Engaging in Work for Gender Equality

A Quantitative Study of Male Engagement in the Work for Gender Equality and Against Violence

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Abstract

In this thesis I argue that one of the missing components in movements working against inequalities and violence is a larger participation of men. I review the theoretical arguments on why it is important for men to join these movements by exploring recent research on the topic of motivations for engagement in gender equality work. I investigate these motivations and situate them in the Swedish context using a survey, which allows me to evaluate different attitudes, thoughts, and behaviors between men who are and who are not engaged in work for gender equality and against violence.

I apply the theoretical frameworks of habitus, politics of knowledge and intersectionality to interpret the results of the survey. The result show a statistically significant difference in terms of values, experiences and, relation to civil society organizations between men who are and men who are not engaged in work for gender equality and against violence. The results indicate that men who have lived experiences of discrimination, a relation to civil society organizations, and who feel welcome or are able to identify with people within the movement, have the strongest effect on whether a man choose to engage or not in this type of work.

Key words: men, engagement, violence, gender equality, accountability, oppression, privilege, Sweden, MÄN
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During the autumn of 2020 I interned at the organization MÄN, which led to the idea of this thesis. Since February 2021 I have been part time (50%) employed in the communication team at MÄN.

The experience of interning and working at MÄN has deepened my knowledge about work with violence prevention and the communication methods used by the organization to engage men in the work for gender equality and against violence. I have been able to delve into both the working methods and the obstacles the organization meets when trying to motivate and engage men in this work. Furthermore, my in-house position has also allowed me to get feedback and inspiration from colleagues on the aim and vision for this master thesis. During the development of the methods for this thesis I had an ongoing discussion with other employees in the communication team as well as with the Director of MÄN. I have also been able to use MÄN's social media platforms on Facebook and Instagram to spread the survey that I developed for this thesis. Moreover, this thesis has been written separately from my employment at MÄN and with a main focus on the academic training and contribtuoin to the research field.

Furthermore, my position as a woman working with men's engagement in work for gender equality and against violence derives from volunteer engagement, namely engagement at Kvinnojouren Lund and on a voluntary basis offering support services to women who experience, or have experienced, men's violence. My learning experiences from working with one of the symptoms of men's violence at Kvinnojouren Lund led me to wanting to work with a focus on preventing men's violence and to engage more men in this work. This in the hopes of achieving a more gender-equal and violence-free society. Consequently, my general aim and vision align with the aim and vision of MÄN and Kvinnojouren Lund.

A Special Thanks to…

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In every aspect of life and throughout the whole world, inequalities, gendered oppression and violence can be identified, connected, and measured (Connell 2005:1801). This type of violence and inequalities continue, year after year, to hurt and limit people all over the world. Consequently, men's violence and gender inequality continue to be a global issue. In Sweden – usually referred to as one of the most gender equal countries in the world – gender inequalities remain persistent and men's violence against women continues to be a widespread problem independent of inter alia class, geographical location, or ethnicity (SOU 2014:49).

Even though progress has been made, men's violence against women in Sweden is not decreasing (Samelius et al. 2016; Brå 2021; Unizon 2021; NCK 2021). One woman is killed every third week in Sweden by a man they have or had an intimate relationship with (NCK 2021). Women are not the only group who are affected by men's violence. Men's violence affects, amongst others, people of color, LGBTQIA+ persons, and indigenous people. Not least, men's violence affects men themselves.

It is also women, LGBTQIA+ persons, people of color, and indigenous people who make up for most of the engagement in movements that work for equality and to end violence. Together, their engagements in movements to end inequalities and violence are crucial for changes in the society (MenEngage Alliance 2020:7).

There are many ongoing initiatives that aim to engage men in this work, but the number of abled white cis-men engaged is still low (Men Engage Alliance 2020).

One could argue that there is a logic in men not engaging in this work and that work against oppression naturally comes from those who are the least advantaged by inequalities. However, to realize structural changes, men's participation and engagement in work against oppression and violence is crucial (Flood 2019:92). For example, silence and ignorance of violence is the perfect setting for higher levels of acceptance and tolerance for this violence. Being active and positioning themselves against violence is one way that men can contribute to decreasing the levels of violence in our society (Katz 2013).

The largest feminist civil society organization in Sweden that works to engage men in work for gender equality and to end men's violence is the organization MÄN (MÄN 2021). Even though the organization has a strong visibility and an active national movement, the difficulties with engaging more men remain. These difficulties are interesting because of several reasons. First, even though Sweden is one of the most gender equal countries in the world, men's violence remains high. Second, the level of consensus about the importance of gender equality is generally high, both in Sweden and across the Western world (SOU 2014:6 Bilaga 20:11; Flood 2019:119). Lastly, there is a large organization working with this exact issue, namely MÄN. Nevertheless, the number of men engaged in this work is still low. MÄN has just recently reached 2000 members (MÄN 2021), a number that represents less than 0.0004% of the male population in Sweden.[1] This number includes men who are both homosexual and/or people of color and/or transgender etcetera, as well as women. Around 15% of the membership network are people who identify as female.

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[1] In december 2020 SCB estimated the male population in Sweden to be 5.222.847

1.1   Research Problem

Most of the previous research has applied qualitative methods and studied the choices, circumstances and experiences of men who are already engaged in work for gender equality and against violence. The findings from this research are interesting and they can help us understand men's motivation to get engaged in this work, and what these men have in common. However, to my knowledge, previous research do not explore the group of men who believe in gender equality and are against violence but who are not engaged in feminist movements that operate for this cause. Furthermore, previous research do not analyze if there are any differences between men who are engaged in this work and men who are not.

Therefore, I am focusing this thesis on the differences between men who are engaged in work for gender equality, and men who are not but who share similar values. To analyze these issues, I aim to reach men who are located close to movements that work with gender equality and violent preventive work. In addition, I apply quantitative methods to also reach the group of men who are situated closely to the goals and vision of a gender equal society but who are not joining movements or engaging in civil society work for this cause. Furthermore, I situate the research in the Swedish context and in relation to engagement in the organization MÄN or similar organizations. I aim to explore if these differences can help us understand how we can engage more men in movements that work against inequalities and violence. To explore this, I apply the following research questions:

- Are there differences between men in Sweden who believe in gender equality and are against violence, and who are or who are not engaged in work for gender equality, in terms of values, experiences, and relationship to civil society organizations for gender equality work?

- How do these differences impact whether a man engages or not in work for gender equality and against violence?

Thus, this thesis aims to contribute to previous literature by investigating the running factors behind male engagement in work for gender equality and against violence.

2 Epistemological Positioning

As a feminist researcher situated within feminist epistemologies, I am aware of standpoint theory and the politics of knowledge as understood by feminist scholars such as Sandra Harding (1987), Donna Haraway (1988), bell hooks (2015, 1989), Uma Narayan (2003) and Andrea Doucet and Natasha S Mauthner (2006). I recognize that feminist epistemology is not one homogenous enterprise. Hence, one of the most important features in feminist epistemologies is that they challenge traditional androcentric science and aim to widen the perspectives acknowledged as science (Harding 1987, Haraway 1988).

Within feminist epistemology knowers and objective truths are questioned and we reflect about who can be a knower and what that does do to our perception of how we know what we know (Doucet & Mauthner 2006:39). Furthermore, it is not possible or desirable to exclude knowledge from its context (Armbruster & Laerke 2008:4). True objectivity in a positivist sense is not the aim and it does not make the research stronger (Harding 1992:452).

2.1 Standpoint Theory and Intersectionality

Except for my epistemological positioning within standpoint theory, I find it crucial to acknowledge the intersections that cross our experiences and possibilities in life (Crenshaw 1989). By applying the intersectional perspective, we can address and understand layers of oppression and how they built on to each other. Furthermore, by combining standpoint theory with intersectionality I stay within feminist epistemology while simultaneously focusing on the perspectives and lived

experiences of a dominant group, a group that we can better understand by applying the intersectional perspective.

Both standpoint theory and intersectionality acknowledge knowledge as socially situated where the situation of oppressed groups is different from the position of the dominant group (Harding 2004:7). Furthermore, standpoint theory, similarly to intersectionality, does not rely on epistemological authority and questions whose knowledge is being recognized, validated, and silenced (Naples & Gurr 2013:21).

Epistemic authority is according to the feminist standpoint theorist Janack, (1997:133) a result of other people's trustworthiness of the term objectivity, whereas standpoint theorists do not want to rely on assumed understandings of certain people's ability to see truth better than others (Naples & Gurr 2013:21). Standpoint theory does not aim to remove individual actors from their social context, especially when the context is part of what we aim to understand (Naples & Gurr 2013:32). Experience matters and standpoint theory addresses this importance either as part of a dominant group or not. Within both standpoint theory and intersectionality differences are not recognized, both outside and inside of groups. The category of women can never be just a category of women since not all women live under or have the same conditions in life (Harding 2004:7). The same applies for other groups. Harding (2004:132) acknowledges that the epistemological roots of standpoint theorists acknowledge that different people hold different beliefs and truths. Therefore, many truths can exist at the same time.

To sum up my epistemological positioning, both standpoint theory and intersectional approaches strongly agree on the importance of different truths, realities, and perspectives. It is important to acknowledge that both of the perspectives standpoint theory and intersectionality, not least intersectionality, derives from knowledge produced by oppressed groups. It is important to recognize these roots when applying the intersectional perspective (Bilge & Sirma 2013:2, Tomlinson 2013).

3   Literature Review

This chapter reviews the research field on inequalities, violence, and the engagement of men in work countering them. In the first section I explore the research field on men and violence, the roots and causes, and the connection to inequalities. This section is followed by an overview of why it is important for men to engage in the work for equality and against violence. In the last section, I review the current theoretical framework developed to understand the barriers for male engagement in work against violence. Finally, I review the research about male engagement in civil society movements in Sweden.

3.1   Inequalities, Violence, and the Society

In this section I review the research on violence, the roots and causes, and the connection to gender and inequalities. First, I situate inequalities in relation to privilege, oppression, and violence. Then, I define the term violence and review how scholars understand the acceptance of violence in our society. Lastly, I focus on how the research field understands responsibility and active agents of violence.

3.1.1   Inequalities: Privilege, Oppression and Violence

Inequalities are generally based on the linkage between oppression and privilege. The largest inequality in the world today, independent of where and how you measure it,

is gender (Isdal 2017; Connel 2005; Samelius et al. 2016).[2] The measured indicators for inequality can be everything ranging from political participation, to economic freedom, to health or education (World Economic Forum 2020). Other oppressions, based on power imbalances in our world, include oppression towards LGBTQIA+ persons, people of color, indigenous populations and other groups. These oppressions become visible and are acknowledged through feminist and intersectional theories (Messner et al. 2015:185).

Furthermore, power imbalance and inequalities are reproduced by and reproduce through forms of oppression and privilege. Here, between privilege and oppression, we can identify different forms of violence (Isdal 2017; Samelius et al. 2016; Connell 2005). With the understanding of the connection between violence and inequalities feminist scholars acknowledge that work against inequalities is also work against violence and oppression (Isdal 2017; Samelius et al. 2016; Connell 2005). This understanding about the connection between oppression, inequalities, and violence does not transform the concept to a similar entity. However, for this thesis and because of the existing connection between inequalities, gender, oppression, and violence, I have chosen to mainly use inequalities to describe both the entity of oppression and violence. Furthermore, I recognize that gender inequalities are the largest inequality in the world today, independent of where and how you measure it.

3.1.2 Violence

Violence is a broad and multifaceted term that is socially constructed and based on socio- cultural and historical conditions of what violence is (De Haan 2009:28). In

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[2] As stated, gender inequality is the largest inequality identified in the world today. This means that the focus in some of the research fields and the focus for a lot of organizations working against inequalities is gender. I have chosen to use both of the terms gender inequality and inequality in the thesis depending on the context and who I am referring to. This does not mean that I situate gender inequalities as more important or pressing. However, in terms of citing correctly and acknowledging that gender still is the largest inequality in the world today, the usage of the term gender inequalities is sometimes motivated and therefore used.

this section, I present an overview of the most common definitions of violence, and then articulate what I mean by violence in this thesis.

One commonly used definition of violence is "behaviors by individuals that intentionally threaten, attempt, or inflict physical harm on others" (De Haan 2009:30). Another commonly used definition comes from the World Health Organization (WHO) (Franzén & Gottzén 2020:3, Hamby 2017). WHO defines violence as "the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development, or deprivation" (WHO 2021). WHO also recognizes violence through the sub-categories: physical, sexual, psychological, derivational, or neglecting forms of violence. The WHO definition is strong because it acknowledges the risks and damages violence has over health and wellbeing, even when the violence is not physical (Hamby 2017:169). WHO also recognizes that violence can be on a community or interpersonal level such as partnership or within the family.

The Norwegian scholar Per Isdal's concept of violence is also often used, not least in the Scandinavian context and by the women's movement and organizations that work to prevent men's violence in society. He defines violence as "an act directed towards another human who through his/her action is hurting, creating pain, frightens, violates or forces the other person to do something against his/her own will" (own translation, Isdal 2017:34). Furthermore, Isdal sub categorizes violence as either physical, psychological, sexual, latent, economical, material or by neglect.

Another research field on violence is violence against nature. A recently developed field within the research about violence against nature builds on a feminist and ecological understandings of masculinity and the connection between industrialization, ownership, and masculinity norms (Hultman 2018). This research field explores anthropogenic pressures on the earth such as sea-level rise and biodiversity losses. Hultman (2018) recognizes rich white men in the Global North as

the main perpetrator of what is referred to as slow forms of violence. Furthermore, this field demonstrates how industrial and breadwinner masculinity have created a system where everyone, men included, face terrible costs for the planet and the ecosystem. However, according to the Intergovernmental Panel on Climate Change (IPCC), it is evident that the most marginalized and vulnerable people in the world also are most affected by climate changes and the devastating effects of climate changes, such as sea levels rising and livelihoods disappearing (Balgis 2021).

To understand the large issue of violence present in our society, the concept of symbolic violence is commonly used. Symbolic violence connects misrecognition, condescension, consent, and complicity and recognizes that domination and violence are reproduced in everyday interaction, institutional processes, social practices, and dispositions. Furthermore, symbolic violence is difficult to gauge since it is invisible and insidious. This makes it difficult to both target the violence and to work against it (Samelius et al. 2016). Symbolic violence does not kill or harm directly. However, embedded in symbolic violence are aspects of cultural violence and other forms of violence that legitimize structures of violence in the society. These structures create the relationship between direct, structural, and cultural violence (Galtung 1990).

