where women were seen as, only for procreation and home-keeping. Hence, women's literacy was not given much attention. This could be ascribed to common perceptions prevailing in the society that the women's role is homebound, cooking food, giving birth to children and care giver for family. So, the importance of education for women was seen as irrelevant to fulfil this role. Further, the insecurity, that educated women would pose was, perceived as a challenge to the domination of men and might lead to unsettling of the family unit.

In all the four locations there was prevalence of gender discriminatory practices such as; taboos related to menstruation, sexual harassment at workplace, eve teasing and control and violation of women's fundamental rights (mobility, choice, decision-making etc)

The project intervention had precisely addressed issues, that deny women from exercising their rights and perpetuate violence against them. This was attempted through working with men, which was the key constituency of the intervention. But as the thrust was a gender synchronous

approach, men's groups that were formed engaged with women's groups present in the area to take up joint action on issues of social concern and gender-based violence.

The intervention sites, the project constituency were appropriately selected. The strategy to work with men to induce behavioural change, the objective being reduction of, gender discriminatory practices and gender-based violence especially, domestic violence was well thought out. This definitely made the much-needed intervention very relevant.

The intervention had adopted the following strategies:

- Awareness generation & Capacity building for behaviour change
- Improved VA G/W prevention
- Engagement with key stakeholders/community leaders
- Campaigns and advocacy

The focus to work with men so as to help towards achieving improved violence against women/girls' prevention to;

- change their perceptions about the acceptability of violence inflicted on their spouses.
- make them realise that verbal abuse and physical violence were forms of violence.
- restrict the mobility of their wives and prevent women from taking decisions were forms of violence.
- sensitise men to appreciate women's workload and for the upbringing of children

To focus on the needs of women and girls, activities were specially organised for instance the, '16 days of activism against VAW.' This was a very popular campaign with wide participation from the community. The campaign provided the opportunity for women to participate and rid themselves of inhibitions.

Testimonies from beneficiaries, regarding change in spouses' behaviour:

Kanika " Since one and half years my husband has been a group member. This has positively impacted our relationship. Earlier he would not support me, but now, he takes a stand for me in the family. He would earlier fight with me for petty issues raised by the family, but now he does not react to any complaints made about me. He now shares household chores, like emptying the dustbin, folding clothes, helping me in cooking and any other work that I may have left undone due to my other engagements. Before this change, he would frequently question what I have been doing the whole day, which he no longer does. Now he even helps in sorting out differences in other families, and has tried to resolve differences among couples. All this is like a dream for me." (Annexe5 cases ID 6 WB)

"My world has changed. This has happened after my husband joined the men's group in the village," says Pavitra. "After attending the men's group meetings, my husband shares with me the issues discussed, such as, 'Equality', 'Freedom of mobility', 'Freedom of choice' and so on. I think it is through these discussions, the change process has started. My husband now gives me freedom and has encouraged me to join a self-help group in the village". (Annexe 6 case 5GW-H UP)

The baseline survey had clearly brought to the fore the prevalence of violence against women at 71.1%, and as a result of the intervention, in the end line study, it dropped to 46.5%. This was a clear indication about the relevance of the project.

Based on the discussions held, the reports including the baseline and end line study, it does inform that there has been some reduction in domestic violence. This can be partly attributed to building awareness on the Domestic Violence Prevention Act 2005, also due to joint actions taken up by women's groups and men's groups as well as independent actions to address DV. Where necessary the legal tool was used. Cases were also resolved through the intervention of key stakeholders, like the Protection officer or even through the GPs. The government has introduced several protective legislations to enable women combat violence and gender discriminatory practices, like dowry, sexual harassment, both of which are prohibited and punishable under the law. The project provided wide awareness through training, discussions and campaigns to both women and men in order to check gender discrimination and VAW.

The project aligned with the government's efforts to advance gender equality.

For instance, one of the focus areas of the project was to promote girl-child education by re-enrolling dropout girl children, which has happened through the intervention. Girl-children were re-enrolled into schools. This also was in line with the government effort of *Beti Padao and Beti Bachao*.

To address the issue of early marriage, campaigns were organised to create awareness about the consequences. Steps were also initiated to stop early marriage, though all of such efforts did not meet with success, as it involved issues such as poverty, family dignity, tradition and girl's security. The fact that girls are seen as burden's and a responsibility that parents want to free themselves off at the earliest.

But despite these constraints, the efforts of creating awareness among the community did lead to visible change. A table presented earlier showed that child marriage in the Jeevika operation area in 24 Paraganas, it reduced from 70% to 20 percent, a marked reduction in one year. In Chandauli where again early marriage was in high prevalence, it reduced from 33% to 10 percent.

The joint actions undertaken by the men and women's groups also varied across the contexts, and were tailored to issues that were relevant for that context. In UP for instance, the issue of equal wages for agricultural work was taken up as an issue in joint actions and campaigns due to the fact that many women were engaged in this kind of work. This was not so in West Bengal. Similarly in West Bengal, the groups provided support to domestic workers' advocacy efforts which were contextually relevant in that area, but not so in UP. Campaigns also took up issues that were contextually important. There was also a component of comfort that partner organizations and the milieu itself had, with some issues. With respect to sexual diversity and queer rights for instance, there was greater recognition of this in the Kolkata field than in the other three owing to the political context, past work of the organisation and the visibility of the issue in that milieu. In UP on the other hand, although discussions did take place on these issues, there was discomfort around it and people did not relate in the same way as they did in Kolkata. Further, there were some additional ways in which the inputs could have been made more relevant. For instance, in West Bengal, more contextualisation in the training content could be brought about by including examples and stories indigenous to that location. Broadly however, the initiatives were highly relevant and have contributed to meeting the objectives of the project.

7.3 Efficiency

To what extent was the project efficiently and cost-effectively implemented. Was it able to achieve the targets set?

The project had received a grant of USD 532,637 by the donor UNTF. The project activities designed were efficiently carried out and the resources were appropriately utilised. This was noted in the annual reports where it was clearly indicated that the activities were fully completed within the allocated budget. Care was taken to ensure that there was no over or under-spending beyond the approved limit. In the rare case when this seemed to be indicated, the portfolio manager at the Trust Fund was contacted for prior approvals.

Human resources and financial resources were used judiciously to ensure that activities were carried out efficiently. For instance, materials created for the 16 days activism were also displayed during the animator festival and vice versa. There were also instances when posters designed by one intervention partner were shared with other partners, so that they could benefit from each others' creativity. Except the exchange visits, all facilitator training were held back to back with partner review and planning meeting; this reduced the cost substantially. So, it was an attempt to be cost effective as well.

The project was well managed and monitoring mechanisms well defined both at SAHAYOG and CHSJ level, as well as, at the implementing partners' levels. CHSJ was the M&E partner for the project. Reporting formats were developed, which were filled in by the animators to report on the status of the action-plans developed. There were monthly and quarterly reviews to help assess the progress of the project, track check as well as to plan for the next steps.

Field level monitoring was undertaken by SAHAYOG in the two states, to assess the trajectory of the project. The programme officers in the respective states were responsible to monitor the field implementation plans of the implementing partners. They made periodic field visits and submitted the report to SAHAYOG. The programme manager also visited all the intervention sites to check developments on the ground.

An MIS was maintained that detailed all the activities conducted and the outputs that emerged as a result of the activities. This MIS was filled on a monthly basis in the animators' meetings and the compilation and analysis of this was done by CHSJ. CHSJ had also conducted the baseline and endline survey and its analysis.

To ensure efficiency SAHAYOG had conducted capacity building trainings (Annexe 9) for its staff and facilitators on a regular basis, so that they were well equipped to handle the project. A finance workshop was also held to ensure that partners were familiar with UNTF financial reporting requirements. SAHAYOG has adhered to all HR compliances, having the sexual harassment and workplace police, anti-corruption policy and so.

The targets set out in the proposal have been adequately met. This is clearly articulated in the section on findings, which has detailed it under the three objectives of the project. (See annexe7)

7.4 Sustainability

To what extent will the achieved results, especially any positive changes in the lives of women and girls (Project goal level), be sustained after this project ends?

To assess diffusion of the changes beyond the project area, and mechanisms for such diffusion.

The project as already mentioned evolved through a well thought out process and was well designed. An exercise on developing sustainability plans were undertaken with the implementing partners. The issues that emerged were discussed with the field team and through collective deliberations, a sustainability plan emerged.

SAHAYOG who was the project holder, provided the programmatic direction and managed the partnership with the implementing partners, facilitated a review to understand the gains and challenges of the project. In addition, to explore how the learning and gains achieved can be taken forward and sustained to continue making lives better for women. Through the deliberations, partners came up with the following sustainability plans:

Parichiti Kolkota WB: Animators decided to pay a monthly subscription fees of Rs.100, which will be utilised to meet the campaigns and meeting expenses. Social media will be used for dissemination of information - mostly Facebook and WhatsApp. *Samanta ke sathi (Partners for Equality)* who were part of the Ek Saath (Together) Campaign will be linked up to the men's groups and will collaborate with them to facilitate activities with Parichiti. Animator festival will continue with the support of another platform to engage men called FEM (Forum to Engage Men). A new project of Parichiti on domestic workers in the intervention area will have a component of engaging men to end violence against women. Like minded organizations and networks will be involved during the process.

Samarth Foundation (Hamirpur) UP: The community members will be contacted during festivals, events and any other important days and discussions will be held, for instance on the results of the endline survey. Animators and group members will be associated with other projects and information will be shared on appropriate platforms. Efforts will be made to seek grants for new project to take the process forward. Communication to stay connected will be established through SMS, Whatsapp and over the phone. The 16 days of activism will be continued through planning and support of the group members, animators and panchayat members. Samarth Foundation will continue to strengthen the linkages with MASVAW and *Ek Saath*.

Gramya Sansthan (Chandauli). U.P: Results of end-line survey will be shared with the community. Monthly meeting will be facilitated in 20 villages where there are women's collectives. Team will intervene as and when required in the field. Advocacy on concerned issues will be continued. Community members will be connected through events and the 16 days campaign. *Samanta ke sathi* will also be engaged during these campaigns. Gramya will ensure that joint meetings are held in the project that involves the formation of a farmers' collective called the *Mazdoor Kisaan Morcha Sangathan*. Therefore, the 'Partners for Change's efforts will be introduced into other projects that the partner is involved in.

