Working with Men and Boys to End Violence Against Women and Girls

Approaches, Challenges, and Lessons

February 2015

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The author's views expressed in this publication do not necessarily reflect the views of the United States Agency for International Development or the United States Government.

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ACRONYMS

ACM	Attitudinal Change Module
BMTA	Bangkok Mass Transit Authority
CEDOVIP	Centre for Domestic Violence Prevention
COVAW	Cost of Violence Against Women
CTIP	Combating Trafficking in Persons
DDR	Disarmament, Demobilization and Reintegration
DfID	Department for International Development
DRC	Democratic Republic of Congo
DTC	Delhi Transport Corporation
FGM/C	Female genital mutilation/cutting
GBV	Gender based violence
GEA	Group education activities
GEI	Gender Equitable Index
GEM	Gender Equitable Men
GEMS	Gender Equity Movement In Schools
GREAT	Gender Roles, Equality and Transformation
IASC	Inter-Agency Standing Committee
ICRW	International Center for Research on Women
IMAGES	International Men and Gender Equality Survey
IRC	International Rescue Committee
IRH	Institute for Reproductive Health
KSGM	Director General on the Status of Women
LGBTI	Lesbian, gay, bisexual, transgender, and intersex
MASVAW	Men's Action to Stop Violence Against Women
MIP	Men and Women in Partnership Initiative
NGO	Non governmental organization
OMC	One Man Can
PEGE	Gender Equity in Schools Portal
PTLA	Power to Lead Alliance
RLP	Refugee Law Project

SASEM	Training Centre for Crime Investigation and Research Under the National Police Department of Public Order
SRH	Sexual and reproductive health
SSR	Security sector reform
UN	United Nations
UNESCO	United Nations Educational, Scientific, and Cultural Organization
UNFPA	United Nations Population Fund
UNICEF	United Nations Children's Fund
USAID	United States Agency for International Development
VAW	Violence against women
VAWG	Violence against women and girls
VSL	Voluntary savings and loans
VSLA	Voluntary savings and loans association
YMI	Young Men Initiative

EXECUTIVE SUMMARY

It is now widely accepted that strategies to end violence against women and girls (VAWG) must include work with men and boys. Much of the evidence relating to such strategies comes from the health sector. Ending VAWG, however, requires coordinated work across many sectors. The need for a multisectoral response to the challenge of ending VAWG has focused attention on the opportunities for and challenges of male engagement strategies outside of the health sector. This report reviews documentation of work, outside the health sector, with men and boys on VAWG to identify promising approaches to, and emerging lessons from, these efforts.

Such approaches are grounded in an understanding of the links between social constructions of masculinity and men's use of violence. Social constructions of gender almost always confer a higher social value on men than women, and privilege the masculine over the feminine. Male violence against women and girls is born of this privilege. The term "positive masculinities," which is used in this report, has emerged in recent years as a way to characterize the values, norms and practices that gender-based work with men and boys seeks to promote in order to end VAWG.

This report reviews the published and grey literature on male engagement strategies for ending VAWG in five sectors from across the Global South. Sectors reviewed include economic growth, trade and agriculture; education; governance, law enforcement and justice systems; conflict, post conflict and humanitarian assistance; and social development. A broad definition of such violence was used. Violence against men and boys, much of which could be considered gender based, was not considered as part of this review in accordance with stipulated terms of reference. Programs were included in this review on the basis of evaluated impact, lessons learned documentation, and/or innovative program design. The major limitation of this review is that it only considered documentation available in English. Findings from the review are summarized below in relation to the five sectors considered.

ECONOMIC GROWTH, TRADE AND AGRICULTURE

Group-based gender education and reflection work with men as an element of women's economic empowerment (WEE) initiatives shows promise as an approach to engaging men in support of such initiatives and reducing violence against women (VAW). The emphasis of interventions using this approach has been on improving gender equity within the household, in particular working with men to change their attitudes and practices with respect to sharing decision-making and the gendered division

of labor within the household more equitably with their wives. The evidence base generated by evaluations of such interventions is mixed. Some progress was made in terms of men sharing decision-making and household tasks with their wives, though it is less clear how this affected women's vulnerability to and experiences of violence. Program evaluations also noted the challenges of effecting deeper change on the gendered inequalities in power between husbands and wives that underpin intimate partner violence (IPV).

Training men to be positive role models for their peers, especially in relation to promoting WEE, sharing household responsibilities more equitably, and speaking out against VAW, has also emerged as a promising approach to male engagement. The evidence base generated by evaluations of such interventions suggests this approach shows promise in encouraging men's adoption of positive masculinities. This is especially the case when such role models appeal to culturally celebrated values of responsible, trustworthy, and materially successful masculinity.

Training programs on gender and violence with men in key occupational groups, such as construction workers in infrastructure development projects and public transport workers, are also emerging as a strategy to address gender based violence (GBV) in public space, but have yet to be rigorously evaluated. Innovative approaches to mobilizing men as 'active bystanders' in taking action to respond to incidents of VAW as they witness them were identified by this review as a promising direction for male engagement programming that awaits more formal evaluation. Lastly, training programs for a range of male stakeholders to combat trafficking and promote safe migration also show promise as an approach to male engagement.