3.1.3   The Continuum of Violence

A commonly used model to describe acceptance of violence in the society and the connection between lighter forms of violence to stronger forms of violence, is the pyramid of violence (Utrymmet 2021). See Figure 1.
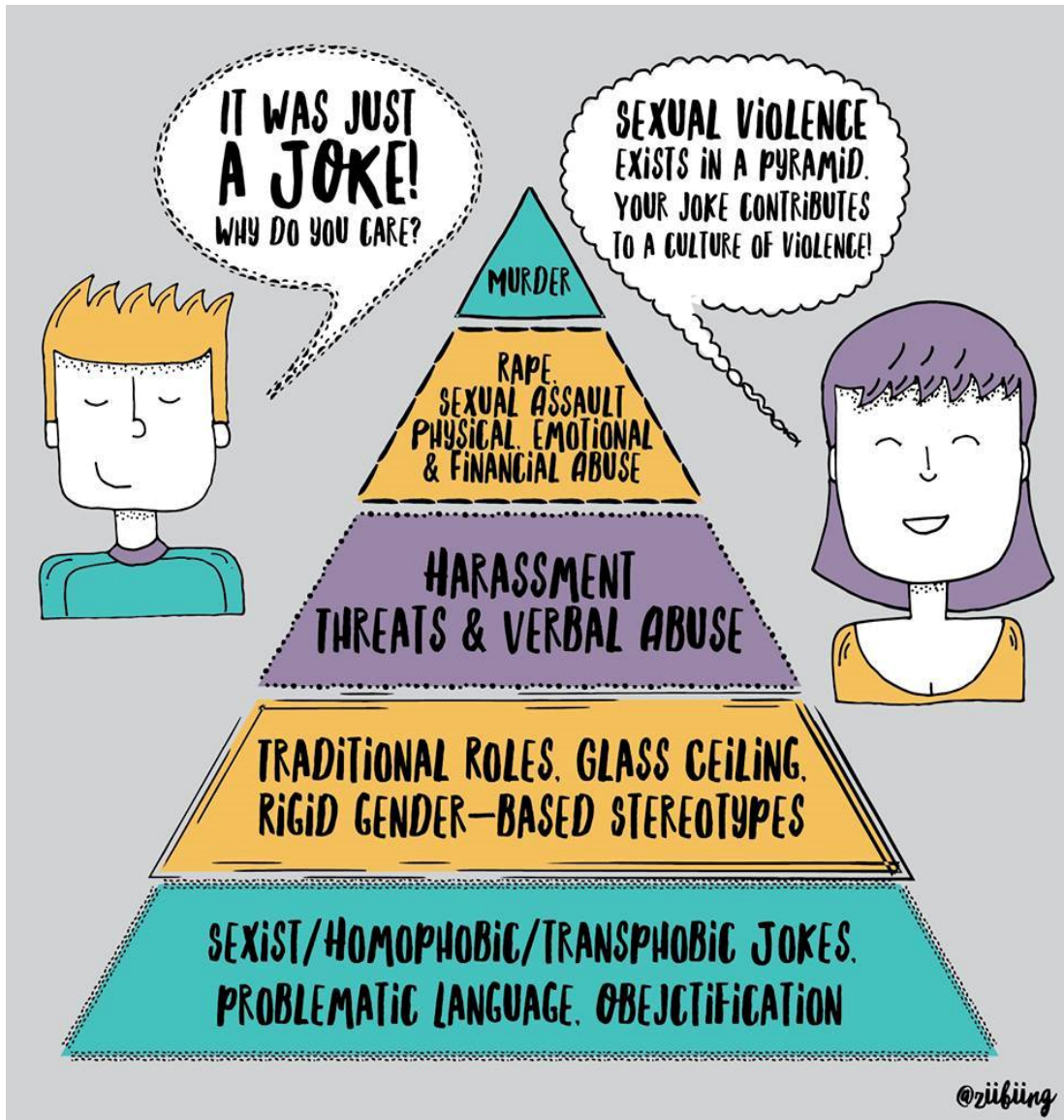
Figure 1. Illustration by Ahsley Fairbanks @ziibing.

In Sweden, organizations and professionals who work with violence, both preventive and symptomatic, commonly use this pyramid, which is based on research by scholars such as Liz Kelly (1988) and Eva Lundgren et al. (2001). The pyramid of violence includes different forms of violence recognized by the definitions of the WHO (2021), Galtung (1990), and Isdal (2017). The concept can be illustrated as a pyramid or an iceberg.

The aim with the pyramid of violence is to explain that lightly performed acts of violence contribute to tolerance in our society for stronger forms of violence. Moreover, the aim is to help us understand that murder and rape do not happen in a vacuum of violence nor by people who are living in a separate reality (Utrymmet 2021).

Murder and rape are the highest form of violence recognized in the pyramid of violence. These are violent acts that are only performed by a few people living in our societies. At the bottom of the pyramid, you find violent actions that are performed by many people in our society. This could for example be sexist jokes, stereotyping, non-inclusive language, and calloused sexual attitudes. At this bottom level, grounds for acceptance for the next level of violence are created.Together the different layers of violence create a higher level of tolerance for violence in our society. This does not mean that most people accept or condone murder or rape. Nor does it mean that the responsibility for rape or murder is shared within a community (Utrymmet 2021). However, violence is understood to be highly ambivalent and transmittable since it is being socially sanctioned, institutionalized, and legitimized in our society (De Haan 2009:29).

In the following section I look deeper into statistics about violence, the perpetrators of the highest forms of violence and the connection between perpetrator, guilt, and victims of someone else's violence.

3.1.4   The Perpetrator of Violence

Regardless of how you define violence and where in the world you are located, there is one similar factor that connects the majority of the people using the highest forms of violence, and that is gender (Nilsson 2015:16).

This is not an exception in Sweden (Brå 2021; SOU 2014:6:533). The usage of violence is independent of how you approach it, dominated by men. The victims of

violence include other men, women, children, people of color, LGBTIQA+ persons, nature, and non-living matter (Kaufman 1987:3, Hultman 2018). One of the most well known scholars in the field of studies on violence and gender is Michael Kaufman (1987, 2019). Kaufman recognizes the intertwined relationship between power, gender, and violence. Gender inequalities are recognized as an explicit source of violence (Kaufman 1987). Other scholars that acknowledge the same connections are for example Jackson Katz and Joan Acker. Acker (2000:192) uses the intersectional perspective to unveil deeper causes and patterns of violence, such as racism and homophobia. The intersectional perspective enables more understanding of violence, oppression and privilege that together increase the dynamic in models such as the pyramid of violence.

In the research field on violence and gender, scholars such as Murray Straus and Donileen Loseke stress that violence in close relationships is equally acted out by both women and men. However, these scholars do not distinguish between unprovoked violence and violence performed as a response to a violent action, what generally is referred to as self-defense. Moreover, the models identify that there is a difference in the level of violence performed by women and men. The violent actions of women are less dangerous and rarely lead to death or physical injury. Meanwhile, that is more often the case of the violent action performed by men. In Sweden the statistics show that the proportion of violence that causes physical injury is six times higher among male users of violence compared to female users of violence (SOU 2014:6:554).

A recently developed method within the field of violence prevention work is Response Based Practice (RBP). The RBP method has a focus on the person using violence. Some of the scholars who have researched the field of perpetrator versus victim are Katz (2013), Elizabeth Fast and Cathy Richardson (2019). Their work on violence preventive methods starts with an acknowledgment of both the usage of

language and the perspective of responsibility for the action. By using the previously presented definitions of violence, we understand violence as being an act performed against one's will. This means that violence cannot be a mutual act. In the RBP method, this also means that victim becomes a descriptive word rather than an identity (Fast & Richardson 2019:10). Moreover, the purpose of RBP is to shift focus from the victim to the perpetrator of violence. RBP also aims to work against the societal structures where victims of violence are blamed rather than the perpetrators of violence (Fast & Richardson 2019:13).

I acknowledge the different definitions of violence reviewed in this section and I recognize the need to use a broad definition of violence. For this thesis I use Isdal's (2017) definition of violence that includes physical, psychological, sexual, latent, economical, material or neglect aspects. Furthermore, I acknowledge the linkages between lighter and stronger forms of violence and the need to address the roots and responsibility for violent acts.

With a broad definition of violence and recognition of how violence, oppression and inequalities are connected, I move to the next section of this literature review. Namely, a review of why it is important to recognize men as a group and that their engagement in work against inequalities and violence is crucial.

3.2   Men and Masculinity

This section starts with acknowledging men as a category and why such acknowledgment is important in the work against violence and inequalities. This is followed by a review of studies on masculinity and the negative consequences of hegemonic masculinity. In the last part of this section, I review why the engagement of men in the work for equality and against violence is crucial if we want to make changes on a structural level.

3.2.1 Men Is Also a Category

Movements promoting equality have been pioneered and led by women, LGBTIQA+ persons, indigenous people, people of color and others. This is not a coincidence, since these groups are more negatively affected by inequalities while men are part of the dominant group of current gender hierarchies. There are several problems with the lack of acknowledgement of men as a group, and a need to better understand this group.

First, we need to acknowledge men as a group and the privileges of men in a patriarchal society. We must understand that men both as a group and as individuals are affected by current power structures. Here, the intersectional perspective helps us understand the power imbalance within the group men.

Second, this lack of acknowledgement is part of how the dominant systems are maintained and reproduced. In an unequal world the dominant group is rarely challenged to think about its dominance. That is one of the key characteristics of dominance and privilege. To exemplify this, when the word gender is used, some tend to exclusively associate if not conflate it with women, just like some tend to think about homosexuals when they hear the word sexual orientation. In other words, the position of the dominant group is ignored and by not acknowledging men as a group we continue to focus on these already "marked" categories, and how they should adjust their lives to please the dominant group. The lack of acknowledgment of men as a category also reinforces the understanding of men as only being advantaged by the prevailing power structures. A similar logic is the basis for the RBP method and research about use of language and focus shift that I presented in the previous section (Connell 2005; Flood 2015; Katz 2013).

3.2.2   Hegemonic Masculinity

The field of studies on masculinity covers norms of masculinity raging between colonizers, sports, and violent behavior experienced by men and boys throughout their lives (Connell 2005). The framework of hegemonic masculinity is situated within critical studies on men (CSM) and has a focus on power issues connected to male privilege. It is important to differentiate between CSM and men's studies, as men's studies do not focus on the inherited power and privilege of men (Hearn 2004).

Raewyn Connell is one of the leading scholars in the field of masculinity and the first scholar who proposed a conceptualization of hegemonic masculinity (Connell et al. 1982). Connell and Messerschmidt (2005) coined the term hegemonic masculinity which refers to "societal pattern in which stereotypically male traits are idealized as the masculine cultural ideal, explaining how and why men maintain dominant social roles over women and other groups considered to be feminine" (Street & Dardis 2018). There is a consensus among scholars in the field of CSM that hegemonic masculinity is destructive both on an individual and on a societal level (Connell 2005:1805).

Connell acknowledges that the benefits men inherit from being men in a patriarchal society come with additional negative consequences. This could for example be loss of emotional contact to children and family or inability to understand oneself and other people's emotions (Connell 2005:1809). Within the theorization of hegemonic masculinity different forms of masculinity take place. For example, the linkage and close relationship between masculinities and militarism, weapons and war are acknowledged. Here, militarism, weapons, and war are understood to reinforce and maintain patriarchal masculinities (Men Engage Alliance 2020:10).

The concept of hegemonic masculinity has been developed over the past couple of decades. When the concept was first introduced, it was often understood to refer to an elite group of socially dominant men. However, scholars like Christine Beasley (2008) and Jeff Hearn (2004) both offered a more nuanced understanding of

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hegemonic masculinity. For example, Hearn (2004) addressed the double complexity of masculinity since men are just like everyone else socially formed by a gender system, both on a collective level and as individual agents.

Another theoretical framework that contributes to a more nuanced way of understanding individual men's ability to contest masculinity norms is intersectionality (Christensen & Qvotrup Jensen 2014). The intersectional perspective acknowledges the unequal distribution of power between different groups of people and individuals. Moreover, with the intersectional perspective different layers of oppression are acknowledged (Crenshaw 1993). This more nuanced way of understanding hegemonic masculinity shows that not all men benefit from current masculinity norms and power structures. Furthermore, power and privilege are not equally shared, not even between men. This means that not all men inherit more power or positive effects. A lot of men are also mainly victims of hegemonic masculinity (Connell 2005:1809). The diversity between men, and people in general, who benefit from hegemonic masculinity or current inequalities in our world, complicates the process for ending destructive patterns of inequalities. However, hegemonic masculinity can also be seen as an asset since it can act as a motivation for change by men who acknowledge that they are not benefiting from current power hierarchies (Connell 2005:1817).

Another scholar that has problematized hegemonic masculinity is Demetrakiz Z Demetriou (2001). Demetriou (2001) argues that the more nuanced way to understand privilege and oppression also needs to address that even those less privileged or more oppressed are part of maintaining hegemony. He argues that there is a hybrid bloc that unites diverse practices of masculinity, which is part of ensuring, and reproducing, the patriarchy. Demetriou calls this hybrid masculinity and with this, he (2001) recognizes that gay men, for example, are also part of formatting masculinities and current hegemonic structures. Bridges and Pascoe (2014) build on the work of Demetriou (2001) and argue that the hybridity that is recognized within

hybrid masculinity has shifted in a way that has allowed existing ideologies and system powers of inequality to remain. This means that hybridity of masculinity does not change power systems or gender roles; it rather adjusts itself to survive within the system and as a response to the strong force of the institutionalized gender regimes (Bridges & Pascoe 2014).

3.2.3 Part of the Problem and Gatekeepers for Change

The Australian sociologist Michael Flood (2004, 2007, 2015, 2019) is one of the most established scholars in the field of men's engagement in movements for gender equality and against violence. Flood recognizes that those responsible for the problem need to be part of the solution (2015:3, 87). For example, when we talk about violence, we need to make sure that those who use violence are part of the movement that operates to prevent it. The global alliance MenEngage works with engaging men in work for gender equality and against violence, and recognizes the need to develop and ensure sustainable ways to engage more men in this work with an aim to dismantle patriarchal masculinities and to promote gender justice (MenEngage Alliance 2020:28).