Jeevika 24 Paraganas- W.B: Men's group meeting will be held once a month. To make it cost effective, joint meetings of 3-4 men's groups will be held from adjacent villages. The monthly

animators' meeting will be continued in the office and the travel cost will be met if needed. Social media will be used extensively and constant touch will be maintained with the animators by regularly posting information on different programs and initiate discussions on different issues in the Animators' WhatsApp Group. All animators will be connected to the Forum to Engage Men (FEM) network. Animators will also be connected to the two women's groups that are being nurtured by Jeevika, namely the *Alor Disha* and *Alor Barta*. Joint meetings of the men's groups with the *Alor Disha* and *Alor Barta* will be organised every month. Campaigning on issues related to ending gender-based discrimination and violence against women will continue to be organised as part of Jeevika's programmes in their work areas

SAHAYOG: Stories of change will be disseminated through visual documentation, social media, print media, website and will be shared at the national and state level sharing and other appropriate platforms. Steps will be taken to generate funds by writing proposals. Associating with different networks will continue and communication will be established with CBOs and likeminded organizations.

Personal commitment by the facilitators: Besides the above organisation level efforts to ensure sustainability, the animators and facilitators, whose personal experiences underwent positive change expressed personal commitments. Facilitators shared that they were enjoying transformed relationships with their family members due to the changes in their own behaviour which they have made after association with the intervention. Further, it was expressed that they value and cherish this new relationship and therefore would continue to remain sensitive for the rest of their lives. Facilitators vowed never to use abusive language and said that they would never judge women on the basis of what they wear. They will respect women and will not violate their rights. They went on to commit, that they will intervene and protect women's rights if they see it being violated. Further it was agreed that they will share their ground experiences with their new team members (as a few of the facilitators' contract with the partner organisation was coming to an end) to encourage change among them. They mentioned that they would share with SAHAYOG and others, any significant change that occurs in the future using social media. Facilitators who were tech savvy were keen to share future changes through video making.

Therefore, irrespective of whether this team continues to be part of any of the partner's other projects, they will continue to pursue and influence behaviour change among men. Also, they will continue to stay connected with SAHAYOG to share and seek any information that they might need in their ongoing efforts, to create a violence-free environment that respects and protects women's dignity and rights.

The partners have articulated above, their plans to ensure that the learning does not get wasted. Already through conversations with the beneficiaries, it was clearly indicated as to how the men have taken responsibility to stay connected and will continue to support the development process of their village, and continue to be vigilant about VAW. The women's groups that were already there functioning, prior to the project have now over the project period established a good working relationship with the men. These women's groups in any case continue to remain and therefore, the men who will continue to be active in addressing gender related issues, will surely seek the support of the women's groups as and when needed and pursue their learning. The change that has germinated in them has already begun to show changes. This has been

already evidenced through their plans drawn up above. Therefore, this is a concrete indication of how the men's groups want to sustain the change.

Therefore, the possibility is that post the project, a strong women's network, like MSAM and organisations like Jeevika, and the domestic workers groups will continue to engage and carry forward the gender synchronous approach. Whereas the Nari Manch and the Samadan Dal, may require some support/guidance from Samarthan and Parichiti. These women's groups engaged with the men's groups on a regular basis and came forward to take up several issues, that have been listed in this report.

A proactive initiative in Parichiti's field was that, the men's group in consultation with the women's groups (domestic workers) decided to provide space for the elderly women in the club, during the afternoon. This was for the recreation of the elderly women, to come, relax and share their concerns with each other, to strengthen solidarity and bonding. This space, the elderly did not get in the family, so the men's club provided this space. This is an effort of providing sustainability to the project initiative.

The continued embeddedness of the men's groups in some of the activities initiated by the project, was evidenced through the ways in which the groups continued to operate even after project closure, through the pandemic related lockdown. In U.P. it was ascertained that the animators and the groups have been in contact with each other. Infact, some of them, along with the women's groups, were involved in relief work, disturbing rations to the migrants who were returning back to their villages. This reinforces their efforts to sustain their learning.

Below are instances of how the men post the project have continued to be active:

During the Covid period, the group has been active in distribution of rations. They also advocated with the Pradhan for supply of rations. (Animator Chandauli-village Basauli)

Joint action initiative was taken during the Covid 19 period. The group met informally with the MSAM and demanded jobs under MNREGA. This group keeps in touch informally. (Animator Chandauli- Village Tendua)

During the pandemic, facilitators had come together and with the men's group there, distributed ration, sanitisers, masks, soaps and sanitary towels.

They engaged with the GP and advocated with them for ration distribution, ration cards and job cards. According to a facilitator, the BDO was approached for MNREGA and ration cards.

They also joined force with the police to provide relief to migrants and helped them to return to their villages. (Facilitators)

They also have been spreading awareness about precautions regarding Covid-19 in the village, wherever they go. (Group members Laltapur, Amritpur)

The Gram Pradhan said, "In the Covid scenario, he distributed rations 3 times and the groups helped in this process. Food and masks were also distributed".

Involved in the distribution of sanitisers and sanitary pads. (Bhaisapali- Animator)

Covid- Scenario- Though across the country there was a huge concern about increased domestic violence, whereas in the project area, there were no reports of such violence. A visit was made by the DM and his team to check on this issue. In fact, now, that the men were home, workload is shared by the husband and wife. (Hamirpur-Samarth Foundation Project Incharge)

Regarding the diffusion of changes beyond the project area, it is rather early to expect such a change. But through discussions with the partners and animators and men's group members, it was evident that where ever they moved outside of the project area, they carry with them the learning. The behavior change itself becomes a point of discussion among their relatives and friends and through this exchange the message of change is gradually spreading.

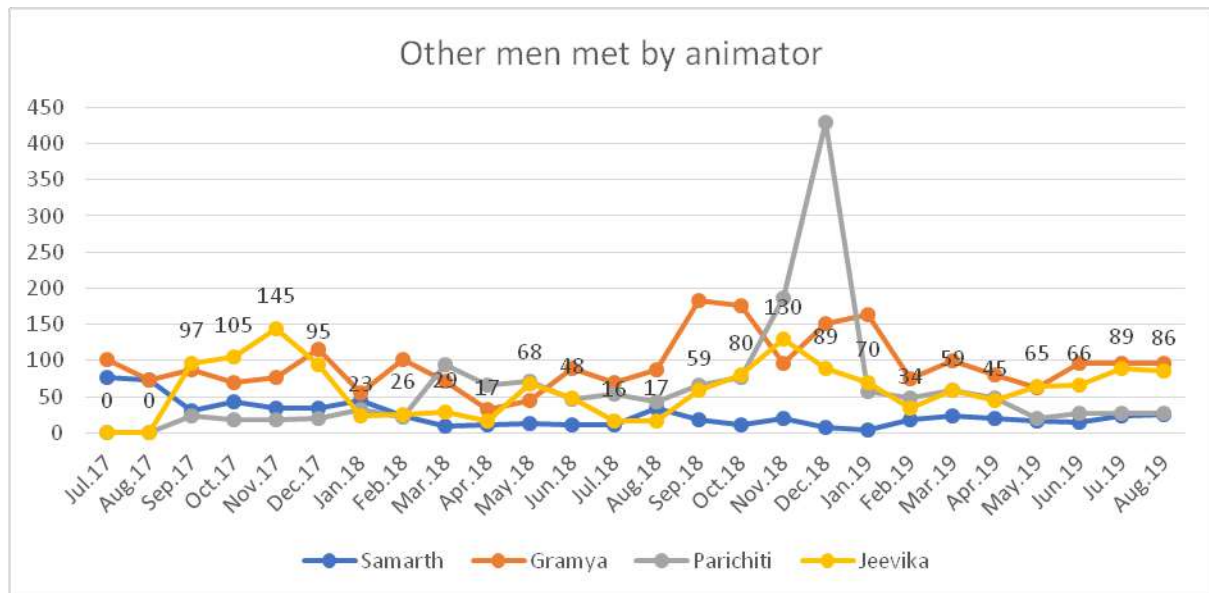
The fact that the intervention has been able to reach out to a large number of other men, who were not directly associated with the project. This can provide a basis for diffusion to take place, as the men are mobile, often move out of their villages and if they carry their changed behaviour, it is bound to create curiosity, generate discussion and that is how the seed for change gets sown.

Apart from the group meetings, the animators work also involved outreach to other men encouraging them to join the group. The animators informed, that they have been able to influence men, though this is churning at a slow pace.

In U.P. too, through the interviews held with the animators, their spouses, other stakeholders, it was acknowledged that the men's group through their behaviour change have been able to reach out and influence several men in their villages.

The MIS data too corroborates this. The graph below illustrates that Parichiti's animators have reached out to the maximum number of other men. Jeevika stands third in the graph, with Gramya in Chandauli 2nd in the graph, while Samarth in Hamirpur had reached the least numbers of other men. Both these partners operate in UP.

U.P. is much more feudal with patriarchy deeply entrenched. Hamirpur has strong caste ramifications as well, where the upper castes exercise control over the vulnerable sections namely the Dalits. Chandauli, though has a significant dalit population, perhaps is slightly better in being able to influence men, though the overall UP culture of male domination continues to be here as well. So, it is not easy to influence other men, unlike as in W.B. where the literacy levels are comparatively higher, men are politically very active and hence open to new ideas. The presence of men's clubs, through whose support the men's groups had been formed, also served as a factor that enabled outreach to influence other men and bring about behaviour change.



Another important medium through which awareness has been generated about the project initiatives was the media. In all the intervention sites, the campaigns, especially, '16 days of activism' received wide coverage. Media persons in Chandauli carried stories of change.

Media coverage was another mode by which diffusion of changes beyond the project site was being realized. Stories of change were carried by journalist. A popular Hindi daily Dainnik Bhaskar carried a story about behaviour change and the journalist who covered the activities in Chandauli had the following to say,

He cited the example of Rajender- an animator of the programme, who was a known anti-social person, alcoholic who indulged in domestic violence. But the change that has been brought in him through the 'Partnering for Change' project is visible. He joined the group and was peer educator and then moved on to become the animator.' He has become a model in his area.

Discussions with media persons showed that they were impressed with the kind of change the project has been able to create within a short span of three years.

7.5 Impact

To what extent has the project contributed to ending violence against women, gender equality, and/or women's empowerment, (both intended and unintended) and changing gender related social norms?

What are the visible changes that illustrate gender transformative efforts?