Flood (2015:3) stresses, "Men are both part of the problem and part of the solution". Furthermore, he argues that in order for gender equality to ever be achieved, men need to participate in the anti-patriarchal movement (2015:3, 87). Moreover, men are referred to as gatekeepers of the current gender orders, not least when they participate in sexist practices or other practices situated in the lower level of the Pyramid of Violence (Flood 2015:4, 89). Embedded within the encouragement of male engagement within gender equality movements, the notion of accountability is one of the most important components. Accountability derives from politics of oppression and politics of knowledge. The foundation for accountability is based on two components. The first component concerns the importance of movement against

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oppression to be led by those who are oppressed. The second component concerns that; those who are oppressed or disadvantaged in a system of oppression have a much better understanding of the system than those who are privileged.

However, this does not change the importance of more privileged people or groups joining work against oppression. Thus, accountability stresses the importance of the engagement performed as allies and listeners of the oppressed groups (Flood 2019:91-2).

hooks (2015) also explores men and boys' lack of participation in the work for gender equality. hooks reminds us of the important perspective of men's dominating role at the top of the hierarchy in the patriarchal society (2015:13). This would explain why men, in general, passively choose to support patriarchal structures due to fear of letting go of the power. Furthermore, hooks also recognizes that there is a strong incitement to hold onto power (2015:13). The fear of letting go of power is stronger than the incitement to raise your voice against violence and by doing that risks losing the inherited status or power. There is a consensus among scholars in the field about the importance of men engaging in work to end inequality and violence (Connell 2005; Flood 2015 & hooks 2015).

Connell (2005:1817) also acknowledges men as gatekeepers for gender equality. Men's participation in the work against inequalities is essential since their inherited power enables them to make the change (2015:13). To make any change on a structural level, the participation of those with current means of power and control is crucial (Connell 2005:1817). The UN has made a similar acknowledgement at the international level, when during the 2004 meeting on the status of women at the UN commission, a policy document was adopted. This document focuses on the role of men and boys in relation to gender equality and their important role in the work against gender inequalities (United Nations Commission on the Status of Women 2004).

Furthermore, the participation of men in the movement is also important in order to show that the movement is not one against men. There is a common (mis)understanding by many men that feminism is against men. This assumption makes men's engagement in the movement even more important since it decreases the default propaganda from anti-feminist movements who maintain that feminist movements are against men (hooks 2015:12).

With a solid understanding of the importance of men participating in the work for equality and against violence, I use the following section to explore the research on men's participation. I look at the ongoing engagement of men in this work and how scholars understand the challenges and possibilities to engage more men in the work against violence.

3.3 Men's Engagement in Work for Equality and Against Violence

In this section, I first explore the engagement of men in movements that work for equality and against violence. I also review recent research on engagement in civil society movements in Sweden, and present what we know about male engagement in the Swedish context. This part is followed by a review on recently developed theories on how to engage men in the work for gender equality and against violence.

3.3.1 Men Who Are Engaged

During the 1970's and 1980's movements by men against violence started to take form around the world (Messner et al. 2015:30-1). The movements have grown throughout the years and today the global network MenEngage Alliance connects dozens of country networks spread across different regions in the world that work for gender justice and equal rights (MenEngage Alliance 2021).

The organization MÄN is the largest organization active in this field in Sweden. MÄN has its roots within the board of the organization Save the Children Sweden in 1993 and was established as a separate network in 1997. Since then, MÄN has developed into a national organization that today engages around 2000 members around the country. MÄN is part of the global network MenEngage and currently holds the secretariat for MenEngage Europe which is part of the global network MenEngage Alliance. MenEngage Europe gathers individual activists, researchers, and organizations around Europe in a collective movement to engage more men in the work for gender equality and against violence (MÄN 2021).

3.3.2   Engagement in Civil Society Movements in Sweden

Even though MÄN is seen as a giant in the field of engaging men in work for gender equality and against violence, the organization is far from engaging a majority of men in the Swedish society. Thus, the proportion of the Swedish population active in civil society has largely remained stable over time with a higher proportion of men than women actively engaged in civil society work. In 2019, a total of 51 percent of the Swedish population made non-profit contributions to civil society. Among women, the proportion was 47 percent and among men 56 percent (von Essen and Svedberg, 2020). It appears that men are engaged in civil society organizations to a greater extent than women. However, the engagement differs and the number of men engaged for gender equality and against violence is drastically lower compared to engagement in other movements such as *inter alia* sports (JIM 2021:91,93). Consequently, compared to other groups of people that work with the symptoms of men's violence, the number of men who are engaged in this work is low.

Furthermore, a study by Ersta Sköndal Bräcke (2020) which looks at engagement in non-profit organizations shows that people in Sweden who are engaged in non-profit organizations, to a large extent, have parents who have also been engaged in

such work. The study shows a strong connection between spending time as a volunteer in civil society organizations and having grown up in a home where parents have been actively volunteering in civil society movements. The study also shows that the probability for a longer commitment in civil society increases if one's parents have been active in civil society work. Conclusions about a transmission of values and habits from parents' engagement are drawn in this study based on this result (Ersta Sköndal Bräcke (2020:20).

3.3.3   How to Engage Men Against Violence

The MenEngage Alliance strives towards a better understanding of how to engage more men in gender equality work, with a will to engage and reach larger proportions of men to join (MenEngage Alliance 2021). In the book *Engaging Men and Boys in* Violence Prevention (2019) Flood presents research based on case studies on engaging men and boys in this type of work from a wide variety of countries and regions. However, there are no Swedish case studies in the book and most of the research focuses on men who are already engaged. This thesis aims to fill the gap in this research by reaching out to both men who are engaged in work in gender equality work and men who are not. With the aim to search for differences between men in Sweden who believe in gender equality and are against violence but who are or who are not engaged in civil society organizations working for this. Furthermore, it aims to explore if these differences can help us understand how we can engage more men in civil society organizations that work against inequalities and violence

Flood continues with exploring strategies, settings, and challenges to reach and engage men and boys in work against violence. Consequently, he builds upon the understanding of men's vital role in the work against violence. He acknowledges that we know that men in general are against violence (2019:115, 122). However, the

engagement and mobilization of men stay low everywhere in the world (Flood 2019:125).

Furthermore, Flood (2019) examines the barriers of men's involvement in the work against violence. He outlines eight barriers: a vested interest in the status quo; violence against women is seen as a 'women's issue'; support for sexist and violence-supportive attitudes and norms; overestimation of other men's comfort with violence and their unwillingness to intervene; fear of others' reactions to intervention; loyalty to other men; negative reactions to violence prevention efforts; lack of knowledge of or skills in intervention, and last but not least, the lack of opportunity or invitation to engage in this work (Flood 2019:136).

Flood (2019) also explores different aspects of why men have chosen to get involved in the anti-violence movement. He recognizes the findings in the book Some Men by Michael Messner et al. (2015) who divide the pathways in anti-violence work into three categories, namely what they refer to as movement, bridge, and professional cohorts to the movement. Furthermore, Flood (2019) builds on the work of Casey and Smith (2010) and presents four categories that have acted as inspirations for men to engage. These are: sensitizing experiences, opportunity for involvement, making meaning and social conditions (Flood 2019:137-144). This conclusion is similar to the conclusion drawn from the study by Ersta Sköndal Bräcke (2020), namely that a relation to engagement and opportunities to engage are contributing factors for why people chose to get involved in civil society movements.

In July 2021 Stephen Burell, Nicole Westmarland and Sandy Ruxton published a study on male activism to en violence against women. Burell, Westermarland and Ruxton (2021) focus on why some men come to take a more active role in improving the situation for everyone affected by men's violence. The preliminary results show that men's involvement against violence can be connected to the following factors: hearing from women in their own lives who have experienced men's violence;

witnessing other men's violence or learning about the experiences of violence from someone close to them; an inner feeling of not fitting in to the dominant expectation of masculinity or to hear about cases of men who murder women in media or through other channels that creates awareness about men's violence (Burell, Westmarland & Ruxton forthcoming 2021).

The preliminary findings from this research are also interesting since they touch upon the relationship and experiences of how other people are affected by power relations, violence, and inequalities. Flood questions the lack of involvement in the movement for gender equality by men in comparison to other movements against oppression (2019:217). Gender inequalities are in general more present in men's lives compared to other forms of oppression against subordinate groups. Men in general have more cross-cutting or contradictory interests of gains and losses of gender inequalities, for example, within a heterosexual relationship. Unlike members of other superordinate groups, men often live in close contact with women. Due to the close connection to gender inequalities, Flood argues that it would be more likely that men have an interest or common will for work against gender inequalities (2019:217).

Furthermore, Burell, Westmarland and Ruxton (2021) also acknowledge the importance of men's participation and the will to take action against men's violence. In this lies the need to address and examine one's attitudes, behaviors, and attachments to masculine expectations. Flood (2019:145) stresses that by knowing the obstacles and challenges, it is possible to make the case to men that they should be involved in preventing violence. He offers the following solutions: personalize the issue, appeal to higher values and principles, show that men will benefit, start where men are, build on strengths, start with small steps and build to bigger things, identify a desirable end state, encourage men to develop a counter-story, show that other men agree, popularize violence prevention and feminism, diminish fears of others'

reactions, provide knowledge and skills in intervention, provide opportunities and invitations for involvement and build communities of support (Flood 2019:145).

In summary, this literature review provides research on violence and the connections to inequalities and responsibility. Furthermore, I have outlined the reasons for why the engagement of men is important. I described the engagement of men around the world and in the Swedish context together with a review on recent theories that aim to understand how the engagement of more men in this work can be created. In chapter four I build on selected theories from the literature review and develop a theoretical framework.

4 Theoretical Rationale

In this section I outline the theoretical framework I developed in order to answer the following questions: 1) are there differences in terms of values, experiences, and motivation, between Swedish men who are engaged versus not engaged in work for gender equality? 2) And, if there are, can we, through knowing the differences, understand what would make men who are not engaged in work for gender equality more likely to engage?

4.1 Habitus

One of the main concepts I use is habitus. It was developed by Pierre Bourdieu (1990) and it was used to "overcome the dichotomy between structure and agency whilst acknowledging the external and historical factors that condition, restrict and/or promote change" (Cristina Costa & Mark Murphy 2015:3). The theory of Habitus indicates that perceptions, beliefs, and behaviours together create a complex social process that form our conditions both internally and externally. With habitus Bourdieu understands individual decisions to be transmitted from our social context which codifies and conditions our possibilities to live freely. Moreover, habitus is the knowledge about ourselves and our possibilities. Furthermore, habitus is what makes one feel welcome and comfortable in different social contexts (Bourdieu 1990).

With the habitus concept we can understand that feeling welcome and included, being able to identify and knowing how and what is expected of you affect what environment you feel comfortable in. Furthermore, the concept of habitus recognizes that how you go on about life and what surroundings you feel comfortable in joining are affected by relational circumstances. One such surrounding could be civil society

organization or non-profit organizations. The relationship can be of many various characters stretching from having a parent who has been politically engaged during your upbringing or a close friend who is encouraging you to get engaged in civil society work or solely having a perception of how to get engaged and how an engagement works. Moreover, habitus affects your perception of what is expected of you and which environments you feel belonging to. The relationship to a civil society engagement for gender equality and against violence is three-fold where identification, belongingness and feeling welcome are seen as just as important socially transmitted habits from parents or other social contexts you are surrounded by.

Ersta Sköndal Bräcke's study (2020:104-5) concluded that the most commonly given reason for not engaging in civil society organizations, by people who have never engaged in civil society organizations, is time. The same reason and a similar pattern have been shown in a comparative European study about engagement Katharine Gaskin and Davis J Smith (1995) as well as in the Torben Fridberg and Lars S Henriksen (2014) study about civil society engagement in the Danish context. Having time or expressing a feeling of not having time is according to these studies a common factor for non-engagement. Moreover, these studies have a focus on explaining non-engagement and the conclusions drawn are based on responses from people who are not engaged in civil society organizations. These studies indicate that people who are not engaged partly explain their non-involvement by limitations of time and leisure. Furthermore, these theories do not employ a deeper understanding of whether more time and leisure increase engagement in civil society organizations.

Robinson et al. (2016:137-8) also explore the perception of time, leisure and volunteering by people who are engaging in voluntary work. Their study shows that volunteering activities are highly satisfying and have higher positive effects than other common free time activities such as watching TV or similar. Robinson et al. (2016:138-9) also explore the notions of spillover and compensations between work

and leisure. Here, Robins et al (2016:138) find that for employees who find their jobs less meaningful are more likely to volunteer and find other more meaningful activities after hours. In general, the more meaningful a volunteer role or task seems to be, the more likely one is to volunteer if employed but lacking meaning in your job (Robinson et al. 2016:138-9).

By combining the notion of not having time by people who are not engaged in civil society organizations with the notion of satisfaction of volunteering engagement by people who are engaged in civil society activities, a theoretical rationale that concerns a gap between the perceptions is noted. Namely, there is a perception that civil society engagement is time consuming and incompatible with free time by people who are not engaged in civil society activities. Moreover, this perception does not explain the decision to engage in voluntary work, a person who is engaged in civil society engagement could be as limited by time as a person who is not engaged which would mean that there should be other explanations for non-engagement, such as relationship, identification, habits, transmitted values, or being able to identify and feel welcome. Moreover, Time does not explain the difference between men who engage in civil society organizations with men who do not; however, it is often used as a justification.

The complex relationship between leisure and time also seems to be affected by your professional role and the circumstances that surround you during the day. To quote Kelly (1987:152) "After eight hours of heavy lifting, few steelworkers are interested in three sets of tennis." This would indicate that if men do not feel that they have an outlet for their commitment to gender equality and against violence in their professional role, they will be more likely to engage in civil society work.

As applied to my study, the concept habitus holds that I would expect that having a relation to civil society movements, being able to identify and feeling a belongingness to the group who are engaged and knowing how to engage could influence and/or explain engagement in civil society movements. The rationale for

explaining engagement through the concept of habitus is that if you have a relation to civil society movements the likelihood of you feeling and identifying with an engagement is more likely to be. The hypothesis drawn from this theoretical rationale is: **If men have a relation to civil society movements, they will be more likely to engage in civil society work.**

Whereas the theoretical rationale for habitus conceptualizes social patterns and context that explain environmental belongingness, it only explains patterns of transmission of values and not what the values derive from. While feminist scholar Judith Butler (1999) rejects the deterministic thinking of Bourdieu and his habitus concept, the concept has had a revival of interest by other feminist scholars. With habitus contributing to nuanced ways of understanding identities and belongingness, feminist scholars like Julie McLeod (2005), Louise Archer, Jennifer DeWitt and Beatrice Willis (2013) and Paul Connolly (2006) continue to use habitus in feminist research as a valuable theoretical framework (Garth Stahl 2015:22). Moreover, whilst the concept of habitus is restricted to explain patterns and transmissions within already established conditions. By building on to the concept of habitus with feminist perspectives and epistemologies, I aim to explain engagement specifically within movements working for equality.