Through the different interventions, noticeable changes in men's behaviour was evident, which has contributed to ending violence against women and promoting gender equality. As the project progressed it moved steadily towards the goal, i.e. reduction in domestic violence and other gender discriminatory practices, as proven through women's voices. The more visible and recognisable forms of violence such as verbal and physical abuse has dramatically reduced, especially in Uttar Pradesh. Women have reported a decline in physical violence which was in the form of, battering (beating, punching, being slapped). Similarly, verbal abuse, such as, taunts and harassment for dowry has reduced. Women in Parichiti's area (where several women's groups were formed post-intervention) began recognizing other forms of violence; like not allowing

women to visit their natal home or forcing wives to have sex. The end line survey clearly showed the reduction of violence as well as increase in reporting of violence. Both of which can be attributed to the intervention, where men's behaviour has changed for the better. Women on the other hand have become aware and strong and broken the silence that shrouds violence. Towards the close of the project, the end line survey showed that there has been a tremendous shift in the men, from traditional and regressive attitudes to equitable ones. In addition, the proportion of men displaying traditional conservative attitudes had significantly reduced compared to what it was in the baseline. This demonstrates that there has been a shift towards the moderate and equitable category which is a welcome and positive change in men.

Women's Voices:

"Since the time my husband A joined the men's group, he has changed drastically.' Earlier I faced a lot of restrictions, I had to wear the ghoongut (veil) all the time, I had no freedom of mobility, no voice in the house, but not anymore." (Village Jakhela Hamirpur AW-H)

Rama, 60-year-old wife of a group member expressed the change that her husband has undergone, since his joining of the men's group in his village. He shares work in the house and he has stopped beating and abusing her. (Village Kharaunj- Hamirput- 6 GW-H)

Sunita, seemed happy with the change in her husband's behaviour. She said, "Earlier he would abuse children, beat her for no reason. He would do no work and stayed out of the house for long hours." She went to add, "He has become responsible and caring now" (Village Sonwar-Chandauli GW-C)

The endline survey conducted towards the close of the project showed the following findings with regard to increased, participation of men in household chores and child care and in, reduction of violence against women:

There was a significant increase in the men's response to supporting women with household chores and child care. As for the former, it has already been stated earlier, but the positive shift in child care and reduction of violence against women is evident in the base line survey and end line survey comparison and is mentioned below:

Men were taking a more active role in child care however, though important to note that very few men took sole responsibility of child care tasks, as it was reported that men take responsibility jointly with their wives. More men were preparing food for their children (1% to 77%), feeding children (4% to 73%) bathing the children (8% to 74%) ensuring health care (33 to 72%) and dropping off the children at school (33 to 72) as per the end line study.

It was also reported that there was a reduction of verbal (60% to 36%) and physical violence (35% to 9%), dowry related harassment (13% to 4%), threats of desertion if women fail to obey (20% to 10%) and refusal to provide for household expenses (17% to 4%). Few women reported about forced sex (32% to 6%) and fewer women reported being prevented from going to their natal homes (33% to 12%).

This evidence illustrated that the intervention has worked with men to bring about marked changes in them. The methodology adopted of sensitisation, motivation and realisation, through

training, discussions and reflective processes have paid off well. Men have begun to realise that domestic chores and childcare is not the sole responsibility of women, so they have started supporting women in this. In Uttar Pradesh, interestingly, men have come to believe that child care is equally father's responsibility, he can feed children, clean children, and get them ready for school. This certainly was a substantial change in a state where it was not considered manly to openly display affection for the wife and children, the state being highly patriarchal and feudal.

Perceptions about masculinity and power have changed, as men were encouraged to introspect and have responded positively towards reduction of violence, through their behaviour change. As a result of this change, men were able to influence other men, be it their friends or within the family, to adopt gender sensitive behaviour. The project reached out to approximately 2021 men directly and many more indirectly, through its different activities like campaigns, 16 days of activism, gender melas and so on.

The change in men's behaviour was validated by testimonials;

Women voicing change in men's behaviour (WB)

A woman shared, "My husband only once hit me, but every time he was angry, he would raise his hand saying "I'll give you a tight slap ". I used to feel very bad then, but did not have the courage to say anything. But after joining the men's group, he has become a changed person. He no longer raises his hand threatening me. In fact, my mother in law calls him hen-pecked, but he doesn't respond and I really enjoy this. I am happy because I have realized that her anger is due her seeing the increased closeness between my husband and me."

Another woman while discussing about her sons Rohit and Sandeep, both of whom had been associated with the group, shared, "I have seen lot of change in my sons' behaviour especially in Sandeep, who has become very sensitive towards my needs"

Action by men to promote girl child education towards achieving gender equality

An incident from Kolkata illustrates the changes in the lives of women and girls as a result of men's group action. Group members of a slum in Kolkata noticed that girls of their slum did not pursue higher education. They also realized that the girls' families were only interested in getting the girls married while the girls were keen to earn a living, as a result of which most of the girls in the area did not opt for higher education. The men's group members decided to launch a poster campaign on the importance of higher education for girls. They roped in a few girls of the area and after discussions and consultations, a joint poster campaign was organised. Slogans were created for the campaign and 10 different posters underlining the importance of higher education for girls were developed. The campaign was well received in the community who applauded the men's group and young girls for their initiative. This helped in sensitising parents to desist from early marriage of their daughters and instead encourage their pursuit of higher education

Lead by example: A joint initiative for gender parity in wages in UP

*A story from Chandauli illustrates the initiatives taken to improve the working conditions of women. In one of the animator trainings, animators were asked to select an issue that they could take action on. The animators in Chandauli selected the issue of **unequal pay for the equal work** that women did; women despite doing the same work were paid less than men. After the training, joint meetings with women's groups were held and it was decided to run a campaign to*

change the thinking around remuneration for women. The campaign aimed at spreading awareness in the community on the fact that unequal pay for women who were doing the same work as men, was against the principle of gender justice and was a violation of women's rights. The agricultural season was about to start, therefore the animators felt that it was the apt time to initiate such a campaign. In all the 30 intervention villages, as part of the campaign, wall writings, rallies and community meetings were organized. One of the animators who owned some land felt, that for this change to be realized it was necessary that an example be set. Being a small landowner, he hired 3 male and 3 female labourers and paid them equal wages. So, he led by example and this became the topic of discussion in his village and in neighbouring villages; it triggered off a discussion on gender justice and rights enshrined in the Constitution of India. As a result of this campaign, women workers in 5 villages were paid equal wages as men for the same work.

The above two examples were gender transformative initiatives, where it was making a change in the live and status of girls and women. While the project served to bring about noticeable changes in women's lives as a result of behaviour change among men. It also helped the implementing organisations strengthen their work among its constituency. The partners have been invited to be on various committees formed by the state government to improve the situation of women and children. So, this has offered an opportunity to the partners for advocacy to be able to transform the lives of women and children, even if it is in a minimalistic way. A beginning has been made.

7.6 Knowledge generation:

To what extent has the project generated knowledge, promising or emerging in the field of EVAW/G that should be documented and shared with other practitioners?

Over the 3-year project period, the intervention has led to the documentation of nearly 375 stories of change, from the 4 sites in the two states. The evidence for change has been collected through stories at different intervals of the intervention. The change among group members has been diverse and at different phases across the intervention area. One of the most common change was with regard to sharing of household chores. The other change areas captured in the stories, included child care responsibility, supporting women's economic empowerment, enabling her mobility and encouraging women's decision-making role. Group members shared stories of action to check VAW, either at a personal level by reducing/stopping any form of violence against spouse/ parent or facilitated in stopping of VAW in the community such as DV, eve teasing etc. A large number of men in Gramya and Samarth in UP, reported change in aggressive behaviour and anger management. In W.B. there were cases where child marriages were stopped and action to check dowry taken.

These stories certainly provide ample evidence to show, that working with men has yielded favourable results. Working with men, is still not seen as an area that many practitioners are familiar with. However, more recently this area of intervention has evinced interest among other practitioners, whose area of thrust has been to check violence against women and gender discrimination and some others whose focus has been in the area of domestic violence. Therefore, if these stories can be shared with such practitioners, it would be useful and provide them insights as to how to design interventions to work with men.

The partners have documented and analysed the outcomes of the different group discussions that they have had with the men's groups. These are very insightful and can help in developing

further tools that can be used in similar interventions.

Capacity building of the facilitators, animators and women's group has been key to the success of the intervention. A detailed training curriculum (*Annexe9Curriculumwith methodology*) has been developed, which can be shared with other interested practitioners. Sessions on DV, masculinity, antenatal care and post-natal care and role of men have been detailed step by step. These would serve as good training material for practitioners interested in using them and perhaps it could be modified by them to suit their needs.

As part of the intervention a wide variety of IEC material was prepared, as training tool and campaign material (Annexe 8 IEC) and some, of these were:

- Animator Hand book
- Change story book
- Campaign Posters on DV Act, 16 days activism against VAW
- A compilation of learning experiences of the men
- Pamphlets on Violence & DV act, Gender Equality
- Developed Calendars with change Story

These IEC and training tools/materials have been developed in Hindi and Bengali and a few have even been translated into English. Therefore, these can be disseminated to interest practitioner who can translate and adapt them, to their context for work with men.

7.7 Gender Equality and Human Rights

Cross cutting criteria: the evaluation should consider the extent to which human rights based and gender responsive approaches have been incorporated through-out the project and to what extent?

The project has consciously adopted a rights-based approach and gender responsive approach in designing its intervention strategies and activities throughout the project. For instance, in its capacity building component, the effort was to build awareness and sensitise the facilitators and animators on issues such as:

Gender concepts -Gender, Sex, power, patriarchy, VAW, Masculinity, Gender Discrimination, Sexuality, women and laws and social Justice. The intervention engages with men within a broad framework of gender equality, at an attitudinal, behavioural, and social level, to bring about transformative changes in social norms, not just within households, but also, in communities. As per the theory of change articulated in the proposal, the intervention has adopted a gender synchronous approach to address gender discrimination and violence against women and girls, building on and allying with existing work on women's empowerment and leadership in the selected field areas. The gender synchronous approach recognizes that it is difficult to change male gender norms without also changing women's gender norms and vice versa. Though the project focus was men, but collective action was through women leading and men supporting. The challenge here, was for women to lead, especially for those women's groups that were still not very strong and confident about their leadership. But through this intervention, women have been encouraged to take up leadership for collective action.

The project over the 3 years has been able to directly reach out to 1536 men and many more through the different activities. This helped in bringing behaviour change among men, which has been described under examples of change.

The actions below demonstrate how effectively men applied the gender sensitive learning into action. The men's groups approached women's group to lead actions like; to prevent early marriage; issues of dowry etc and how this was done is described below. The other examples detailed here, display how men through the inputs provided in the bimonthly interactions, underwent the processes of self-realisation of their privileges and gradually changed their behaviour. This enabled women to get their freedom and enjoy exercising their choices. The key driver of change in the intervention is the animator. The third story explicitly demonstrates how he was successful in bringing a change in his family, through behaviour change, gender sensitivity, questioning the gender norms of society that define male and female behaviour. All the changes in these cases were successful due to the gender synchronous approach adopted in the interventions.

Examples of change: Efforts to check early marriage and the practice of dowry

In a village in South 24 Parganas, a member of the men's group got wind that an early marriage is being planned secretly in his neighbourhood. The member also learnt that the groom's family had demanded a large sum of money as dowry and that the girl's family was arranging for the money. The member informed the other members of his group and a discussion, it was jointly decided that they would take the support of the women's group. A joint meeting was called and it was decided that the men's group and the Alor Disha team members (Jeevika's women's group had formed pre-project plans to take action to stop VAW) visited the girl's house. A long discussion ensued with the girl's family members. They were informed that child marriage and dowry prohibition are illegal and there are laws prohibiting this and it is punishable too. Further the group apprised the family about the adverse effects of child marriage and also shared several incidences of dowry related harassment leading to death. Finally, the girl's family was convinced to call off the marriage and wait until the girl comes of age and to enter into a marriage negotiation without dowry.

The issue in the case above is not just early marriage but coupled with dowry demand. It is a good example of a gender synchronous approach where the men's group sought the support of Alor Disha, Jeevika's women's group. In cooperation the two groups worked on sensitising the family and achieved in postponing the marriage till the girl attains the legal age. At the same time, the issue of dowry was addressed as being illegal and at least temporarily shelved.

Men making shift from patriarchy, questioning notions of masculinity defined by society and breaking stereotypes

Case

Rahman is a member of a men's Group. He is married and lives with his wife, children, mother and grandmother. He works as a gas delivery boy with a local gas agency. Having been through the stereotypical socialisation process, ID8, believes that, men are the natural bread winners and therefore have the onus of family responsibility. His wife had often expressed the desire to work, so that she could support him and contribute to the family's maintenance. However, he was against this idea, as he felt it was his sole duty to maintain the family, also it would go against the dignity of the family, if his wife went out to earn. However, after joining the men's group and attending meetings, where discussions were held on gender equality and other issues of gender discrimination and so on. Rahman's impressions concerning women gradually underwent a change. According to him, "Attending the meetings and participating in the informal discussions, I began thinking and slowly my ideas on issues related to women, began to change. I realized that if, both of us work, it would ease the financial burden to run the family. I also observed that there

were some women in our area who went out to work. I started to reflect and realised that I should not restrict my wife from working.” Rahman, later had a discussion with his wife and agreed to her request to work, which made the wife happy that he had consented willingly. She knew sewing so she joined a tailoring unit close by. Rahman, acknowledged, “My financial burden has eased and both of us are happy. I will continue to support my wife wherever she wants to work.” ID8

Case

Tarun a, thirty-nine-year-old home guard, works with Kolkota police. He was the animator of a men’s group in Rahim Ostagar road, Dhakuria. Father of a, two- and half-year-old daughter, Aadhya, whom he dotes on. Through his association with the project and exposure to the different trainings and discussions that follow the trainings, it has brought a huge change in Tarun. He says, “I am now determined to continue bringing change among men, so that it positively benefits women. Men must share household chores. Girls must have equal opportunities”. Tarun demonstrated this in his upbringing of Aadhya. His mother stays with him and when she found Tarun’s behaviour was changing towards his wife, giving her more freedom. She was unhappy and had reservations about why such liberty he was giving his wife. Tarun, explained to his mother and calmed her down. His wife was running a tailoring unit in their home, which his mother was not happy with, but Tarun stood his ground. Tarun wanted to admit his daughter in an Army school, which mutually he and his wife discussed and decided. He doesn’t want his daughter to face gender discrimination and wants her to be tough and play all games. He has got her a football and bat and ball too. As we were talking, Tarun raised a few fundamental questions to which the intervention he says provided him answers. Some of the questions were:

- a) Why men cannot cry?
- b) Both should take responsibility of the home
- c) Men undergo mental pressure
- d) Division of labour, where men get better paid jobs and women are burdened with non-remunerative work at home or less paid jobs.
- e) Women need to unlearn their socialisation and recognize their potential and identity

Tarun, gave his own example of being different, as he married a widow, who was older to him. He said, someone has to challenge norms, to bring change. According to Tarun, the change has to start from self and flow out. He says, “Someone has to initiate as a movement is needed to bring this change. Tarun motivated his group, through his own example. Parichiti had provided the inputs and training on issues of discrimination, gender inequality and VAW, which need to be addressed. The animators have decided to work on these issues and taken it forward. For example: In a nearby park, no girls used to play earlier. But now there is a change and girls come and play football, cricket. In Kolkota youth clubs, only men have membership, but now in his youth club, he has motivated the youth club open its membership to young women, above 18 years of age. This has led to a change among the youth members as well, who were not necessarily, men’s group members. In the beginning when this idea was introduced, it was ridiculed but thereafter, it has been well accepted.

When Tarun discussed this with the women’s group to propagate the idea. The women expressed that most of them had married early as there was no scope earlier for involvement like the club etc, which now thanks to him has opened to women. The women lamented that if such an effort had been made earlier, perhaps many of them would have escaped early marriage. This club has

a changed ambience as young women come and play badminton with club members. Tarun's wife happens to be a member of the women's group here. ID2WB

The cases above show how men through their association with the project have changed, their behaviour. Recognition of women as equal partners, therefore they have the right to freedom, to work and so on. Breaking stereotypes and questioning the notions of normal feminine behaviour. The project helped the men to become gender sensitive role models. This brought a positive change in their personal lives and encouraged other men to follow the change makers.

8. Conclusion and Recommendations

The end evaluation suggests that in this brief span of three years the intervention has made an impressive dent in bringing to the fore gender discourse, and in promoting, responsible men, sensitive and caring spouses, fathers and sons. The discourse is taking place amongst animators, within the group members, related families and to a lesser extent outside too- including institutions that provide services and are expected to govern locally. What is noteworthy is the group members have begun to question violent masculinities, exercising less power over their women relatives and have begun to support them. As a result, progress is visible in several domains towards gender equality among the participants and participant families i) helping in housework and childcare, ii) understanding importance of girls' education, iii) stopping early marriage, iv) less anger v) less domestic violence, vi) less alcohol consumption vii) less sexual harassment in public spaces, viii) supporting women's decision making, ix) supporting women's mobility. The changes are more marked amongst animators and the men's groups. As one did not meet with non-participants a definite comparison cannot be made. But it would be okay to assume, that these changes would be relatively less among non-participants, even if they were to some extent influenced by the animators and men's groups through a ripple effect as well as among relatives and friends.

Working with men was a new area for the partners in WB, though not for UP Both states had their patriarchal overtones, but through the intervention, changes have emerged. In some areas, few groups went quite a step forward to prevent/ challenge domestic violence, prevent early marriage, and take up strategic gender issues like equal pay for equal work. However, it was also observed that when an issue came up concerning the son of a women member, where the fault allegedly was with her daughter-in-law, neither her group nor the men's group came to her rescue, even when it became a police case and both member and her son had faced violence. Such situations need to be addressed sensitively and the need for strengthening solidarity and bonding in the groups becomes necessary.

However, the day to day changes of men engaging in housework and childcare, cutting down alcohol consumption, managing anger etc are yet to become a community norm. Through this project, it has reached a stage where animators, members of groups as well as some non-members have begun to "share" housework and give women space to exercise choices freely. The strategy of collective action with women's group has been a useful one, as it a beginning of a strategic gender initiative through a gender synchronous approach, even though the issues being addressed are those of practical gender needs. But this will pave the way gradually to address strategic gender needs.

Factors that facilitated the intervention:

1. The conceptual clarity that the thrust was towards gender equality through reduction in gender discrimination, domestic violence, reduction in early marriage and improved girl's education. (In line with the government initiative of *Beti Bacho Beti Pado* and the DV Act),
2. Posting a person at the state and national level who was not only a competent manager but also embodied the soul of the project, backed by a good monitoring system
3. Identifying good NGOs with field presence and rapport on the ground and their selection and appointment of facilitators who understood the spirit of the project and was exclusively for the project. The role of the mentor was indeed important.
4. Identifying good animators who continued for three years and the intense training of animators every quarter, using participatory methods, backed by an annual retreat was an important strategy.
5. The formation of men's groups and holding regular discussions with feedback, creating a male safe space.
6. Had a campaign and linkage strategy to reach the wider audience.

As I was able to visit on one state comparison of the two may not be possible on the same parameters. But what is possible to state is that behaviour change with respect to shared household chores comes out clearly in both states.

As the literacy levels in WB are better than in UP and the political consciousness is much more, it seemed that the women's groups in WB were better equipped to address strategic gender needs. They perhaps need some more mentoring and capacity building and would be able to emerge as strong pressure groups to lead advocacy as also support men in strengthening their behaviour change.

The women's groups in UP though active, perhaps need to be equipped better to be able to address both practical and strategic gender needs.

Implementing the project had its own challenges in both the states. This has already been mentioned earlier in the report. But what is commendable is despite the initial non-cooperative response from the men in UP in particular, the project was able to overcome these stumbling blocks and get implemented successfully there. WB too had its own challenges, but again these were overcome and the project moved ahead as envisaged.

Finally, the project was well implemented in both the states where, at the end of the project period changes among the target groups and the stakeholders were assessed and found appropriately meeting the objectives outlined in the proposal. It is strongly suggested that an intervention such as this should continue and expand further. Therefore, seeking funding support to strengthen the work initiated needs to be done and UNTF can support in providing leads and recommending to other funders for the much-needed funding support.