4.2   Intersectionality and Politics of Location

To explain engagement specifically linked to movements working for gender equality and against violence, my epistemological position within standpoint theory and the theoretical perspective of intersectionality is applied. Here, politics of location is embedded within standpoint theory and derives from feminist epistemologies that recognize the different perspectives and lived experiences of individuals (Doucet & Mauthner 2006:38). Standpoint theory was developed during the 1970's and 1980's as a theory for feminist critical scholars to deal with the relationship between practices of power and production of knowledge (Harding 2004:1). According to

standpoint theorists' knowledge should derive from the person who inherits the lived experience (Haraway 1988:581). Moreover, the perspectives between individuals within marginalized and dominant groups are understood by standpoint theorists to differ. Standpoint theorists such as Naples and Gurr (2013:33) argue that people belonging to marginalized groups can understand both the realities of marginalized groups and those of more privileged groups. By exemplifying the differences between a body and one's own body Rich (2003(1984:32)) aims to illustrate the differences between one's lived experiences and other individuals lived experiences.

With this Rich (2003(1984:32)) strives to explain that the inherited lived experiences of one's own privileges and oppression shape our understanding of the world and therefore have a different effect on one's perceptions and realities. Furthermore, intersectionality is an important perspective and concept that within this thesis, just like standpoint theory also applies as my epistemological entrance. Intersectionality is the recognition that multiple factors affect advantages and disadvantages for each individual throughout life. The concept of intersectionality challenges our perception of privilege and oppression, and recognizes that there is a crucial need to acknowledge more oppressive norms than, for example, gender. The roots of intersectionality derive from feminist scholar Kimberlé Crenshaw (1989) in the effort to show the intersections of disadvantages that affect black women. Furthermore, intersectionality is a useful tool to also understand different forms of oppression and advantages within the group. An acknowledgment of intersections of oppression and privilege enables us to understand that different forms of privilege and oppression both individually and as a group also affect men.

Within the framework developed by Flood (2019) concerning barriers to men's engagement against violence different attitudes and opinions were identified and explained. One of the barriers Flood (2019) presents is a vested interest in the status quo. Flood (2019) comprehends that men's weaker interest and willingness to change current power structures come from belongingness to the superordinate group.

Moreover, men are granted more by the system, and less prone to reflect about their status and advantages. The reproduction of power and privilege needs to be understood through the dimensions of a feeling of losing something intertwined with not being aware of the inherited privileges. Flood (2019) recognizes these intertwined dimensions and explains the vested interest of the status quo through these dimensions. Furthermore, it is a complex system of privileges that is embedded in the status quo. For example, a lived experience of discrimination due to ethnicity might make you more aware of those disadvantages. However, other power hierarchies such as class or educational level might not make you more prone to reflect about other privileges you inherited. Such disadvantages can instead work as a foundation for resistance for work for gender equality. For example, to experience political, economic, or social marginalization or disempowerment might reinforce a stronger need to express other masculine identities to compensate for those lost, instead of a reflection of the inherited privileges (Flood 2019:127).

Within the framework of barriers to men's involvement in work against violence several factors can be understood through the concept of politics of knowledge and intersectionality. The notion of violence against women being a women's issue and the lack of wanting to address or recognize male responsibility for violence against women. Flood (2019:127) recognizes the discomfort or feeling confronted when the issue of men's violence against women is brought up. The feeling of being under accusation rather than acknowledgment of the issue is here understood as a part of belonging to the superordinate group and an unawareness about the inherited privileges by the dominant group. Moreover, the unidentified inherited privileged is also part of how dominance and oppression is reproduced (Katz 2013).

By combining intersectionality, politics of knowledge and situated experiences we can connect experiences of discrimination to the likelihood of reflecting about or being aware of the need to work against inequalities, oppression, and violence. Consequently, I expect lived experiences of discrimination and experience of gender

inequalities and violence to influence or explain engagement for work against these inequalities. The hypothesis drawn from this theoretical rationale is: **If men have experiences of discrimination or are exposed to/ have a close relation to people with experiences of gender inequality and violence, they are more likely to engage in work for gender equality.**

Moreover the findings of Flood's (2019) research also indicate that the stronger opinions one holds about the importance of gender equality, the more likely is engagement in this type of work. Similarly, having stronger attitudes and opinions about the importance of men specifically engaging in work for gender equality and against violence increase the likelihood for engaging in this type of work. Therefore, I also expect my attitudes on the importance of men specifically engaging in work for gender equality and against violence and attitudes on the importance of gender equality and violence to influence or explain whether one chooses to engage in work for gender equality and against violence. This leads me to the following hypothesis: **the stronger opinions about the importance of gender equality, violence prevention work and importance of men acting against violence, the more likely it will be that men engage in this type of work.**

4.3   The Connected Theoretical Framework

The theoretical framework for this thesis builds on the concepts and perspectives discussed above. The concepts are understood in relation to each other and that they are developed within the same research field and highly interlinked. Moreover, by looking at the concepts both separately and together we can identify a pattern and a theoretical framework that together explain mechanisms for male engagement in work for gender equality and against violence. By putting the concepts together, I can look for mechanisms that individually or together increase or decrease the likelihood to engage in work for gender equality and against violence.

Consequently, by combining the concept of habitus with standpoint theory and intersectionality, lived experiences, life conditions and perceptions about gender equality and violence in the society are connected. This leads me to formulate the following hypothesis which I aim to test for this thesis: **If men have a relation to civil society movements, experiences of discrimination, are exposed to/ have a close relation to people with experiences of gender inequality and violence or strong opinions about the importance of gender equality, they will be more likely to engage in civil society work for gender equality and against violence.**

In the next chapter I present the methodology and explain my decision to use a quantitative survey to approach the aim of this thesis.

5 Methodology

The overall aim of this thesis is to search for differences between men in Sweden who believe in gender equality and are against violence but who are or who are not engaged in civil society movements working for this. Furthermore, if there is a difference, how can this difference help us understand how we can engage more men in movements that work against inequalities and violence? To better understand this, I developed and sent out an online survey about experiences, barriers and perceptions about gender equality work and civil society engagement. The gathered data was analyzed using independent sample t-test; crosstabs showing chi-square test and a binary logistic regression. In this chapter, I explain the quantitative methodology and how it is applied. Then, I continue with positioning myself as a researcher, and discuss potential limitations of the methods.

5.1 Quantitative Methods

The decision to apply quantitative methods and develop a survey was motivated by epistemological and contextual reasons. First, by using quantitative methods, I am able to compare and statistically test broad generalizations of factors that motivate men to engage in work for gender equality and against violence. Even though I situate myself within feminist epistemologies where objective truths and broader generalizations are questioned, I recognize the need to also do research applying quantitative methods to explore a larger amount of the different realities recognized to exist within feminist epistemologies. Thus, by using quantitative methods, I am able to examine which motivations and/or experiences differ the most between men

who are engaged in work for gender equality and those who are not (Halperin & Heath 2017:261).

Furthermore, a survey is a valuable resource tool since it offers a modern random sampling that allows me to ask and obtain information from, in this case, more than 500 individuals within the targeted population, namely men in Sweden who believe in gender equality and are against violence. Additionally, by using a survey I am able to examine a wide range of topics (Halperin & Heath 2017:261).

5.1.1   Positionality

The decision to use a survey was motivated by two additional contextual reasons. First, I am a female researcher engaged in civil society work for gender equality and currently an employee of the organization MÄN. Furthermore, I aim to gather empirical material for a thesis about men's engagement in civil society work for gender equality and against violence. My positionality risks creating feelings of guilt or pressure from people in the targeted population who find work for gender equality and against violence important but who are not engaged in this work, possibly leading to biased answers. By using an online questionnaire instead of interviews, I aimed to lower the risk of creating guilt or pressure to the respondent group. Consequently, the questions posed in the survey were phrased with caution with the aim of lowering the risk of creating feelings of guilt or pressure. To minimize this risk, the survey was tested before being sent out on both men engaged in civil society movements and men not engaged in this work, and adjusted according to the feedback I received.

Second, the chosen method was also motivated due to the possibility of reaching a large number of the identified population by going through MÄN's social media platforms. Although going through social media platforms was an effective way to

reach a large number of the identified targeted population, the platforms are limited to MÄN's followers. At the same time, MÄN's social media platforms have more than 50.000 followers with approximately 42% identifying as male. Furthermore, it is possible to share posts from the platforms by the followers so that people who are not following the accounts are reached by the survey. In addition, the link to the survey was divisible, which enables wider distribution even outside the platforms. This did not only enable me to gather more perspectives and reach a larger number of those identified as the population for this survey, but also offered more men the opportunity to participate and share their understanding and perspectives. This is one of the most valuable assets of using a survey.

5.2   Limitations With a Survey

Even though surveys are a useful method to gather data, they come with statistical limitations. It is important to recognize these limitations and the impact they can have on the possibilities to gather the requested data (Halperin & Heath 2017:263).

Surveys aim to gather data that can be used to understand decisions and perspectives on a general level. However, the aimed vision of representing real and true attitudes will always be restricted to the questions asked in the survey. To increase the survey's validity, I construct the questions on the form using feedback from the targeted population. To further strengthen the survey's reliability, I processed the data in SPSS and estimate for validity and reliability test. Lastly, I had one question closing the questionnaire that asked whether the respondent wanted to add anything that had not been covered in the survey. This last question offered the respondent to develop ones answers and comment on the questions covered in the survey. Moreover, it enabled the respondent to add specific thoughts or concerns related to ones engagement and the questions asked within the survey.

Preparations and adjustments before sending the survey out are needed to minimize the risk of measurement errors. In the end, it is also more important to

acknowledge that the possibility to reduce all forms of errors might be difficult and it is therefore important to be observant of potential remaining errors of the survey statistics (Halperin & Heath 2017:262). I am also aware of the possibility of social desirability bias. Social desirability bias refers to respondents over reporting what seems to be socially desirable behavior. Consequently, I need to be aware of response bias from the answers in a survey about gender equality asked to men in one of the most gender equal countries in the world. I am mindful of the socially desirable response bias when I analyze the results and I develop this in my discussion of the results.

6   The Survey

In this chapter I present the methods used to gather and analyze the empirical material for this thesis. I present the identified targeted population, the survey used to gather the material and the sampling procedure. The material was collected through a questionnaire that I set up in Google forms. The questionnaire was set up in Swedish and a translated version of the questionnaire is found in Appendix 1. Lastly, I explain how I operationalize and analyze the data gathered in the survey.

6.1   Distribution of the Questionnaire to the Targeted Population

The identified population for the survey is men in Sweden who are against gender inequalities and violence. Within the membership network of MÄN we can find a large number of the population for the group of men in Sweden actively engaged in these questions. Therefore, with the help of the communication team at MÄN, I distributed the questionnaire to members of the organization through MÄN's membership newsletter and MÄN's membership groups on Facebook (MÄN aktivister).

The total population for those who are not engaged in work for gender equality and violence are men in Sweden who share these values but who are not engaged. Some of these men are following or are in close contact with members of MÄN in different ways, for example as followers on MÄN's social media platforms. Therefore, the communication team at MÄN and I also decided to distribute the questionnaire on MÄN social media platform on Instagram (@organisationen_man)

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and on Facebook (MÄN). To further spread the survey, in the post about the survey I encouraged MÄN's followers and members to share the questionnaire with other men who share ambitions of a gender equal society free from violence.

Having the survey sent out through the platforms of an official national organization added additional challenges. The main risk I identified in using an online survey, open to share and spread on public social media platforms was reaching the correct respondent group. To lower the risk of having responses from people outside the targeted audience, I had two strategies. First, I wrote an informative text that was attached to the post on the social media platforms, informing the reader about the targeted population. I clarified that the respondent needed to identify as male, believe in gender equality and be against violence. Second, I had three introductory questions aimed at controlling this issue. I develop this step further in chapter six where I also present the structure of the questionnaire.

A second risk I identified with using an online survey was the risk of people answering several times. To limit this risk, I used a tool provided in Google Forms that required the respondent to fill in their email address. However, this requirement also influenced the anonymity of the survey. Consequently, this entailed a risk of people from the targeted audience choosing not to respond to the survey. To lower this risk, I informed the respondents that I as a researcher took full responsibility for keeping the survey anonymous and that the email addresses were not saved or used to interpret the answers gathered in the survey.

The questionnaire was sent out, spread and open to answer between 31st of March and 18th of April. The survey reached approximately 12.000 of MÄN's followers and 94 people shared the survey on their private Facebook pages. In total I received 518 responses to the survey. The intention of the survey was not to study temporally occurring changes of engagement, but to understand why some men have chosen to engage and some have not.

6.2 Outline and Structure of the Questionnaire

In this section I provide an outline and structure of the questionnaire and explain its different sections. The survey was originally developed and sent out in Swedish. A full version of the survey translated from Swedish to English is found in Appendix 1.

6.2.1 Background and Targeting the Right Population

In the first section of the questionnaire, I asked three separate questions to gather the identified targeted population. First, I asked whether the respondent identifies as male or not. This was followed by two descriptions of how I define gender equality and violence. After each of the two descriptions I ask the respondent about whether they agree on those values. If the answer is no to any of these questions, the survey ends for the participant and they receive a message saying: "Thank you for taking the time to participate in this survey." In the next step I collected the age of the respondent.

6.2.2 Respondent Groups

In the next section, I asked if the respondent is engaged in organizational work for gender equality and against violence. If they are engaged in civil society work, I ask whether their engagement is within the organization MÄN or not. To those who answered that their engagement is in another organization, I asked about the name of the organization where they volunteer. In this way, I can group the respondents in several ways. My main respondent groups are men who are engaged in civil society organizations working for gender equality and against violence (1) and men who are not engaged in civil society organizations working for gender equality and against violence (0). I also created secondary respondent groups based on whether the engagement is within MÄN or another organization working for gender equality and

against violence. Men who are not engaged are always in respondent group 0 meanwhile respondent group 1 according to my secondary respondents' group is referred to as respondent group 1a (men who are engaged within the organization MÄN) and 1b (men who are engaged in another organization).