10.Recommendations per evaluation criteria

Evaluation Criteria	Recommendations	Relevant Stakeholders (Recommendation made to whom)	Suggested timeline (if relevant)
Overall	<p>The project has satisfactorily met the goal of the project and the stated outcomes vis-à-vis the indicators.</p> <p>Over the three-year duration which in fact is rather a brief duration to bring behaviour change among men. Since the socialisation process is so entrenched, that to negate and challenge tradition and culture that influence human behaviour is not an easy task. Especially male behaviour which is privileged, vested with power and control and to unlearn these characteristics certainly is challenging. But the project, through its appropriate intervention design has facilitated the process and changed behaviour has been visible and testified by the men, who were the key constituency of the project.</p>	<p>This is a onetime project that UNTF supported and perhaps there is no scope for a 2nd phase. But this is an intervention that requires to be continued, so that it can bring a lasting change in the men, which will impact to improve women's status, reduce gender discrimination, gender-based violence and facilitate achieving gender equality and enjoyment of women's rights. Therefore, one would recommend that UNTF can introduce SAHAYOG to donors who would be interested to fund such an initiative.</p> <p>To SAHAYOG, the recommendation is to continue providing technical support to the partners, so that they can guide the men (facilitators/animators) who have, evinced interest to continue the process, even without funding support.</p>	As soon as possible and for a 3year project period
	Funding is a critical need for, the process to move ahead, systematically. However, linkages with women's groups and other networks like Mahila Swasthya Adhikar Manch and	SAHAYOG and Partners	Opportunities to be identified immediately in order to keep groups

	Ek Saath can be facilitated and strengthened. Other networks that can help this process should also be approached and connections made.		engaged.
	Further inputs and guidance sought by the men could be addressed as and when possible. Therefore, through this process, the learnings and changes brought about will not be lost, but strengthened to change other men through an indirect transfer process.	SAHAYOG and partners	Ongoing
Effectiveness	The project design has been well thought out and planned. Strategies and activities have been effective. This has been evidenced as it has, helped both men and women to bring change and take charge of their lives. Men have successfully become sensitive to women's workload and this is shown through sharing of household chores. Similarly, men have helped to check domestic violence in their own lives and in the community. Working with men is a new area, therefore, there is need to publicise the efforts of the project, so that it will help in expanding this model initiative.	As the intervention design has been effective, it would be useful for SAHAYOG to share the learnings from this project with other partners working with men in the country. organisations working with men and maybe motivate others to start working with men UNTF can support or recommend other funders to support the printing and wide dissemination of the change stories. This would encourage more organisations working on VAW or gender justice, to start working with men.	Following completion of this report, dissemination can be undertaken – October-December. More writing in academia and for development audiences must be embarked upon in the coming year (2021)
Relevance	This intervention is an important one and relevant to achieve gender equality and reduce VAW. Therefore, if the partners can continue to maintain contact with the animators and	It would be useful if the canvas of such an intervention could be increased to covering an entire block. But this involves resources. Therefore, is there anyway that expansion	To be strategized by Sahayog along with the partners immediately.

	facilitators and have some periodic events with them. This will motivate them further to strengthen behaviour change and influence promotion of gender sensitive behaviour.	of such important initiative can be envisaged?	
Efficiency	SAHAYOG and its implementing partners had appropriately utilised the allocated budget. Infact the financial arrangements for the wide variety of activities were effectively and efficiently managed. There were instances where programmatic inputs were cost effectively operated.	NA	NA
Sustainability	SAHAYOG along with the implementing partners have deliberated on the possibilities of self-sustaining the efforts of the project. The animators themselves have evinced interest to pursue the intervention learning. This effort needs to be pursued and strengthened.	The recommendation is to the 4 partners. The partners it is envisaged will continue their work in the area on other issues. Therefore, if they could invite the men to participate in their events, and maintain the connection with them, it would be useful.	On-going
		Parichiti, stated that it will continue engaging with the men as the partner has introduced the component of working with men in their new project with domestic workers.	On-going
		The UP partners have expressed that they will continue to engage the animators in other projects.	On-going
		It is important to sustain the critical mass of animators who have	On-going

		evinced behaviour change. These animators if they continue to stay in touch with each other as well as, with the implementing partners, then the changes in men will continue to happen.	
Impact	The intervention has shown positive changes among men. As a result of which, the men now enjoy better relations with their spouses and the family. It is evident from the testimonies that both men and women have benefitted from the project. The impact has not remained limited to men and women, but the stakeholders with whom the men and women engaged with, have also been influenced to support efforts of stopping early marriage or take cognisance of DV and help to check VAW. Therefore, this has enabled to develop a gender friendly environment in the villages, where the intervention was initiated. This needs to be sustained through appropriate linkages and some amount of contact retained with the pool of changemenkers.	<p>A lot of effort has gone in bringing behaviour change among the men. Working with women and taking joint action has yielded fruitful results to check gender discrimination and VAW women, especially domestic violence. Therefore, it is recommended that, it would be worthwhile not to lose the gains made. Hence, if all the partners involved in the project can in some way or the other, continue to be engaged and motivate the men, it will help to sustain the impact of the intervention.</p> <p>If SAHAYOG can facilitate this process, with support from other funders, it would be useful to strengthen and expand the initiative.</p>	On-going
Knowledge Generation	It is recommended that a compendium of the 'stories of change' be developed and disseminated widely.	SAHAYOG, CHSJ	October 2020-September 2021

	The training tools and other campaign materials could be shared with other CSOs and practitioners, interested in working with men.	SAHAYOG, CHSJ	October 2020-September 2021
	It would be useful, if the materials are appropriately translated into English. These can be made available on the net for, a wider circulation and use by, organisations and individuals who have interest in this area of intervention.	SAHAYOG, CHSJ	October 2020-September 2021
Gender Equality and Human Rights	The project has provided useful insights into the value of working with men, but also the limitations and contextual factors necessary for an intervention to “succeed”. This has implications for future conceptualisation and implementation of work around men and masculinities in the prevention and response to VAW. Lessons from the project, the theory of change, and the challenges faced must be shared widely in academia, international bodies, donors, government and implementing agencies, as they can all inform this field of work that is growing in popularity, and will benefit from constantly evolving theoretical insights.	CHSJ, SAHAYOG, UNTF	October 2020-September 2021

Annexure 1 – Terms of Reference

Terms of Reference for External Evaluation

1. Background and Context

1.1 Description of the project that is being evaluated.

- a) Name of the project and the organization: Partnering for Change, SAHAYOG Society for Participatory Rural Development
- b) Project duration, project start date and end date : 3 years, start date 1st March 2017, end date 29th February 2020.
- c) Current project implementation status with the timeframe to complete the project
The project is currently in its last six months of implementation, and all activities will be completed by 20th February 2020.
- d) Description of the specific forms of violence addressed by the project:
This intervention is being carried out in two states – Uttar Pradesh (UP) and West Bengal (WB) where a significant proportion of married women (over 40% in both states) report physically or sexually abuse by their spouses or other family members. In the two proposed intervention districts in UP- Chandauli and Hamirpur, there is extreme domestic control over women within the household, and married women are expected to remain constantly veiled. Besides widespread domestic violence, these districts have reported several incidents of assaults of Dalit women used as a method of social control by men from upper castes.

The intervention areas in West Bengal include a peri-urban slum and a rural location that due to its proximity to Kolkata also displays several peri-urban characteristics. Both areas are inhabited mainly by low income families. In the slum area a large number of women are employed as domestic workers. In the rural area majority of the community is engaged as sharecroppers and others in small businesses and home-based work such as tailoring, zari work, beedi rolling, etc. In both the proposed project areas in West Bengal, domestic violence is widespread and there are restrictions on the mobility of women and girls. Child marriage is common – arranged by parents or as a result of young people eloping. Street harassment is also rampant.

- e) Main objectives of the project:
 - Engage men in a process of learning and reflection to understand gender, patriarchy and other social inequities, and how these impact relations between them and others in the community.
 - Facilitate discussion and reflection among men's peer groups on patriarchal privilege and influence other men in their community, thereby motivating them to adopt new gender sensitive behavior
 - Women's groups, supported by men's groups encouraged to take action against gender-based discrimination occurring in the community.

Overall, the three objectives together are expected to transform gender related social norms that perpetuate violence against women, at the household and community level.

- f) Description of targeted primary and secondary beneficiaries: The intervention works with men in the field areas of 99 villages/urban communities, covering a population of approximately 500,000 people. The actions of men, influenced by the intervention are expected to directly benefit women and girls related to the men involved with the intervention (approximately 1500-2000 families) and indirectly other women and girls in these and neighbouring areas, due to a

diffusion effect of the intervention. The former are the primary project beneficiaries and the latter, secondary beneficiaries. Both primary and secondary beneficiaries belong to low income groups in rural and urban areas. In the rural areas the women primarily work as agricultural or other labour, in the urban areas they are involved in domestic work.

1.2 Strategy and theory of change (or results chain) of the project with the brief description of project goal, outcomes, outputs and key project activities.

The project “Partnering for Change” seeks to engage men in ending violence against women and girls, in two states of India – Uttar Pradesh and West Bengal. The intervention engages with men within a broad framework of gender equality, at an attitudinal, behavioural, and social level, to bring about transformative changes in social norms, not just households, but also communities. This intervention has adopted a gender synchronous approach to address gender discrimination and violence against women and girls, building on and allying with existing work on women’s empowerment and leadership in the selected field areas. The gender synchronous approach recognizes that it is difficult to change male gender norms without also changing female gender norms and vice versa.

The model of intervention involves a combination of strategies; it prepares and trains a male ‘animator’ or a leader in each village, who is provided with systematic inputs on gender, patriarchy, power, intersectionality, sexuality and violence. A primary ‘driver’ of change, the Animator serves as a role model and works with a group of men in his village/community to address gender discriminatory social norms. The men’s group is facilitated to reflect upon their own gender privileges and make a plan for change at the personal, family level and community level. The men’s group works with existing rights-based women’s groups in the intervention areas to take joint action to address issues affecting women and girls, especially those around early marriage, incidents of domestic and sexual violence, etc. The federated nature of the existing empowered women’s groups in the proposed project areas is expected to synergize with the newly formed men’s groups, to collectively advocate with relevant authorities for facilitating responsiveness and accountability through regular interactions and advocacy at the local, level.

Overall, the project aims to link individual empowerment of women to improved relationships with men in the household, which in turn is linked to changed expectations at the community level and calling for accountability of social and public systems following the ‘ecological’ model. Women’s rights and empowerment remains central to the project and the project explicitly seeks to challenge discriminatory gender norms and unequal power relations between women and men.

1.3 The geographic context, such as the region, country and landscape, and the geographical coverage of this project.

The project is being implemented across 100 villages in 4 districts, in two states of India. These are Chandauli and Hamirpur in Uttar Pradesh and Kolkata and South 24 Parganas in West Bengal.

1.4 Total resources allocated for the intervention

USD 20,000 funded by the donor, UNTF

1.5 Key partners involved in the project, including the implementing partners and other key stakeholders.

-Field implementing partners: (1) Gramya Sansthan (2) Samarth Foundation (3) Jeevika Development Society

- M&E partner: Centre for Health and Social Justice (CHSJ), New Delhi

- Stakeholders: Women’s groups in the field areas (Mahila Swasthya Adhikar Manch, Nari Sangh etc), networks working on violence against women at the state level (including those working with men), Panchayati Raj Institutions, Municipal Councillors (in the urban area), law enforcement authorities (police and protection officer), district governments.

2. Purpose of the evaluation

2.1 Why the evaluation needs to be done

This intervention builds on SAHAYOG and CHSJ's previous work on engaging men in gender transformative interventions rooted in collective reflection and action to bring about social norm change, towards advancing gender equality and ending violence against women and girls. The intervention began in 2017 and as this phase of funding comes to a close, this evaluation is expected to assess the extent to which the goals of the project were met, the strategies that worked and those that didn't, the lessons that can be learnt from the intervention so far, and to assess potential for sustainability and upscaling. It is expected that the evaluation will provide direction for future work in these field areas; it will help the organization modify its strategy suitably for implementation in other field areas, as well as to take the work forward in these field areas.

2.2 How the evaluation results will be used, by whom and when.

The evaluation results will be used by men and women in the field areas to advocate with local decision makers, and strategise for further work that their collectives can do to advance gender equality, and to address some of the emerging concerns that the evaluation will bring out. The findings will be used by the field partner organization to review its strategy, take stock of its gains and make a plan for sustaining the work on ending violence in the future. It will also help Sahayog, and the other partners to advocate with law enforcement and the women and child department at the district and state levels for effective implementation and change in policies and programs relating to prevention and response to gender-based violence and discrimination. The findings will be used by Sahayog and CHSJ to refine the theory of change and distil learnings that are applicable more universally, as well as generate knowledge on what works, how, for whom and in which conditions.

2.3 What decisions will be taken after the evaluation is completed

On the part of the implementers, evaluation serves two purposes 1) it will influence the sustainability strategy for continuation of work in the field areas and 2) it will inform future changes to the theory of change and intervention design. This has implications for the advocacy agenda and for upscaling efforts.

3 Evaluation objectives and scope

3.1 Scope of Evaluation:

- Timeframe: this evaluation needs to cover the entire UNTF project duration (1st March 2017 to 29th February 2020)
- Geographical Coverage: four districts – Hamirpur, Chandauli in UP and Kolkata, South 24 Parganas in West Bengal
- Target groups to be covered: this evaluation needs to cover the target primary and secondary beneficiaries as well as broader stakeholders. This includes animators, men's group members, women family members of men involved in the intervention, women leaders in the community, representatives from community structures (such as political leaders, men's clubs) local governance functionaries, law enforcement functionaries.

3.2 Objectives of Evaluation: What are the main objectives that this evaluation must achieve?

Mandatory evaluation objectives:

- To evaluate the entire project** (two to three years from start to end date), against the effectiveness, relevance, efficiency, sustainability and impact criteria, as well as the cross-cutting gender equality and human rights criteria (*defined below*);
- To identify key lessons and promising or emerging good practices** in the field of ending violence against women and girls, for learning purposes (*this is defined under the knowledge generation criteria below*).

4 Evaluation Questions

Evaluation Criteria	Mandatory Evaluation Question
Effectiveness <i>A measure of the extent to which a project attains its objectives / results</i>	1. To what extent were the intended project goal, outcomes and outputs (project results) achieved and how? 2. To assess outcomes of the intervention specifically related to men's sharing of

<i>(as set out in the project document and results framework) in accordance with the theory of change.</i>	the burden of unpaid labour, reducing gender based violence and gender discrimination, from the perspectives of different stakeholders 3. To what extent was the theory of change effective, and in which contexts. Which factors in the context facilitated change and which resisted change?
Relevance <i>The extent to which the project is suited to the priorities and policies of the target group and the context.</i>	4. To what extent do the achieved results (project goal, outcomes and outputs) continue to be relevant to the needs of women and girls? 5. To assess changes were made to the strategy given the evolving context and whether these were effective. 6. Aspects of the strategy that could be scaled up to other contexts and the essential components of such an intervention.
Efficiency <i>Measures the outputs - qualitative and quantitative - in relation to the inputs. It is an economic term which refers to whether the project was delivered cost effectively.</i>	7. To what extent was the project efficiently and cost-effectively implemented?
Sustainability <i>Sustainability is concerned with measuring whether the benefits of a project are likely to continue after the project/funding ends.</i>	8. To what extent will the achieved results, especially any positive changes in the lives of women and girls (project goal level), be sustained after this project ends? 9. To assess diffusion of the changes beyond the project area, and mechanisms for such diffusion.
Impact <i>Assesses the changes that can be attributed to a particular project relating specifically to higher-level impact (both intended and unintended).</i>	10. To what extent has the project contributed to ending violence against women, gender equality, women's empowerment (both intended and unintended impact), and changing gender related social norms?
Knowledge generation <i>Assesses whether there are any promising practices that can be shared with other practitioners.</i>	11. To what extent has the project generated knowledge, promising or emerging practices in the field of EVAW/G that should be documented and shared with other practitioners?
Gender Equality and Human Rights	Cross-cutting criteria: the evaluation should consider the extent to which human rights based and gender responsive approaches have been incorporated throughout the project and to what extent.

5 Evaluation Methodology

The proposed evaluation design is expected to adopt a qualitative participatory approach which would include the following:

1. **Desk review** of available data including baseline/endline surveys, stories of most significant change, review and planning meeting notes, MIS review discussions etc.
2. **Primary data collection in the field:** Methods will include focus group discussions (FGDs), individual interviews and gender transformative participatory methods (such as body mapping, mobility mapping, star ranking, ripple effect mapping etc) to capture "Before-After" comparisons and "participant-non participant" comparisons on gender based violence, gender discrimination and gender related social norms in the community and institutions. The evaluator will make visits to all four field areas, and conduct at least two focus groups with men and two with women in each area, with due consideration to contextual diversity. Interviews with direct and indirect stakeholders must be carried out, including implementation partners. At least 16 interviews across the field areas must be conducted.

3. **Synthesis of data** using *concepts/frameworks of masculinities, concepts of power and empowerment, change matrices, and social relations frameworks.*
4. **Presentation of preliminary findings** to all partners for validation.

The consultant will be expected to prepare an inception report with a detailed methodology within two weeks of the start date. Methodology will be finalized with feedback from all partners and the donor organization.

The following data sources will be made available to the consultant:

1. Project proposal and activity reports.
2. Reports of baseline and endline surveys with men and women engaged in the intervention. These surveys include individual interviews with men and their wives covering men's attitudes towards gender, masculinity and violence, men's participation in household chores and child care, women's mobility and decision making in the family, women's experience of violence at home, communication between spouses and men's knowledge of laws related to gender based violence.
3. Qualitative baseline study conducted in the four field areas, and a mid-term qualitative study to understand changes from women's perspectives
4. Monthly reporting of project activities through a Monitoring Information System(MIS). Analysis of MIS is done on a quarterly basis and is available in the form of reports.
5. Reports of quarterly review meetings of all partner organizations, implementing organization and technical partners. MIS and other activity reports are discussed at the meeting, challenges identified and addressed. Depending on the nature of new/emergent realities and opportunities, the next quarters activities are tailored to be more strategic.
6. Stories of change harvested from among men's groups as well as other men in the field area.

6 Evaluation Ethics

The evaluator/s must put in place specific safeguards and protocols to protect the safety (both physical and psychological) of respondents and those collecting the data as well as to prevent harm. This must ensure the rights of the individual are protected and participation in the evaluation does not result in further violation of their rights. **The evaluator/s must have a plan in place to:**

- Protect the rights of respondents, including privacy and confidentiality;
- Elaborate on how informed consent will be obtained and to ensure that the names of individuals consulted during data collection will not be made public;
- If the project involves children (under 18 years old*) the evaluator/s must consider additional risks and need for parental consent;
- The evaluator/s must be trained in collecting sensitive information and specifically data relating to violence against women and select any members of the evaluation team on these issues.
- Data collection tools must be designed in a way that is culturally appropriate and does not create distress for respondents;
- Data collection visits should be organized at the appropriate time and place to minimize risk to respondents;
- The interviewer or data collector must be able to provide information on how individuals in situations of risk can seek support (referrals to organizations that can provided counseling support)

Resources:

- [WHO, "Ethical and safety recommendations for intervention research on violence against women "](#), (2016)

- [WHO, “Ethical and safely recommendations for researching, documenting and monitoring sexual violence in emergencies”](#) (2007)
- [WHO/PATH, “Researching violence against women: a practical guide for researchers and activists”](#), (2005)
- [UNICEF’s “Child and youth participation guide”](#) (various resources)
- [UNEG guidance document, “Integrating human rights and gender equality in evaluations”](#), (2011) Chapter 3

** a child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier.*

7 Evaluation team composition and required competencies

8.1 Evaluation Team Composition and Roles and Responsibilities

The Evaluation Team will be consisting of one Senior Evaluator who will be responsible for undertaking the evaluation from start to finish and for managing the evaluation team under the supervision of evaluation task manager from SAHAYOG/CHSJ, for the data collection and analysis, as well as report drafting and finalization in English. The Senior Evaluator will be assisted by the evaluation task manager who will be responsible for processing of background documents and secondary data relevant to the evaluation. During fieldwork, the external evaluator will be assisted by a local interpreter and field contact.

8.2 Required Competencies

Senior Evaluator

- Evaluation experience at least 10 years in conducting external evaluations, with mixed-methods evaluation skills and having flexibility in using non-traditional and innovative evaluation methods
- Expertise in gender and human-rights based approaches to evaluation and issues of violence against women and girls
- Experience with program design and theory of change, gender-responsive evaluation, participatory approaches and stakeholder engagement
- Specific evaluation experiences in the areas of ending violence against women and girls. Experience of evaluation programs on working with men and masculinities is desirable.
- Experience in collecting and analysing quantitative and qualitative data. Experience of sharing findings in a format suitable for stakeholders is required.
- In-depth knowledge of gender equality and women’s empowerment
- A strong commitment to delivering timely and high-quality results, i.e. credible evaluation and its report that can be used
- A strong team leadership and management track record, as well as interpersonal and communication skills to help ensure that the evaluation is understood and used.
- Good communication skills and ability to communicate with various stakeholders and to express concisely and clearly ideas and concepts
- In-depth knowledge of the Indian context vis a vis gender-based discrimination and violence is required.
- Language proficiency: fluency in English and working knowledge of Hindi is mandatory; command of Bengali additionally, is desirable.

8 Management Arrangement of the evaluation

- The evaluation will be facilitated by the evaluation task manager at CHSJ. The evaluation task manager will be responsible for selecting and recruiting the external evaluator, collating and reviewing all background and M&E documents for the external evaluator, liaising between the

external evaluator and UNTF for feedback on the inception report and draft report, and between the evaluator and the programme manager at Sahayog to coordinate fieldwork. The external evaluator will be the primary contact for the conduct of the evaluation.