6.2.3 Thematic Areas

This part of the survey focuses on extracting motivations for engagement and the reasons why some men have chosen to engage and what would make other men get engaged. This section serves as the main part of the questionnaire and is based on and responds to five thematic areas and the independent variables that I tested. The thematic areas building this section of the questionnaire were: relation to civil society movements; lived experiences of discrimination; presence and experience of gender inequalities and violence; positioning for gender equality and against violence and barriers to involvement. I explain how the thematic areas and questions were operationalized to the independent variables in chapter seven.

6.2.4 Closing the Questionnaire

After the last thematic question, I ask if the respondent wants to add anything about the decision to be engaged. Lastly, for those who have responded that they are not engaged in any civil society movement I ask if they would like to receive an email from MÄN with information about the organization and how one could engaged.[3]

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3 If they say yes, they are asked to fill in their email address. An email was sent out with information in April 2021.

7 Methods of Analysis and Operationalization

To analyze the data gathered in the survey I used the Statistical Package for the Social Sciences (SPSS). In this section I demonstrate how I operationalized and measured the data gathered from the survey. I explain how I measured my concepts, I define the dependent and independent variables and I explain how the variables are measured and connected to the concepts in the theoretical framework and the survey. These steps have enabled me to statistically test the relation between my independent and dependent variables. Furthermore, I outline the methods used to summarize the data retrieved in the open-ended question. Lastly, I demonstrate how I operationalized the theory and connected my concepts to the independent variables. For an overview of how I computed all of the variables see Appendix 2.

7.1 Coding and Computing the Variables

The dependent variable for this thesis is being or not being engaged in the civil society movement for gender equality and against violence. First, I re-coded the dependent variables. Men who are not engaged in civil society organizations working for gender equality were coded 0 and men who are engaged in civil society organizations were coded 1. Additionally, I also dummy-coded being engaged in MÄN or not separately, with men engaged in MÄN as 1 and men not engaged in MÄN as 0. This dummy variable allowed me to, when necessary, separate respondent group 1a, that is men who are engaged in MÄN and 1b, that is men who are engaged in other civil society organizations working for gender equlity and against violence.

Second, I re-coded the two independent variables that were based on nominal data with yes, no or not sure/do not know answering alternatives. Namely, the independent variables **lived experiences of discrimination** and **relation to civil society movements**. These were re-coded to: 1 (yes), 0 (No) and missing value (not sure/ don't know).

Furthermore, the independent variable, **relation to civil society movements** was computed using four of the survey questions. Consequently, it was divided according to the number of questions included. Namely: Have you or have you had one or more parents who have been engaged in civil society movements during your upbringing?; Do you have or have you had one or more friends who have been engaged in work for gender equality and/or against violence, close to you?; Have you been encouraged to engage in gender equality by someone close to you? Are you or have you previously been politically involved or involved in another justice movement?

The independent variable, **lived experiences of discrimination** was computed using seven of the survey questions that asked about lived experiences of discrimination. Consequently, it was divided according to the number of questions included. Namely, Do you have experience of being discriminated against on the basis of transgender identity or expression?; Do you have experience of being discriminated against on the basis of ethnicity?; Do you have experience of being discriminated against on the basis of religion or other belief?; Do you have experience of being discriminated against on the basis of disability?; Do you have experience of being discriminated against on the basis of sexual orientation?; Do you have experience of being discriminated against on the basis of age?; Do you have experience of being discriminated against on the basis of your gender?

The following variables consisted of ordinal data on a scale interval from 1-10. I did not therefore need to recode them, but I computed them into independent variables and divided them according to the number of included questions.

The third independent variable, **belonging and identification** were computed using the variables: As a man, I feel welcome with my commitment to gender equality and against violence by feminist movements and I was able to identify with those who were involved in the organization.

The fourth independent variable, **presence and experience of gender inequalities and violence**, was computed using the variables: I often think of other people's experiences of inequality and oppression; I have heard many stories from women and other people who tell of experiences of violence and / or oppression; I often think about my role as a man and what is expected of me as a man based on prevailing masculinity norms and I often think about how both I and / or others are affected by men's violence.

For the fifth independent variable, **attitudes on the importance of gender equality and violence,** I computed the variables: It benefits both me and others to live in an equal society free from violence; It is important that men are involved and work for gender equality and a society free from violence; It is important to work against sexist and violent attitudes and norms; More men need to act against violence and lack of equality; It is important for me to take a stand against violence and for gender equality, even if it risks affecting how other men around me think and feel about me; I find work with violence prevention important; I believe that violence prevention work has a good effect and can contribute to reduced violence; I / others lack knowledge and practical skills when it comes to working against violence and As a man, I feel welcome with my commitment to gender equality and against violence by feminist movements.

My sixth independent variable, **attitudes on the importance of men specifically engaging in work for gender equality and against violence** was computed using the variables: It is important that men are involved and work for gender equality and a society free from violence and More men need to act against violence and lack of equality.

My seventh independent variable, **knowing how to engage**, was computed using the variables: I was well aware of an organization that pursued the issues that were important to me and I felt that it was easy for me to understand how I could get engaged in work for gender equality and against violence.

The two remaining independent variables, **having time to engage for gender equality and against violence** and **having an outlet for one's commitment to gender equality and against violence in one's professional role**, were not computed or coded differently. Consequently, I used the data from the questions: I did or did not feel that I had an outlet for my commitment to gender equality was renamed to **having an outlet for one's commitment to gender equality and against violence in one's professional role** and I had the time to engage for gender equality and against violence/If I had the time, I would engage for gender equality and against violence was renamed to **having time to engage for gender equality and against violence.**

By computing and recoding the variables I was able to analyze the variables and test my hypothesis. The tests I executed in SPSS were independent sample t-test; crosstabs showing chi-square test and a binary logistic regression. The main purpose of applying these tests were to explore the differences between the groups, men who are engaged in civil society organizations working for gender equality and against violence with men who are not. By performing independent sample t-test and crosstabs showing the chi-square distribution, I was able to look for differences between the men who are engaged in work for gender equality and men who are not and explore whether the mean differed between the groups or not. Furthermore, the binary logistic regression was applied to explore which independent variables had the most effect on the differences between the groups.

7.2 Quoting and exemplifying

From the responses to the open-ended question posted in the survey I have drawn quotes to exemplify and present the width of responses to this question.

7.3 Operationalization

The hypotheses I aim to test in this thesis are: **If men have a relation to civil society movements, experiences of discrimination, are exposed to/ have a close relation to people with experiences of gender inequality and violence or strong opinions about the importance of gender equality, they will be more likely to engage in civil society work.** I use three theoretical concepts, namely, habitus, politics of location and intersectionality to test the hypothesis.

The theoretical concept habitus holds that I would expect five of my independent variables, **having a relation to civil society movements, being able to identify feelings belonging to the group who are engaged and knowing how to engage, having time to engage for gender equality and against violence** and **having an outlet for one's commitment to gender equality and against violence in one's professional role,** to influence or explain the dependent variable, being engaged in civil society movements working for gender equality and against violence.

The theoretical rationale for politics of location and intersectionality holds that I would expect four of my independent variable, **lived experiences of discrimination and presence and experience of gender inequalities and violence, attitudes on the importance of men specifically engaging in work for gender equality and against violence and attitudes on the importance of gender equality and violence**, to influence or explain the dependent variable, being engaged in civil society movements working for gender equality and against violence. See figure 2 for a model of the relation between concepts and variables.
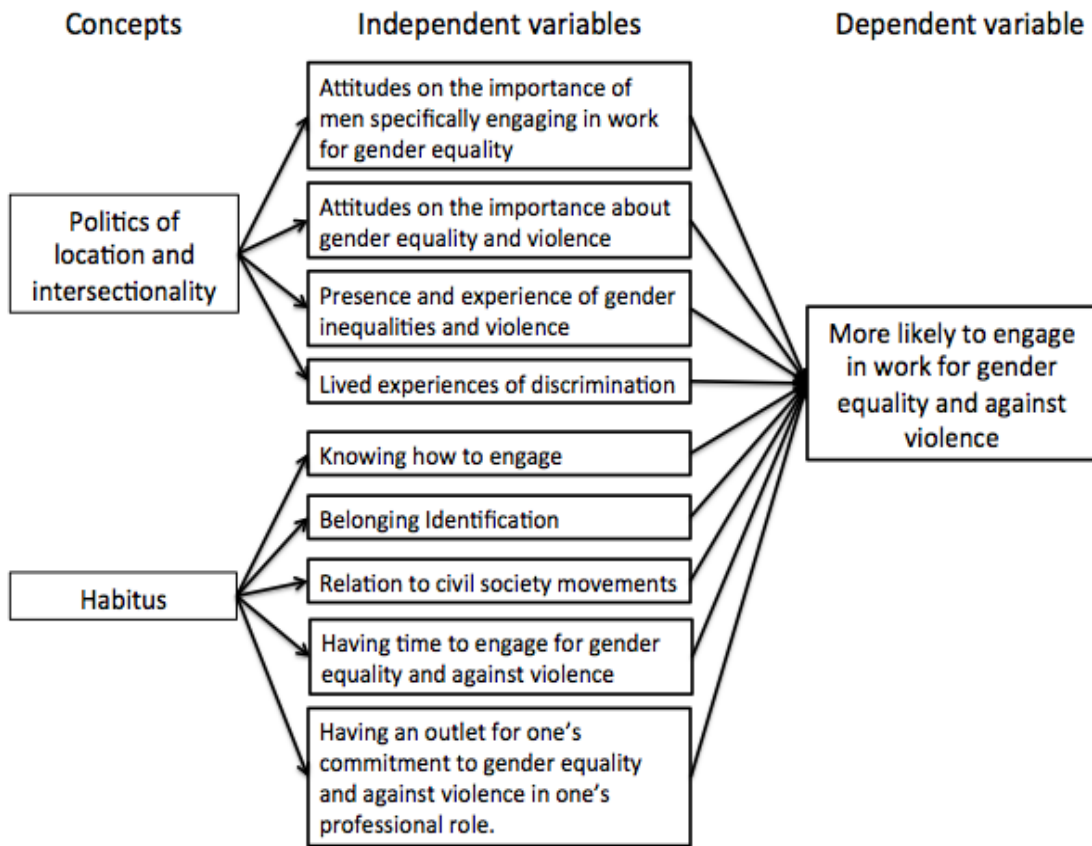
Figure 2. Relation between concepts and variables.

8 Results

In this section, I present the findings from the survey in three steps. First, I present the descriptive statistics. Second, I present the results from the statistical test. Finally, I present the results from the open-ended question.

8.1 Descriptive Statistics

In total I received 518 responses to the survey. Nine of them answered no to at least one of the questions used to collect answers from the prominent respondent group. In total 509 of respondents from the targeted population completed the questionnaire (people who identify as male, believe in gender equality and are against violence). Close to 60% of the respondents are between 30-49 years old. See age distribution in Figure 3.
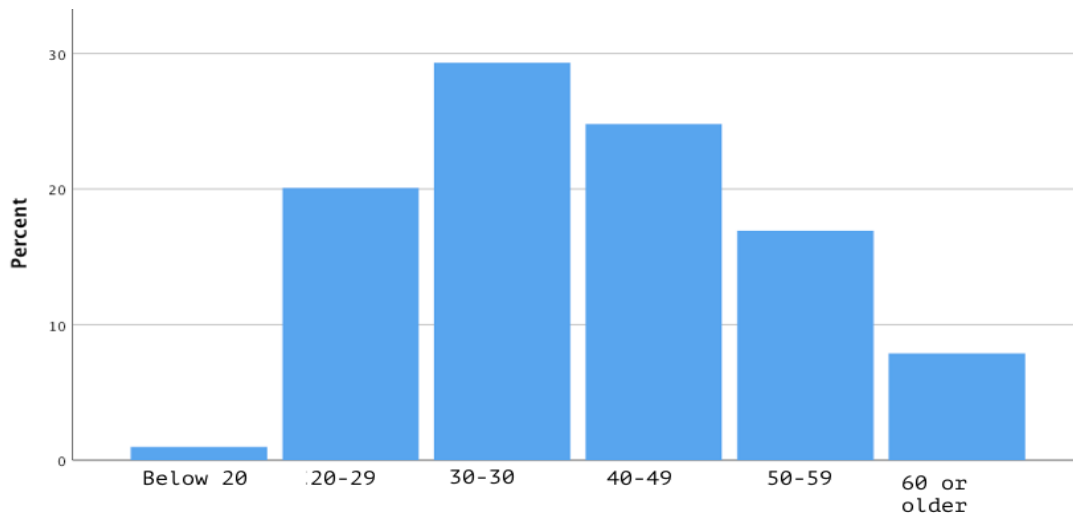
Figure 3. Age distribution of respondents.

349 of 509 respondents who completed the questionnaire answered that they are not engaged in any civil society movement that works for gender equality and against violence. 100 persons answered that they are engaged in work for gender equality and against violence in the organization MÄN. 60 respondents answered that they are engaged in work for gender equality and against violence in civil society organizations other than the organization MÄN. See distribution in Figure 4.
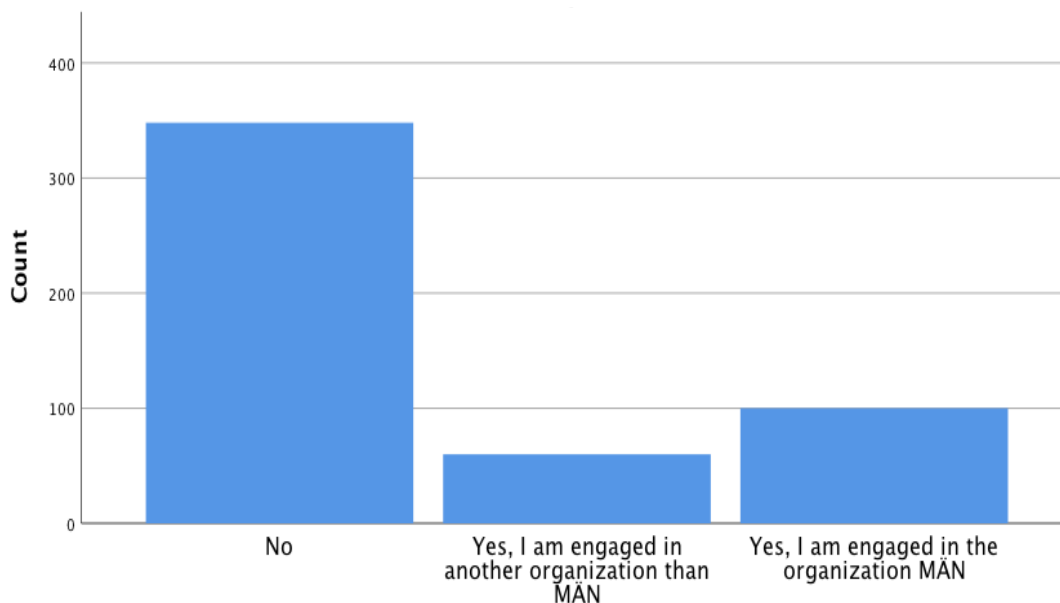
Figure 4. Distribution of engagement of respondents.