- The programme manager at Sahayog will be responsible for providing relevant documents, assisting in interpretation of the documents if required, and coordinating field work for the external evaluation. The programme manager at Sahayog will also consult with the stakeholder organizations and groups in the four field areas at specified intervals (inception report, draft report, final report) to ensure their meaningful participation and inputs to the design and conduct of the evaluation.
- The External Evaluator consultant will be responsible for reviewing all documents related to the project, preparing the inception report (including refining evaluation questions, proposing a suitable methodology), conducting fieldwork and preparing a final report of the evaluation with feedback from CHSJ, Sahayog and UNTF.
- The program contact from UNTF will be involved during drafting the ToR, reviewing the inception report and reviewing the draft and final report of the evaluation.

9 Timeline of the entire evaluation process

Stage of Evaluation	Key Task	Responsible	Number of working days required	Timeframe
Inception stage	Briefings of evaluator to orient the evaluators	Evaluation Task Manager	2 weeks	1st February 2020
	Desk review of key documents	Evaluator		1st- 6th February
	Finalizing the evaluation design and methods	Evaluator		5-10th February
	Submit draft Inception report	Evaluator		20th February
	Review Inception Report and provide feedback	Evaluation Task Manager, Stakeholder Group and UNTF	5 working days	27th February
	Incorporating comments and revising the inception report	Evaluator	3 days	29th February
	Submitting final version of inception report	Evaluator		
	Review final Inception Report and approve	Evaluation Task Manager, Stakeholder Group and UNTF	3 days	4th March
Data collection and analysis stage	In-country technical mission for data collection (visits to the field, interviews, questionnaires, etc.)	Evaluator	20 days	4-24th March
Synthesis and reporting stage	Analysis and interpretation of findings	Evaluator	10 days	24th March - 10th April 2020
	Preparing a first draft report	Evaluator		
	Review of the draft report with key stakeholders for quality assurance	Evaluation Task Manager, Stakeholder Group and UNTF	10 working days	10-24th April 2020

	Consolidate comments from all the groups and submit the consolidated comments to evaluation team	Evaluation Task Manger		
	Incorporating comments and preparing second draft evaluation report	Evaluator	3 days	30th April 2020
	Final review and approval of report	Evaluation Task Manager, Stakeholder Group and UNTF	5 working days	7th May 2020
	Final edits and submission of the final report	Evaluator	3 days	15th May 2020

Annexure 2: Data Collection Tools

Domain Matrix

Respondents	Domains	Sample
Organization	<ul style="list-style-type: none"> - About the project, partners and field areas - About the theory of change and activities - Management relationships and challenges therein - What kinds of changes came about as a result of the work that has been done in different domains ? <ul style="list-style-type: none"> - between men and women - at the household level - community norm changes - changes in functionaries like police/protection officers - impact on local governance functionaries, media, women's groups and others - To what extent has the project been implemented as per the plan? What has deviated from plan and why? - In what field areas do they think the project was able to make tremendous impact and in which areas was it more challenging? - What changed? Where and why/why not? What were the barriers to change? - How will the work sustain after the project ends? - If they had to do this again, what would they do differently? 	10 facilitators and 4 coordinators (across 4 field areas)
Women (wives, mothers, sisters or other family members of men who were part of the intervention)	<ul style="list-style-type: none"> - How long have the men in their household been part of the project? - Have the men shared what is discussed in their groups - What has changed in their own lives as a result of their men's involvement in these meetings? <ul style="list-style-type: none"> - Shared household work - Caring for and relationship with children - Communication and relationship with spouse - Joint Decision-making - Mobility - Reduction in VAW, especially DV - Sharing of anxieties - What has changed in the village/community? - What would they have liked to see change but did not? - What changes do they see in the community as a result of the men's groups? - Overall do they think such work is required? 	2 in each district (8 in all)

Women's groups	<ul style="list-style-type: none"> - What changes do they see in the village taking place as a result of the intervention - How have women's lives changed inside and outside the home? - What joint actions have been taken by men and women's groups together? - Why did the women's groups think it was important to involve men? In what ways was it helpful? - Was there any friction with men's groups? - Overall opinion - is the engagement with men helpful to further women's causes? 	1 in each district (4 in all)
Men's Groups	<ul style="list-style-type: none"> - Association with the group (since when? How did you get involved? Why did you want to get involved?) - What happens in group meetings? How many times do you meet? - What all issues have been discussed in the meetings? - What all changes have come about in our own life as since you have joined the group? <ul style="list-style-type: none"> - Perceptions about gender and relationships between men and women - Shared household work - Caring for and relationship with children - Communication and relationship with spouse - Joint Decision-making - Mobility of spouse/daughters - Reduction in VAW, especially DV - Sharing of anxieties - What actions have you taken as a group? Why? What were the outcomes? - What actions did you take jointly with women's groups? - What changes have come about in the village/community as a result of this work? <ul style="list-style-type: none"> - Reduction in early marriage - Girls education/addressing drop-outs - Autonomy and safety of girls and women - Access to Public services (eg - water supply, toilets for women, electricity) - Other forms of gender based discrimination such as dowry, menstrual taboos - How did you try to influence men outside of the group to join? Did they join? If yes, why, if not, why not? - How did you influence powerful stakeholders? - What institutions did you engage with –eg police, protection officer, panchayat, municipal corporation - What challenges did you face and how did you deal with them? - What more would your group like to do in the future? How do you plan to continue meetings? - 	2 FGD with men (1 with men who were involved in the intervention and one with those who were influenced but not directly involved)
Animators	<ul style="list-style-type: none"> - Association with the group (since when? How were you 	

	<p>selected?</p> <ul style="list-style-type: none"> - What all inputs did you receive? - What happens in group meetings? How many times do you meet? - What all issues have been discussed in the meetings? - What all changes have come about in our own life as since you have joined the group? <ul style="list-style-type: none"> - Perceptions about gender and relationships between men and women - Shared household work - Caring for and relationship with children - Communication and relationship with spouse - Joint Decision-making - Mobility - Reduction in VAW, especially DV - Sharing of anxieties - How have group members in your groups changed as a result of being part of the work? - What actions have you taken as a group? Why? What were the outcomes? - What actions did you take jointly with women's groups? - What changes have come about in the village/community as a result of this work? <ul style="list-style-type: none"> - Reduction in early marriage - Girls education/addressing drop-outs - Autonomy and safety of girls and women - Access to Public services (eg - water supply, toilets for women, electricity) - Other forms of gender-based discrimination such as dowry, menstrual taboos - How did you try to influence men outside of the group to join? Did they join? If yes, why, if not, why not? - How did you influence powerful stakeholders? - What institutions did you engage with – eg police, protection officer, panchayat, municipal corporation - What challenges did you face and how did you deal with them? - What more would your group like to do in the future? How do you plan to continue meetings? 	
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Annexure 6: Achievements as per results framework

Over All GOAL: Women and girls, in the four clusters of intervention area (including female domestic workers), experience reduction in the prevalence of domestic violence and gender discriminatory practices, by February 2020.			
Indicator 1.	Proportion of girls & boys married at legal age	Actual N =771 88.3% females & 84.5% males married at legal age,	Though there is decrease in cases of girls getting married before legal age, still it is prevalent.
Indicator 2	Proportion of adolescent girls enrolled in school	N= 7070 girls aged 10-18 yrs. *92.7% girls aged 10-14 yrs enrolled but 87.6% attended school *80.8% of girls 15-18 yrs enrolled but 72.6% attended	39 girls re-enrolled in schools.
Indicator 2 (2018-19)	Proportion of men exhibiting progressive/gender sensitive perspectives	N=1169 All animators and many members of the group have started to think about their spouses and children and spending time with families	All 99 animators and 75% group members are exhibiting gender sensitive behaviour
Indicator 3	Proportion of women reporting domestic violence in the last 12 months	N=461 out of 685 baseline 17.2% faced extremely severe violence, 18% moderately severe, 32.1% mild severe & 32.8% did not face any violence,	348 or 47% of the 748 women interviewed at the endline reported facing violence. At the baseline the figures were - 461 of 685 women interviewed or 67% women reported facing violence 15 women reported reduction in violence

		20.1% faced during pregnancy & 26.3% said spouses refused use of male contraception	
Outcome 1	At the household level, women in the four clusters of the intervention area have greater autonomy in decision making by February 2020		
Outcome indicator 1.1	Proportion of women reporting increased participation of men in household work and child care		N=1426 Men involved in feeding cattle, fetching water, washing clothes, churning butter, taking care of kids and helping in cooking food
Outcome indicator 1.2	Proportion of women facing intimate partner violence		N=180 At the baseline a large no. of women reported facing intimate partner violence 67% which reduced to 47% at the endline
Outcome indicator 1.3	Proportion of women reporting a say in decision making related to major expenses and mobility		N=442 significant number of women reporting an increased say in spending on large assets - the percentage increased from 27% women to 59% women. Similarly, mobility measured in terms of deciding to visit natal home increased from 38% at baseline to 52% at the endline
Strategy	Improved VAW/G prevention Shaming of men who are indulging in violence activities against women have reduced their act of violence		Some women have said that their sons and husband who are associated with the group are supporting morally, physically and financially
Outcome 2	Men in the four clusters of the intervention area adopt more gender sensitive behaviours, by February 2020		Action taken on : promoting girl's education, stopping early marriage, dowry and gender based discrimination. Men begun to value daughters, so son preference reducing. More home time and all this has contributed to improved relationship.