The percentage distribution between the two respondent groups engaged (1) or not engaged (0) are 31.4% engaged in civil society work for gender equality and against violence, and 68.6% not engaged in civil society movement for gender equality and against violence. The sample represents both men who are engaged in work for gender equality and against violence and men who are not. Furthermore, the sample distribution aligns with the targeted population in terms of the number of men engaged in work for gender equality and against violence in relation to the number of men who are in close contact with MÄN in different ways, for example as followers on MÄN's social media platforms.

8.2 Statistical Tests

The statistical tests performed are: crosstabs showing chi-square test, independent samples t-test and a binary logistic regression.

The first test I executed was a cross tabulation showing the chi-square distribution with data gathered from the question *Do you have experience of being discriminated against on the basis of gender, transgender identity or expression, ethnicity, religion or other belief, disability, sexual orientation or age?* The Pearson Chi-Square Asymptotic test showed 2-sided significant differences with p-value >.05, between group 0 not engaged and group 1 engaged.

Out of 160 respondents who are engaged in civil society movement working for gender equality and against violence 36.9% answered that they have experience of being discriminated against on the basis of either gender, transgender identity or expression, ethnicity, religion or other belief, disability, sexual orientation or age compared to 24.7% out of 348 respondents who have answered that they are not engaged in similar movements.

Consequently, the chi-square distribution showed that out of 160 respondents who are engaged 63.1% have answered that they do not have experience of being discriminated against on the basis of either gender, transgender identity or expression, ethnicity, religion or other belief, disability, sexual orientation or age compared to 75.3% out of 348 respondents who are not engaged in similar movements. (See table 1).

Table 1. Crosstab and Chi-Square test for Do you have experience of being discriminated against on the basis of gender, transgender identity or expression, ethnicity, religion or other belief, disability, sexual orientation or age?

Crosstab

			Not Engaged	Engaged	
Do you have experience of being discriminated against on the basis of gender, transgender identity or expression, ethnicity, religion or other belief, disability, sexual orientation or age?	Yes	Count	86	59	145
		% within GROUP	24.7%	36.9%	28.5%
	No	Count	224	89	313
		% within GROUP	64.4%	55.6%	61.6%
	Not sure	Count	38	12	50
		% within GROUP	10.9%	7.5%	9.8%
Total		Count	348	160	508
		% within GROUP	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	8.342[a]	2	.015

a. 0 cells (, 0%) have expected count less than 5. The minimum expected count is 15,75.

I also decided to execute a cross tabulation showing chi-square distribution for the questions linked to the independent variable **relation to civil society movements** to search for the difference between men who are engaged and men who are not. The data from each of the four questions connected to the variable **relation to civil society movements** was first tested separately using cross tabulation showing the chi-square distribution. Pearson Chi-Square Asymptotic test showed 2-sided significant differences with p-value $>.05$, for two of the questions. Namely, *Are you or have you previously been politically involved or involved in another justice movement* and *have you been encouraged to engage for gender equality by someone close to you?*

The test showed that 49.4% of 160 respondents who are engaged have answered that they have been encouraged to engage for gender equality by someone close to them compared to 31.9% out of 348 respondents who are not engaged.

Consequently, 50.7% out of 160 respondents who are engaged in work for gender equality and against violence have answered that they either have not been or are not sure about if they have been encouraged to engage for gender equality by someone close to them compared to 68.1% out of 348 who are not engaged. (See table 2).

Table 2. Crosstabs and Chi-Square tests. Have you been encouraged to engage for gender equality by someone close to you?

Crosstab

			Not Engaged	Engaged	Total
Have you been encouraged to engage for gender equality by someone close to you?	Yes	Count	111	79	190
		% within GROUP	31.9%	49.4%	37.4%
	No	Count	204	70	274
		% within GROUP	58.6%	43.8%	53.9%
	Not sure	Count	33	11	44
		% within GROUP	9.5%	6.9%	8.7%
Total		Count	348	160	508
		% within GROUP	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	14.307[a]	2	.001

a. 0 cells (, 0%) have expected count less than 5. The minimum expected count is 13,86.

Furthermore, 51.9% of 160 respondents who are engaged have answered that they previously have been politically involved or involved in another justice movement

compared to 35.3% out of 348 respondents who are not engaged. Consequently, 46.3% out of 160 respondents who are engaged in work for gender equality and against violence have answered that they have not previously been politically involved or involved in another justice movement compared to 63.8% out of 348 who are not engaged. (See table 3).

Table 3, Crosstab and Chi-Square Test Are you or have you previously been politically involved or involved in another justice movement?

Crosstab

			Not Engaged	Engaged	Total
Are you or have you previously been politically involved or involved in another justice movement?	Yes	Count	123	83	206
		% within GROUP	35.3%	51.9%	40.6%
	No	Count	222	74	296
		% within GROUP	63.8%	46.3%	58.3%
	Not Sure	Count	3	3	6
		% within GROUP	0.9%	1.9%	1.2%
Total		Count	348	160	508
		% within GROUP	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	14.127[a]	2	.001

a. 2 cells (33,3%) have expected count less than 5. The minimum expected count is 1,89.

Furthermore, the data computed to the independent **variable relation to civil society organization** was also included in the independent sample t-test executed to test the data gathered with scale intervals. I have chosen to present the independent sample t-test for the variable **relation to civil society organizations** separately since

the scale for this variable differs compared to the other independent variables included in the test.

For the independent variable **relation to civil society organizations** the nominal scale is between 0-4 where zero represents having answered no to all of the four questions connected to the variable and four represents having answered yes to all of the four questions connected to the variable.

The independent sample t-testing the independent variable **relation to civil society organizations** showed a significant difference 2-tailed p-value >.05 between the two respondent groups engaged or not engaged in civil society organizations working for gender equality and against violence, with a mean difference 0.58 higher for men who are engaged compared to men who are not (See table 4).

Table 4. Group Statistics and Independent Samples Test

Group Statistics

	Group	Mean	Std. Deviation
Relation to civil society movements	Engaged	2.4412	1.13376
	Not engaged	1.8556	1.11381

Independent Samples Test

		F	Sig.	t	Sig. (2-tailed)	Mean Difference
Relation to civil society movements	Equal variances assumed	1.001	.318	5.012	000	.58554
	Equal variances not assumed			4.981	000	.58554

Furthermore, the independent sample t-test for the computed independent variables gathered using the scale interval 1-10 was **presence and experience of gender inequalities and violence, belonging and identification, knowing how to**

engage, having time to engage for gender equality and against violence, having an outlet for one's commitment to gender equality and against violence in one's professional role, attitudes on the importance of gender equality and violence and attitudes about the importance of men specifically engaging in gender equality work. The independent sample t-test showed a statistical significance at the 1 % level between the group means on all the independent variables.

The mean for men who are engaged in civil society movements (group 1) is on a significant level higher on all the variables I have measured, except for **having an outlet for one's commitment to gender equality and against violence in one's professional role**, compared to men who are not engaged (group 0). For the independent variables **presence and experience of gender inequalities and violence, belonging and identification and knowing how to engage** the mean difference is higher than 1, which indicates a larger significant difference between the two respondents groups engaged and not engaged in civil societies organizations working for gender equality and against violence.

For the independent variables **having time to engage for gender equality and against violence, attitudes on the importance of gender equality and violence and attitudes about the importance of men specifically engaging in gender equality work** the mean difference was lower than 1 (See table 5).

Table 5. Group Statistics and Independent Samples Test

Group Statistics

	Group	N	Mean	Std. Deviation
Presence and experience of gender inequalities and violence	Engaged	159	8.1840	1.40085
	Not engaged	347	7.1138	1.86996
Belonging and identification	Engaged	157	7.4172	1.77667
	Not engaged	341	5.7742	1.72492
Knowing how to engage	Engaged	157	6.5318	2.41568
	Not engaged	347	5.3876	2.34805
Having time to engage for gender equality and against violence	Engaged	157	6.80	2.366
	Not engaged	347	6.05	2.628
Having an outlet for one's commitment to gender equality and against violence in one's professional role	Engaged	156	5.06	2.874
	Not engaged	345	5.92	2.634
Attitudes on the importance of gender equality and violence	Engaged	157	9.6650	.59967
	Not engaged	343	9.2793	.93784
Attitudes about the importance of men specifically engaging in gender equality work	Engaged	159	9.8805	.48867
	Not engaged	348	9.5187	1.01874

Independent Samples Test

			T-test for Equality of Means			
		Sig.	t	df	Sig. (2-tailed)	Mean Difference
Presence and experience of gender inequalities and violence	Equal variances assumed	.000	6.435	504	.000	1.07013
	Equal variances not assumed		7.147	399.671	.000	1.07013
Belonging and Identification	Equal variances assumed	.459	9.783	496	.000	1.64300
	Equal variances not assumed		9.676	295.266	.000	1.64300
Knowing How To Engage	Equal variances assumed	.783	5.021	502	.000	1.14424
	Equal variances not assumed		4.968	293.681	.000	1.14424
Having time to engage for gender equality and against violence	Equal variances assumed	.018	3.035	502	.003	.744
	Equal variances not assumed		3.158	332.040	.002	.744
Having an outlet for one's commitment to gender equality and against violence in one's professional role.	Equal variances assumed	.067	-3.281	499	.001	-.858
	Equal variances not assumed		-3.175	277.066	.002	-.858
Attitudes on the importance of gender equality and violence	Equal variances assumed	.000	4.728	498	.000	.38567
	Equal variances not assumed		5.535	445.899	.000	.38567
Attitudes about the importance of men specifically Engaging in gender equality work	Equal variances assumed	.000	4.259	505	.000	.36182
	Equal variances not assumed		5.403	503.860	.000	.36182

To test the effect of the variables I performed a binary logistic regression. All the independent variables were included in the regression. Engagement was used as the dependent variable. The omnibus test showed a statistical significance p>.000 and Nagelkerke R Square was 0.392. (See table 6).

Table 6. Omnibus Tests of Model Coefficients and Model Summary

		Chi-square	df	Sig.
Step 1	Step	119.434	9	.000
	Block	119.434	9	.000
	Model	119.434	9	.000

Model Summary

Step	-2 Log likelihood	Cox & Snell R Square	Nagelkerke R Square
1	338.258ᵃ	.282	.392

The binary logistic regression showed that four of the variables exhibit a positive significant effect at a 5% level. These were: **lived experiences of discrimination, relation to civil society organization, belonging and identification and not feeling that one had an outlet for gender equality work within one's professional role**. The effect that was showed in the test was: **lived experiences of discrimination** (Exb(B)2.002)); **relation to civil society organizations** (Exb(B)1.488)); **belonging and identification** (Exb(B)1.345)) and **having an outlet for one's commitment to gender equality and against violence in one's professional role** (Exb(B)0.781)). This indicates that these are the variables that show most effect on the dependent variable, being engaged or not in work for gender equality.

Five of the independent variables did not exhibit a significant effect at a 5% level. These were: **presence and experience of gender inequalities and violence, knowing how to engage, having time to engage for gender equality and against violence, attitudes on the importance of gender equality and violence** and

attitudes on the importance of men specifically engaging in work for gender equality and against violence.

Whilst four of the independent variables previously presented are contributing the most to explain the regression model and the dependent variable, the significant p>.000 on the omnibus test informs about the contributions of all the independent variables. In the next chapter I discuss the results from the regression analysis and apply theory to deepen our understanding of the results from the regression analysis. (See table 7).

Table 7. The Binary Logistic Regression, Variables in the Equation

		B	Sig.	Exp(B)
Step 1	Presence and experience of gender inequalities and violence	.044	.092	1.045
	Lived experiences of discrimination	.694	.016	2.002
	Relation to civil society movements	.397	.001	1.488
	Belonging and identification	.296	.000	1.345
	Knowing How To Engage	-.010	.767	.990
	Having time to engage for gender equality and against violence	-.070	.277	.933
	Having an outlet for one's commitment to gender equality and against violence in one's professional role.	-.247	.000	.781
	Attitudes on the importance of gender equality and violence	.026	.642	1.026
	Attitudes on the importance of men specifically engaging in work for gender equality and against violence	.208	.129	1.232
	Constant	-10.487	.000	.000

8.3   The Open-Ended Question

In the last question of the survey, I asked if there was anything the respondent wanted to add about the reasons behind their decision to engage (or not) in work for gender equality and against violence in the organization MÄN or a similar organization. This question was not mandatory and in total I received 192 responses. 136 responses from respondent group 0 (men who are not engaged), 33 responses from respondent group 1a (men engaged in MÄN) and 23 responses from respondent group 1b (men engaged in other civil society organizations engaged for gender equality).

Within the respondent group not engaged 45 out of 136 respondents (32.3%) have referred to lack of time being one of the main reasons for not engaging. A similar pattern or reasoning about time affecting one's decision to engage or not was not given by any of the respondents in the other respondent group.

From the responses I have drawn some quotes to exemplify and present the width of response to this question. They will be presented and used to exemplify the findings from the statistical tests in the discussion.

9 Discussion

The **aim** of this thesis is to search for differences between men in Sweden who believe in gender equality and are against violence but who are or who are not engaged in civil society movements working for this. Furthermore, it aims to explore if these differences can help us understand how we can engage more men in movements that work against inequalities and violence. The research questions that have guided me through this thesis are: *Are there differences between men in Sweden who believe in gender equality and are against violence, and who are or who are not engaged in work for gender equality, in terms of values, experiences, and relation to civil society organizations for gender equality work?* Furthermore*, how do these differences impact whether you engage or not in work for gender equality and against violence?* Thus, this thesis aims to contribute to the field of our understanding about male engagement and the decision to engage or not in work for gender equality if you identify as male and believe that more needs to be done to achieve a more gender equal society.

In this chapter, I discuss the findings from the survey by applying the theoretical framework and hypothesis to the results of the statistical tests. Furthermore, I support my claim by using quotes from the open-ended questions. This allows me to exemplify the results from the theoretical and statistical interpretation. The results from my statistical analysis show a significant difference on all the variables I measure in the survey. Moreover, the results generated by the binary logistic regression are consistent with the t-tests, further adding robustness to the outcomes. The discussion is structured based on my two research questions and sub-sectioned based on the independent variables.

9.1   Is there a difference?

The first question I aim to respond to within this thesis is: *Are there differences between men in Sweden who believe in gender equality and are against violence, and who are or who are not engaged in work for gender equality, in terms of values, experiences, and relation to civil society organizations for gender equality work?*

The survey and statistical tests I have performed show a significant difference ($p>.05$) between the group means on all my independent variables. The mean for men who are engaged in civil society movements (group 1) is on a significant level higher on all the variables I have measured, except **having an outlet for one's commitment to gender equality and against violence in one's professional role**, compared to men who are not engaged (group 0). These results show that the difference exists on the variables included in this survey.

It is possible to draw many interesting conclusions based on only the difference and measured means of the two groups. We can establish that the distribution is negatively skewed and that the targeted population for this thesis in general have strong opinions and attitudes not only on the importance of gender equality and violence but also on the importance of men specifically engaging in gender equality work. At the same time the targeted population was men who found this work important so one can also expect positive attitudes towards gender equality. However, I can identify a statistical significant difference between men who are engaged and men who are not. The results also show a difference on previous experiences, **lived experiences of discrimination, presence and experience of gender inequalities and violence, knowing how to engage, relation to civil society movements, belonging and identification** and **having time to engage for gender equality and against violence**.

The identified statistically significant difference for the variable **having an outlet for one's commitment to gender equality and against violence in one's professional role** is the only independent variable that shows a lower mean for men

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who are engaged compared to men who are not. The lower mean on this specific variable confirms the perception presented in the theory chapter concerning that having an outlet for one's commitment to gender equality and against violence in one's professional role decreases the likelihood to engage in work for this in one's leisure time.

Thus, the statistically significant difference between the means does not explain or measure an explanatory factor for engagement. To conclude, we can establish that there are differences between the groups in the measured variables, but what more do they tell us?

9.2   Explanatory Variables

The second question I aim to respond to in this thesis is: *how do these differences impact whether you engage or not in work for gender equality and against violence?* To answer this question, I have tested the effect of the variables by performing a binary logistic regression.

According to the results presented in previous chapter, the variables **lived experiences of discrimination**, **relation to civil society organization**, **belonging and identification** and **not feeling that one had an outlet for gender equality work within one's professional role** to have the most effect on the dependent variable, being engaged or not in work for gender equality. Whilst these four variables are contributing the most to explain the regression model and the dependent variable, the significant p>.000 on the omnibus test informs about the contributions of all the independent variables. Moreover, the significant level tell us that the connection between the independent and dependent variable did not occur by chance alone.

In the following sections I discuss the results from the regression analysis and apply theory to deepen our understanding of the results from the regression analysis.

9.2.1 Habitus

The first concept drawn from the theoretical framework is habitus. With habitus Bourdieu understands individual decisions to be transmitted from our social context, which codifies and conditions our possibilities to live freely. Moreover, habitus is the knowledge about our possibilities and us. Furthermore, habitus is what makes one feel welcome and comfortable in different social contexts (Bourdieu 1990). The hypothesis drawn related to the concept habitus is: **If men have a relation to civil society movements, they will be more likely to engage in civil society work.**

The binary logistic regression showed a statistically significant (p-value >.05) explanatory effect on two of the independent variables connected to habitus. Namely, **relation to civil society movement** (exp(b) = 1.488) and **belonging and identification** (exp(b) = 1.345). Consequently, the three remaining independent variables (**Knowing how to engage, having time to engage for gender equality and against violence** and **Having an outlet for one's commitment to gender equality and against violence in one's professional role**) connected to the theoretical framework of habitus did not show a statistically significant (p-value >.05) explanatory effect. This result is an indicator of the change in odds resulting from a unit change in the predictor. In this case meaning that the odds for engaging in civil society work for gender equality and against violence increases with the odds of 1.488 and 1.345 if you have a relation to civil society movements and feel a belongingness and identification to movements engaging in this type of work. Thus, I gain confidence for my hypothesis that men who have relations to civil society movements are more likely to be engaged in civil society work. Here, we are informed about the **relation to civil society**, which can take many forms, stretching from having a parent who has been politically engaged during your upbringing or a close friend who has encouraged you to get engaged in civil society work. With the expectations of the independent variables **relation to civil society movements** and **belonging and identification** to be explained by the theoretical concept habitus.

I have also been able to identify different feelings of belongingness and as a man feeling welcome within feminist movements in the open-ended question. For example, one respondent in group 0 (not engaged) wrote: "I do not feel welcome as a straight man in an otherwise female-dominated professional group." Meanwhile, a respondent in group 1 (engaged) wrote: "MÄN was the first organization that clearly spoke to me as a man (as I knew then anyway). I had long felt that I wanted to do more but did not feel that my place was in a feminist organization, it did not feel right to take a place there and I did not know what I could do. MÄN had the right address and the right focus just for me and just then gave me very concrete things to do."

Here, the respondents reflect about whether they feel belongingness or if they feel welcome, both referring to their gender. The quotes show that gender identities in this case can serve as both a feeling of not being welcome as well as a means of welcoming individuals to specific movements. Moreover, the independent variable **belonging and identification** computed by the question: *As a man, I feel welcome with my commitment to gender equality and against violence by feminist movements* and *I was able to identify with those who were involved in the organization.* Showed an explanatory effect on the logistic regression. However, the quotes exemplifies that the perception of how welcome one feels due to gender can differ a lot.

Furthermore, one of the questions that contributed to the independent variable **relation to civil society movements** was previous engagement in other political or justice movements. The theoretical assumption is two folded were the relationship to actively participate and engage when one wants to create change and a naturalness in turning to civil society to make one's voice heard. At the same time, previous experience of getting involved also contributes to more knowledge of civil society and justice issues. Here, the question aims to identify a pattern of how one views advocacy work and trust in civil society as a changing actor and place for one's involvement in various issues. The binary logistic regression showed **relation to civil society movements** to have a strong effect on the dependent variable. Furthermore, I

have also identified this notion of previous engagement in an answer to the open ended question. For example one respondent engaged within the organization MÄN wrote: "I am a feminist and I have also been involved in other justice issues before I understood feminism and the mechanisms of gender power".

Within the concept of habitus we also recognize the aspect of time and leisure as given explanatory reasons connected to engagement. Furthermore, time and leisure continues to be an interesting variable that may or may not help us understand commitment to work against inequalities and violence. However, the results from this study come to a similar conclusion as of the earlier studies. Whereas time limitations by men who are not engaged is given as a strong reason for why one is not engaged, having time is not explicitly referred to as a factor affecting engagement. For example, one of the many respondents who are not engaged and who referred to time wrote the following: "It's probably because I do not have that time. But it may not need to take up that much time."

This quote together with the result from the regression analysis and the independent sample t-test confirms previous research that has recognized time to be the most commonly given reason for not engaging in civil society movements, by people who have never engaged in civil society movements. Furthermore, the results drawn from my survey do show significant differences between men who are engaged and men who are not concerned whether they have time or not to engage. However, the logistic regression does not find time as a significant explanatory variable to have an effect on the dependent variable. These results align with previous research presented both by Ersta Sköndal Bräcke's study (2020:104-5), Gaskin and Smith (1995) and Fridberg and Henriksen (2014) where having time or expressing a feeling of not having time is according to these studies a common factor for non-engagement. Furthermore, time does not explain the difference between men who engage in civil society organizations with men who do not; however, it is often used as a justification.

Moreover, the results from the regression analysis and the independent sample t-test confirm previous research about the circumstances that surround you during the day. In this case meaning, that having a work where your engagement for gender equality is fulfilled or partly fulfilled affects whether you chose to engage for this in your leisure time. Here, the independent sample t-test also shows a significant difference between the means for men who are engaged compared to men who are not engaged. However, the mean for men who are not engaged is higher than the mean for men who are engaged on the variable that measure **having an outlet for one's commitment to gender equality and against violence in one's professional role.** This result together with the statistically significant result on the binary logistic regression showing the independent variable to affect the dependent variable which confirms both my hypothesis and previous research and theories concerning that having an outlet for one's engagement in one's professional role decreases the likelihood of engagement on one's leisure time. Drawn from the open ended question to exemplify for this is for example an answer from a respondent not engaged in civil society organization who writes the following, "I Work with social administration and investigation of children and young people. In my free time I have a need to focus on other things and recover."

The last independent variable tested within the concept of habitus was, **knowing how to engage**. This variable showed a statistically significant higher mean between men who are engaged and men who are not. However, the results from the binary logistic regression did not show a significant result explaining the dependent variable, engagement. This result would indicate that knowing how to engage does not affect whether one chooses to engage or not. Thus, the result from the independent sample t-test recognizes a difference between men who are engaged and men who are not and that men who are engaged, to a higher extent knew how they could get engaged compared to men who are not engaged. Here, the relation to civil society organizations and closeness to movement, patterns of engagement and other

explanatory factors within the theoretical framework of habitus align with the independent variable of **knowing how to engage**.

I can also identify several answers that concern this difficulty of knowing **how to get engaged** to the open ended question on whether there is something one wants to add about why one has chosen or not chosen to get involved for equality and against violence in the organization MÄN or another organization that works for gender equality and against violence. Responses from men who are not engaged in civil society organization working for gender equality and against violence are e.g. "I have poor knowledge of how I get involved", "It is difficult to know where to start and difficult to get in touch with an organization now during the pandemic" and "I find it difficult to know exactly how I could get involved."

9.2.2   Intersectionality and Politics of Location

The second concepts drawn from the theoretical framework are intersectionality, politics of location and situated experiences. By combining these concepts we can connect experiences of discrimination to the likelihood of reflecting about or being aware of the need to work against inequalities, oppression, and violence. Nevertheless, experiences of discrimination contributes to being more prone to have strong attitudes about the importance of working against inequalities and violence. Consequently, I expected lived experiences of discrimination and experience of gender inequalities and violence to influence or explain engagement for work against inequalities. The two hypothesis drawn related to the concepts intersectionality and politics of locations were, **if men have experiences of discrimination or are exposed to/ have a close relation to people with experiences of gender inequality and violence, they are more likely to engage in work for gender equality** and that **stronger opinions about the importance of gender equality, violence prevention work and importance of men acting against violence, would make it more likely that men engage in this type of work.**

The binary logistic regression did not show a statistically significant (p-value >.05) explanatory effect on three of the variables connected to this hypothesis. Namely, **presence and experience of gender inequalities and violence, attitudes on the importance of gender equality and violence** and **attitudes on the importance of men specifically engaging in gender equality work.** Consequently, the binary logistic regression showed a statically significant (p-value >.05) explanatory effect for one of the variables connected to the same hypothesis. Namely, **lived experiences of discrimination** (exp(b)= 2.002). This result is an indicator of the change in odds resulting from a unit change in the predictor. In this case meaning that the odds for engaging in civil society work for gender equality and against violence increases with the odds of 2.002 if you have lived experiences of discrimination. Thus, I gain confidence for my hypothesis that men who have experience of discrimination are more likely to be engaged in civil society work.

However, the independent sample t-test and the chi-square distribution showed statistically significant differences between men who are engaged and men who are not engaged in civil society movements on all of the four independent variables. The results showed statistically significant higher means for men who are engaged compared to men who are not. These results confirm both of the two hypotheses connected to these variables. Thus, these results tells us that the most effect on whether one chooses to engage or not is most effected by **lived experiences of discrimination** rather than **presence and experience of gender inequalities and violence, attitudes on the importance of gender equality and violence** and **attitudes on the importance of men specifically engaging in gender equality work.**

These results indicate that **lived experiences of discrimination** in various forms have a higher explanatory effect on whether one chooses to engage or not compared with the other three independent variables linked to the hypotheses. This result is interesting in several ways, most interesting is that the variable compared to the other three variables linked to these concepts concerns the individual's self-experienced experiences. This does not come as a surprise since politics of location and situated experiences explain precisely this difference. Namely, that one's own perception,

experience and understanding of oppression, dominance and power relations is decisive and differentiated compared to if one does not experience different forms of oppression. In addition, this tells us more about the crosses within the group men, a group that is recognized as the dominant group within gender hierarchies but that are also affected by power relations and other hierarchies of violence and oppression. In addition, these intersections and lived experiences of various forms of oppression within the dominant group have an explanatory effect on commitment to more inequalities than one's own. In this case, commitment to work against gender inequality.

Furthermore, this also informs us about how different forms of discrimination might make you more or less prone to reflect about other privileges and oppression and how this affects one compared to others. To both exemplify and explain this we can apply an example given by Flood (2019:127) concerning how lived experience of discrimination due to ethnicity might make you more aware of different disadvantages. However, other power hierarchies such as class or educational level might not make you more prone to reflect about other privileges you inherited. Such disadvantages can instead work as a foundation for resistance for work for gender equality.

Furthermore, to interpret the result from the regression analysis and more specifically the independent variables that did not show a statistical significant explanatory effect on the dependent variable we can also apply the reasoning developed by Flood (2019). Here, Flood (2019) touched upon that the interest and willingness to do something about the status quo and current power hierarchies rely on attitudes not held by the dominant group or individuals earning most from current gender hierarchies. However, the linkages between attitudes, own lived experiences and the differences exist but all alone attitudes about the importance of working for gender equality and against violence and men engaging for it, is not explained alone. Similarly, the presence of gender inequality and violence and to be informed by others about these issues instead of having lived experiences of this also differs. Here, we can understand that only hearing about experiences of discrimination, violence

and inequalities in different ways does not solely explain engagement and action against this.

Drawn from the open ended question to exemplify for this combination of interest related to whether one chooses to engage or not is for example an answer from a non engaged respondent who writes the following, "[u]nfortunately, I have to admit that my interest in social issues of various kinds is not strong enough for me to get engaged on a non-profit basis. On the other hand, I think it is important and I am glad that there are those who are engaging." Meanwhile another respondent engaged in the organization MÄN wrote "I think it is enough now with all the violence in society and since it is men who are responsible for virtually all the violence, it is up to me as a man to act against this…"

These two responses can be used to exemplify the high mean values and the negative skewed distribution of the responses calculated to the attitudes of the independent variables about the importance of equality and violence found in both of the respondent groups. On the other hand, it is interesting to look at how the answers differ in terms of addressing a responsibility or gender-specific responsibility for commitment to gender equality and against violence. One answer emphasizes the importance of working for these issues and a gratitude for other people choosing to get involved in gender equality and against violence. The second answer emphasizes more one's own and specific responsibility for counteracting violence and inequality by men and in this case recognized to be a responsibility by the individual.