		Men, in UP understood child care as father's responsibility too. Group members taken action against VAW, personally/ stopping violence against spouses/ parents/ facilitated stopping VAW in the community. Aggressiveness and alcohol controlled. Menstrual taboos addressed by the men in Chandauli and Kolkata. Group members and animators met other men and conveyed importance of respecting women, giving equal status. In Kolkata and South 24 Paraganas, women encouraged to join clubs and animators creating space for women. Some desist the idea
Outcome indicator 2.1	Number of men who have discussed gender discrimination with other men in the village	N=2021 99 animators reached out to other men. Discussed issues related to girl child education, early marriage, dowry, VAW, gender discrimination, cyber crime against women etc
Outcome indicator 2.2	Number of men who have taken action to change their own behaviour	N=420 Women have reported that they have noticed positive changes among their husbands and sons. Eg: stopped using abusive language while they are angry. Stories of change show this.
Strategy	Improved VAW/G prevention Attitudinal change in animators and especially among younger men is visible. But the men had to face the challenge from older women and men for changing the age old tradition and practices.	One of the animators' wives had specified the changes noticed in him. She says that now he is more concerned about the surroundings and people as well as how careful in taking decisions
Outcome 3	Women in the four clusters of the intervention area, are better able to advocate against gender-based discrimination and influence public institutions, by February 2020	

Outcome indicator 3.1	Number of resolutions submit to community platforms such as Panchayats declaring zero tolerance to violence	N=65 Women and men group had submitted petitions to local governing bodies regarding VAW, safe transport and playgrounds for women and girls, and on basic needs such as street lights, hand pumps, water in school, electric generator etc.
Outcome indicator 3.2	Number of cases of violations in which the community intervenes / takes action, or facilitates filing of complaints with relevant authorities	N= 24 A target of 150 cases was expected but only 24 cases were intervened. It was a mix of joint action and women's group initiative., the latter being more as Jeevika has a strong women's groups.
Strategy 1	Improved VAW/G prevention	Joint actions helps in prevention of VAW
Strategy 2	Strengthened institutional response	District level dialogues with authorities helps in taking appropriate action and controlling VAW
Type of activities - men engaged / attitudinal change	Base line (Nos)	End line (Nos)
Fetching water	206	547
Cleaning the house/courtyard	28	253
Cutting vegetables/preparation for cooking	27	350
Cooking food	23	372
Serving meals	27	251
Washing utensils	22	209
Washing clothes of family members	54	342
Child care	685	748
Decision making	685	748
Mobility	260	385
TARGETS	ACHIEVEMENTS	
100 animators	As one group fell through, total animators were 99.	Trained on gender and sexuality. Animators not interested to work on this issue – 2 of them dropped out due to migration for livelihood
100 men groups & 100	99 men groups & 100 women groups	1 group left as the animator

women groups	formed	was not interested
4800 women and girls	1560 women and girls	
600 domestic workers	480 domestic workers	
3000	1560 men trained	
100 villages campaign	100 campaigns held	
	1193 interactions with relevant authorities	
6 advocacy meetings	4- advocacy events held	10 officials{ Protection officers, Superintendent of Police, Chief Development Officer, Secretary District Legal Service Authority, District Program Officer, ICDS officer and District coordinator Girls education, Panchayat members and 19 media persons participated
600 meetings	2128 men groups meeting held	
60 resolutions	23 resolutions	
300 cases joint action committees intervention/ action	14 joint actions	1193 participants. PRI- 269, ASHA -399, AWW- 236, ANM- 289
200 gender audits	99 gender audits conducted	
300 campaigns	100 campaigns held	

Annexure 7 - List of IEC materials developed

1. Animator Book
2. Change story Book
3. Poster developed on social issues like child marriage, girls drop out, violence against women, gender equality, project theory, 16 days of Activism against VAW campaign etc
4. Developed leaflet Violence & DV act, Gender Equality
5. Developed Calendars with change Story.
6. Developed Photo story on change story of animators & group members.
7. Developed Video story on change story of animators & group members.
8. Developed sun guard with caption violence against women & respect women.

Annexure 8 - Training Curriculum and methodologies

Training Curriculum and methods

No.		Objectives	Method
1	Phase 1 Project Introduction Gender, Sex, power	<ul style="list-style-type: none"> • Increase understanding about the project • Increase understanding on animators role and responsibilities under the project 	Powerpoint Presentation Sociogramming, Film screening and discussion, Power walk
2	Phase 1 Project Introduction Gender, Sex, power(This was done in addition on in West Bengal, as people did not agree to stay for more than two days and some people did not come in the first training)	<ul style="list-style-type: none"> • Increase interest on work with men in the community • Increase understanding on social justice issues • Increase understanding on equality and equity • To build understanding on Gender and gender based discrimination, impact of GBD on men and women • To understand how patriarchy operate • To understand what are the institution and how they operate to maintain the patriarchy • To understand the impact of patriarchy on men and women and on society 	Small group discussion, Quizzes, Roleplay
3	Phase 2 : Review on Sex, Gender & power, session on violence Patriarchy and power	<ul style="list-style-type: none"> • To build an understanding on power and patriarchy • To understand how patriarchy operates and impact on women • Understanding definition of violence and types • Impact of violence on women and girls • Increase awareness on Domestic Violence Law and other laws-Dowry, early marriage • Role of men in preventing VAW 	-Large group discussion, freelisting, Small group discussion -Handouts on laws distributed
4	Phase 3- Masculinity and Alternate masculinity Increase male involvement in caring and becoming responsible partners	<ul style="list-style-type: none"> • Understanding masculinity and how it affects men and women • Reconstruction of masculinity • Understanding caring and care work • Socialisation of caring • Role division in caring • Care giving- Child care, care during illness, responsible partner 	-Group discussion and presentation
5	Phase 3 Network and advocacy	<ul style="list-style-type: none"> • Need to network with stakeholders and other campaigns and platforms on issue of work 	-Group work and presentation - Identify different networks

		<p>with men</p> <ul style="list-style-type: none"> • Need to collaborate with women's groups like • Mahila Adhikar Swasthya Manch (MSAM)- to highlight areas of discrimination and violence and do joint advocacy and campaign 	and platforms
6	<p>Phase 4- Social Justice, Leadership, Communication skills</p> <p>Process Documentation</p>	<ul style="list-style-type: none"> • Review of training contents on Phase1,2,3 of Animators capacity building trainings, to understand the change outcomes in terms of knowledge building, attitude and behavioral change, • Increase understanding on social justice issues, • Increase understanding on Group formation and group importance, • To build understanding on Participatory leadership building, • Increase male involvement in caring and becoming responsible partners • To identify the changes within the animators • To gain new knowledge and skill about reconstruction of masculinity, leadership and communication • To gain new knowledge and skill about Leadership styles, qualities and role of leader. Understanding group dynamics 	<p>-Free listing</p> <p>-Big Group discussion</p> <p>- Reading story and Small group discussion</p> <p>-Quiz</p> <p>-Role play</p>
7	Gender Discrimination & Child Care	<ul style="list-style-type: none"> • To make the participants understand their role in caring and socialization of caring 	<p>Freelisting</p> <p>Fish bowl</p>
8	Repeat of phase 1 for 2 nd line Animator training	<ul style="list-style-type: none"> • Increase understanding about the project • Increase understanding on animators role and responsibilities under the project • Increase interest on work with men in the community • Increase understanding on social justice issues • Increase understanding on equality and equity • To build understanding on Gender and gender based discrimination, impact of GBD on men 	<p>Power point Presentation</p> <p>Socio-gramming,</p> <p>Film screening and discussion,</p> <p>Power walk</p> <p>Small group discussion, Quizzes, Roleplay</p>

		<p>and women</p> <ul style="list-style-type: none"> To understand how patriarchy operate To understand what are the institution and how they operate to maintain the patriarchy <p>To understand the impact of patriarchy on men and women and on society</p>	
9	Phase 5 - PRA training	<ul style="list-style-type: none"> To understand how to do PRA, understand methodology and tools <p>Prepare a plan for doing a PRA on the project related specific issues</p>	<p>-Group work and presentation</p> <p>- Role play and field practice</p> <p>- Exercise to prepare report card</p>
10	Phase 6- Body literacy and Sexuality Rights	<ul style="list-style-type: none"> To build an understanding of body To build an understanding of sexuality and sexual rights To build an understanding of relationship between sexuality and masculinity <p>Understanding myths, misconception and taboos around menstruation</p>	<p>-Body mapping</p> <p>-Big group discussion</p> <p>-Small group discussion and presentation</p> <p>- Reading material distributed</p>
11 Extra	Sexual identities-queer (only WB)	<p>Understand Patriarchy- binary—violence, law rights</p>	<p>-Games</p> <p>-Small group discussion</p> <p>(External- Anurag Maitree)</p>
12	Phase 7- District and state level advocacy/ networking	<ul style="list-style-type: none"> To build understanding of the role of community institutions and groups. To build understanding of Building advocacy skills with relevant district and state officials. To build understanding of Strengthening relationships with national and state networks to promote sustainability 	<p>-Big group discussion</p> <p>-Small group Discussion and presentation</p>
13	Phase 8- Sustainability and group leadership (only WB)	<ul style="list-style-type: none"> Increasing number of members are emerging as leaders and are taking responsibility to carry forward the work of the group Representatives of men's groups are becoming a part of state and national networks Men of the community and women are playing active role in preventing VAW 	<p>-Big group discussion</p> <p>-Small group Discussion and presentation</p>
14	Self Reflection (only Parichiti)	<ul style="list-style-type: none"> To build understanding of Gender roles and social construct and its effect on men and women. To build understanding concept of patriarchy 	

		<p>and masculinity its negative effect, men and boys how to change it</p> <ul style="list-style-type: none"> • To build understanding concept of equality v/s equity and power resources vis-à-vis access, control and ownership of men and women. 	
15 Extra By CHSJ	Workshop on Sex, Gender & DV issue with the women of our community	<ul style="list-style-type: none"> • To build an understanding on role of men in Gender equality • To increase awareness and understanding on women's skill, leadership and management of a group • Response on • To develop an understanding on collaboration between men's and women's group to take social action on issues of gender discrimination. 	<p>-Story analysis and presentation</p> <p>-Visit to the police station and sharing</p>
16	With women's groups- Gender and patriarchy, VAW, PWDVA	<ul style="list-style-type: none"> • To develop and understanding among women's group members on gender, gender discrimination • Understanding the Domestic violence law • Role in responding domestic violence in the community (processes and documentation) 	<p>-Interactive Discussions</p> <p>- Free listing and discussions</p> <p>(Parichiti had two workshops with women's groups- One by reputed Organisation - Shomojidi Mahila Samiti and second by a service provider- SWAYAM and a protection officer)</p> <p>(Jeevika- did the meetings with women by an internal resources in the group)</p>
17 Extra	Sustainability of the groups (only Jeevika)	<ul style="list-style-type: none"> • To develop and understanding on group sustainability and a map for the future • To understand the leadership needed for future plans • Understanding on skills to deal with stakeholders 	<p>-Group Discussion</p> <p>-Fish Bowl</p> <p>-Role Play</p> <p>(External -Amitabh Sarkar)</p>

18 Extra	Caste, class, communalism and violence (Only in UP, only for facilitators and senior in the organisation)	<ul style="list-style-type: none">• To build an understanding the interrelation between Caste , class, communalism and violence	-Audio Visuals and discussion -Social media clippings and discussions (External -Naseeruddin)
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Annexure 9 - List of documents reviewed

1. Project Proposal
2. Annual Reports
3. Final Report
4. Baseline survey
5. Endline survey
6. MIS Reports
7. Stories of Change Database
8. Training Curriculum
9. Partner Review & Planning Meeting Minutes
10. UNTF Guidelines for External Evaluation

Annexure 10 - List of campaigns

9. Campaign on gender and EAW- support to partners at village level
10. 16 days activism – EK Saath Campaign
11. Campaign and collection on gender audits with relevant officials
12. Violence free Holi campaign
13. Signature campaign, gender fairs
14. Let's go to school campaign
15. Collective actions/ campaign with women's group