Furthermore, the negatively skewed distributions are informative measurements that show that there is a consensus about the importance of gender equality and violence prevention work both by men who are not engaged in civil society organizations and by men who are. However, there is a significant difference between the two respondent groups but the binary logistic regression tells us that the independent variables' attitudes **on the importance of gender equality and violence** and **attitudes on the importance of men specifically engaging in gender equality work** does not significantly explain the dependent variable. Furthermore, it is important to recognize that the skewness might also be affected by a social

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desirability bias discussed in the methods section, I elaborate more on this and the limitations of this study in the next section.

9.3 Limitations

It is within these results important to be aware of the social desirability bias previously discussed in the methods section. Not least in relation to the difference between the two respondent groups on the variable linked to **attitudes on the importance of gender equality and violence** and **attitudes on the importance of men specifically engaging in work for gender equality and against violence**. However, it is interesting that we can identify a significant difference with a mean difference of respondent group 1 being .39 respectively .36 higher than respondent group 0 for the variables **attitudes on the importance of gender equality and violence** and **attitudes on the importance of men specifically engaging in work for gender equality and against violence**. It is further interesting that we can identify this difference in the comparison of the means but not as the influential variables in the regression analysis. From these results we can understand that opinion and attitudes about gender equality and violence are high, in general for the population that has answered, and even higher from people who are engaged. However, it is most likely more variables that have a higher influence on whether you chose to get engaged in this work or not. And more importantly, we need to be aware of both the targeted population for this survey and the context and general attitudes about gender equality to be important within the Swedish context.

Lastly, this thesis is an exploratory study that starts filling a gap about male engagement for gender equality and against violence in the Swedish context. Writing this thesis and exploring this field has been a learning process where I have acquired skills in the methods used to gather and analyze the empirical material for this thesis. For future surveys I would ask for more background information such as geographical location, educational level etc. I could also include more questions

linked to each variable and extend the questionnaire covering more thoughts and behaviors connected to engagement.

9.4   Concluding remarks

The tests run to interpret the data collected in my survey inform us of a complex and multi-layered relationship between lived experiences, knowledge, relationship and engagement that, of course, do not have one simple answer. By putting the concepts together and testing all of the independent variables in the binary logistic regression, I have been able to look for mechanisms that together increase or decrease the likelihood to engage in work for gender equality and against violence.

By applying the theoretical framework to the results I have been able to identify a pattern and explain mechanisms for male engagement in work for gender equality and against violence. Furthermore, I have established that the independent variables show a different effect on the dependent variable and that the theoretical framework with different components explains this relationship. The result from the regression analysis show that independent variables that have the most effect on the dependent variable are lived experiences of discrimination, having a relationship to civil society organizations and a feeling of belongingness and being welcome in civil society work. This informs us about that we need to work more on explaining why engagement is important and how violence and oppression affects people in different ways, not least to groups of people belonging to more privileged groups.

Thus, we are informed about the differences noted within the limitations of this survey and thesis and these results are both informative and tell us about the complex relationship that exists between the variables. It is within my desire to work more with the data and information gathered within this thesis and also to further develop the offspring's of this thesis in the future in order to better understand how to engage more men in work against inequalities and violence.

Lastly, Violence and inequalities is a question of democracy and human rights that on a daily basis affects millions of people all over the world. Grassroots initiatives, individuals who get involved and movements that work to stop violence and inequality are components that are crucial for a democratic society. Furthermore, to create a more gender equal society free from violence a larger commitment to work for this is required, by all, not least by men. I received many inspiring and thoroughly written answers to the open ended question and I want to conclude this section by recognizing that work and engagement against inequalities and violence is hard and difficult, but the important work of volunteers and individuals who decide to share their time and engagement in different ways is and will continue to be crucial for changes to occur, power imbalances to change and for violence to end. And everyone's engagement and voices are needed for this.

"If I am not a role model, then who should be?"- Anonymous respondent.

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Appendix 1.

This survey was originally developed and sent out in Swedish. Here is the full version of the survey translated from Swedish to English.

A survey on thoughts about engagement in work for gender equality and against violence

This survey aims to gather material for an essay on men's thoughts on engagement to work for gender equality and violence. The purpose of the thesis is to better understand the factors that affect whether men in Sweden, who believe in gender equality and are against violence, choose or do not choose to engage in work for gender equality and against violence. The thesis is written at the Department of Political Science at Lund University, as part of the master program in Social Studies of Gender at Graduate School, Lund University.

The survey is aimed at people who identify as men and who believe in gender equality and a society free from violence. No previous knowledge of the subject is required to answer the questionnaire.

Estimated time for the survey is approximately 6 minutes.

I, Josefine Bimstrand, have designed the survey and I am also writing the master thesis. During the period when this survey is conducted, I work part time at the organization MÄN.

I would like to thank you in advance for taking the time to participate in this survey.

Sincerely,

Josefine Bimstrand

*[Q*uestions that are marked with * where mandatory.]

Your email address will be deleted and will not be used as part of the reply. As a collector, I take responsibility for keeping the survey anonymous.

Email address*

_____

Section 1: Gender

Do you identify as male?*

Yes/No/Not sure, I do not want to answer.

Section 2: Gender equality

Gender equality is basically about the right of individuals to participate in shaping society and their own lives, regardless of gender identity, ethnicity, class, sexuality, functionality, etc. This means, among other things, having power and influence over one's finances, health, education, work and physical integrity.

Inequality between the sexes is the largest identified inequality both in Sweden and globally.

The survey is aimed at those who identify as men and who believe in gender equality and a society free from violence. You think that all people should have the right to shape society and their own lives, regardless of gender, ethnicity, class, sexuality, functionality, etc.

Do you think that all people should have equal value and the right to shape society and their own lives regardless of gender, gender identity, ethnicity, class, sexuality, functionality, etc.?*

Yes/No/Not sure

Section 3: Violence

When we talk about violence, many people think of physical violence between people, but a common definition of violence includes psychological, sexual, material, and financial violence. Threats of violence and culturally sanctioned violence are also included in this definition. Violence may also include, for example, violence against nature or violence against animals.

Both in Sweden and in the rest of the world, violence in various forms is a widespread and major problem. Research shows that men account for the majority of the violence, both at the individual level and at the community level, women, men, non-binary and others are victims of male violence.

This survey is aimed at those who identify you as male and who think violence is bad and that more needs to be done to reduce violence in Sweden.

Are you against violence and think that more needs to be done to reduce violence in Sweden?*

Yes/No/Not sure

If the answer is no to any of the questions in section 1-3 the respondents are sent to section 16 where the questionnaire was closed. In section 16 they receive a message saying: Thank you for your time and for wanting to participate. (See section 16).

Section 4: Age
How old are you?*
Below 20 [ ] 20-29 [ ] 30-39 [ ] 40-49 [ ] 50-59 [ ] 60 or older.

Section 5: Engagement in work for gender equality and against violence in civil society movements.

Do you have an ongoing engagement in work for gender equality and against violence in civil society movements?*

Yes / No

Yes go to section 6, No go to section 8.

Section 6: The organization MÄN

Is your engagement for gender equality and against violence within the organization MÄN?*

Yes / No

Yes go to section 8, No go to section 7.

Section 7: Other organization or association

Which organization or association in civil society are you engaged in?*

Open answer: _____

Section 8: Relation to civil society movements

Yes/No/ Do not know, Not sure

Have you or have you had one or more parents who have been engaged in civil society movements during your upbringing?*

Do you have or have you had one or more friends who have been engaged in work for gender equality and/or against violence, close to you?*

Have you been encouraged to engage for gender equality by someone close to you?*

Are you or have you previously been politically involved or involved in another justice movement?*

Section 9: Experience of discrimination

The word discrimination is used to describe unfair treatment of various kinds, where someone makes a distinction between people. Discriminating on the basis of gender, transgender identity or expression, ethnicity, religion, disability, sexual orientation or age is illegal in Sweden.

Do you have experience of being discriminated against on the basis of gender, transgender identity or expression, ethnicity, religion or other belief, disability, sexual orientation or age?*

Yes/No/ Do not know, not sure /Do not want to answer.

Yes or do not know, not sure go to section 10. No or Do not want to answer go to section 11.

Section 10: Experience of discrimination

Yes/No/Not sure.

Do you have experience of being discriminated against on the basis of transgender identity or expression?*

Do you have experience of being discriminated against on the basis of ethnicity?*

Do you have experience of being discriminated against on the basis of religion or other belief?*

Do you have experience of being discriminated against on the basis of disability?*

Do you have experience of being discriminated against on the basis of sexual orientation?*

Do you have experience of being discriminated against on the basis of age?*

Do you have experience of being discriminated against on the basis of your gender?*

Section 11: On a scale of 1-10, how well do you agree with the following statements?

I often think of other people's experiences of inequality and oppression.

I have heard many stories from women and other people who tell of experiences of violence and / or oppression.

I often think about my role as a man and what is expected of me as a man based on prevailing masculinity norms.

I often think about how both I and / or others are affected by men's violence.

Section 12: On a scale of 1-10, how well do you agree with the following statements?

It benefits both me and others to live in an equal society free from violence.

It is important that men are involved and work for gender equality and a society free from violence.

It is important to work against sexist and violent attitudes and norms.

More men need to act against violence and lack of equality.

It is important for me to take a stand against violence and for gender equality, even if it risks affecting how other men around me think and feel about me.

I find work with violence prevention important.

I believe that violence prevention work has a good effect and can contribute to reduced violence.

I / others lack knowledge and practical skills when it comes to working against violence.

As a man, I feel welcome with my commitment to gender equality and against violence by feminist movements.

[For respondents who previously had answered that the are engaged in civil society movements against the following section was phrased accordingly]:

Section 13a: How well do the following statements agree on why you have chosen to engage in work for gender equality and against violence?

I did not feel that I had an outlet for my commitment to gender equality and against violence in my professional role.

I had the time to engage for gender equality and against violence.

I was well aware of an organization that pursued the issues that were important to me.

I felt that it was easy for me to understand how I could get engaged in work for gender equality and against violence.

I was able to identify with those who were involved in the organization.

Is there anything you want to add about why you chose to get involved in gender equality and against violence in the organization MEN or another organization that works for gender equality and against violence?

Open answer: _____

[For respondents who previously had answered that the are not engaged in civil society movements against the following section was phrased accordingly]:

Section 13b: On a scale of 1-10, how well do the following statements fit in with how you approach engagement in civil society work for gender equality and against violence.

I did not feel that I had an outlet for my commitment to gender equality and against violence in my professional role.

If I had the time I would engage for gender equality and against violence.

If I were more aware of organizations that pursued the issues that were important to me I would engage.

If I felt that it was easy for me to understand how I could engage for gender equality and against violence, I would do it.

I would probably engage in work for gender equality and against violence if I were able to identify with those who were involved in the organization.

Is there anything you want to add about why you have chosen to not get involved in work for gender equality and against violence in the organization MÄN or another organization that works for gender equality and against violence?

Open answer: _____

Would you like MÄN to contact you to tell you more about how you can get involved in gender equality and violence?*

Yes/ No

Yes go to section 14, No go to section 15.

Section 14: Contact information

Great to hear that you would like to know more about how you can get involved in the work for gender equality and against violence. Fill in your e-mail address below and MÄN will contact you with information on how you can get involved.

Email address: _____

Section 15: Thank you for your engagement and contribution!

Thank you for taking the time to participate in this survey and for believing in an equal society free from violence. On MÄN's website www.mfj.se you can read more about what the organization MÄN does, where MÄN is and what MÄN stands for. If you have questions about the survey, results or how your answers are processed, please contact fko15jbi@student.lu.se

By clicking "send / submit form", you agree that your answers will be saved and may be used as a basis for a master's thesis on men's commitment to work for gender equality and against violence.

Section 16: Thank you for your engagement and contribution!

Thank you for taking the time to participate in this survey. On MÄN's website www.mfj.se you can read more about what the organization MÄN does, where MÄN is and what MÄN stands for. If you have questions about the survey, results or how your answers are processed, please contact fko15jbi@student.lu.se

By clicking "send / submit form", you agree that your answers will be saved and may be used as a basis for a master's thesis on men's commitment to work for gender equality and against violence.

Appendix 2.

Scheme over the independent variables.

Independent variable	Questions computed to the independent variable
Attitudes on the importance about gender equality and violence	It benefits both me and others to live in an equal society free from violence It is important to work against sexist and violent attitudes and norms It is important for me to take a stand against violence and for gender equality, even if it risks affecting how other men around me think and feel about me I find work with violence prevention important I believe that violence prevention work has a good effect and can contribute to reduced violence; I / others lack knowledge and practical skills when it comes to working against violence.
Attitudes on the importance of men specifically engaging in gender equality work	It is important that men are involved and work for gender equality and a society free from violence More men need to act against violence and lack of equality.
Presence and experience of gender inequalities and violence	I often think of other people's experiences of inequality and oppression I have heard many stories from women and other people who tell of experiences of violence and / or oppression I often think about my role as a man and what is expected of me as a man based on prevailing masculinity norms I often think about how both I and / or others are affected by men's violence

Lived experiences of discrimination	Do you have experience of being discriminated against on the basis of transgender identity or expression? Do you have experience of being discriminated against on the basis of ethnicity? Do you have experience of being discriminated against on the basis of religion or other belief? Do you have experience of being discriminated against on the basis of disability? Do you have experience of being discriminated against on the basis of sexual orientation? Do you have experience of being discriminated against on the basis of age? Do you have experience of being discriminated against on the basis of your gender?
Knowing how to engage	I was well aware of an organization that pursued the issues that were important to me, I felt that it was easy for me to understand how I could get engaged in work for gender equality and against violence.
Belonging and identification	As a man, I feel welcome with my commitment to gender equality and against violence by feminist movements I was able to identify with those who were involved in the organization
Relation to civil society movements	Have you or have you had one or more parents who have been engaged in civil society movements during your upbringing? Do you have or have had one or more friends who have been engaged in work for gender equality and/or against violence, close to you? Have you been encouraged to engage in gender equality by someone close to you? Are you or have you previously been politically involved or involved in another justice movement?

Having time to engage for gender equality and against violence	I had the time to engage for gender equality and against violence./ If I had the time I would engage in gender equality and against violence.
Having an outlet for one's commitment to gender equality and against violence in one's professional role.	I did not feel that I had an outlet for my commitment to gender equality and against violence in my professional role./ I did not feel that I had an outlet for my commitment to gender equality and against violence in my professional role.

List of Figures and Tables