EDUCATION

Much of the programming identified by this review focused on creating safe and gender equitable educational environments. Whole School interventions work with youth and adult stakeholders in schools and communities to develop a vision for and actions to create such environments. The evidence base for this approach is inconclusive in relation to reducing VAWG, but positive in terms of other violence-related factors such as improvements in gender equitable attitudes among male teachers and students. Another approach focused on developing specific curricula, targeted at mixed-gender and male-only groups, that use gender reflection and discussion activities to foster more gender equitable peer group norms among young people, especially among young men. The evidence base suggests that curriculum-focused approaches show some effectiveness in promoting more gender equitable attitudes

among male and female students, and some promise in terms of reducing GBV. Interventions identified by this review that used either of the above approaches noted the importance of teacher training and Codes of Conduct to reinforce efforts to create safe and gender equitable educational environments.

Outside of formal educational settings, work has been done with young adolescents in youth group settings to promote more equitable relationships between boys and girls and to support boys in questioning harmful norms of masculinity. Typically, this approach involves the use of interactive, discussion-based curricula designed to encourage children to explore expressions of positive, non-violent gender relationships at a time in their lives when they are forming the basis of their gender identities. This approach also emphasizes creating 'safe spaces,' including gender-mixed, boys-only, and girls-only spaces, which support children in reinforcing more gender equitable relationships. Sports has also been used as a specific entry point with boys and young men to promote a male peer group supportive of positive masculinities. An emerging evidence base suggests that these approaches show promise in terms of fostering more gender equitable attitudes among boys and young men, though impact on their behaviors, including their use or acceptance of violence, is harder to determine.

GOVERNANCE, LAW ENFORCEMENT AND JUSTICE SYSTEMS

Policy advocacy by organizations working within the male engagement field has emerged in recent years as an important strategy to respond to VAW, and gender inequalities more broadly. This work includes auditing existing policies to identify gaps and opportunities for engaging men more effectively in the prevention of and response to VAWG. Given the many variables involved in policy development processes, it is difficult to attribute policy change to a particular policy advocacy intervention. However, initial results from and reflections on these interventions suggest that it is an important area of work to develop under the rubric of engaging men in efforts to end VAW. This review also identified pioneering work done by men's organizations to use public protest and legal challenges to influence public opinion, hold male politicians to account, and create an environment of public discourse more conducive to effective work on VAW.

The most common approach to male engagement programming in this sector on VAWG, however, is training programs for law enforcement and justice system officials. The emerging evidence base generated, in part by qualitative evaluations of such interventions, suggests that such training approaches can be effective in improving law enforcement and judicial officials' understanding of and support for the rights and needs of female survivors of violence. In some cases this has translated into

an improved institutional response. However, it is also clear that such training initiatives need to be complemented with oversight mechanisms to ensure compliance with official mandates for responding to VAWG.

Efforts to work with alternative justice mechanisms, invariably male-dominated, have also shown some promise as a strategy for engaging men in improving the response to VAW and securing greater justice for female survivors of such violence. This work involves training sessions on women's rights and gender justice for the men involved in running and managing alternative justice systems. This remains a relatively new area of work, such that there is little in the way of an established evidence base. However, initial results from pioneering interventions show promise in terms of improved outcomes for women seeking justice. Men's organizations are also pioneering efforts to use public campaigns to improve women's access to justice systems in cases of violence.

CONFLICT AND POST-CONFLICT HUMANITARIAN ASSISTANCE

Security sector reform (SSR) initiatives have recently included gender training within their remit; but the emerging evidence base identified by this review highlights the need to address sexual violence within and by the armed forces by complementing training initiatives with effective oversight and accountability mechanisms. Positive masculinities work using group education methodologies with men in the context of Disarmament, Demobilization, and Reintegration (DDR) programs is also emerging as a promising approach to addressing VAWG in conflict-affected communities. This remains a relatively new area of work and there is as yet no substantive evidence base; but anecdotal information suggests that it shows promise in terms of promoting a greater concern among men about problems of VAWG and a greater understanding of their roles and responsibilities in addressing such problems.

Evaluations of psychosocial group-work and group education work with men and their female partners on gender equality and positive masculinities as a component of peace building initiatives suggests this work shows promise in promoting attitudinal and behavioral change. For example, the most rigorous evaluation, a clustered randomized trial evaluation in Cote d'Ivoire, concluded that the discussion group methodology played a positive role in supporting men to modify their behavior toward their partner. The evaluation recommended that interventions engaging men should be part of an ongoing, comprehensive package of policies, programs and services addressing the underlying causes of violence with all members of the community, as well as delivering critical supports to survivors of GBV.

SOCIAL DEVELOPMENT

A significant element of male engagement programming to change harmful gender norms linked to VAWG at the community level has included the use of group-based gender education and reflection methodologies, targeting both women and men. Rigorous evaluations of such work have generated a strong evidence base highlighting the effectiveness of such community level interventions in promoting attitudinal and behavioral change and, in some cases, in decreasing IPV. There is an emerging consensus that both single-gender and mixed-gender discussions are necessary to effect change. Rigorous evaluation of male-focused interventions at the community level, using group-based gender education and discussion methodologies, sometimes complemented by social mobilization activities, also suggests that this approach shows promise. While the evidence for their effectiveness in preventing VAWG appears inconclusive, there is substantial evidence of the effectiveness of these types of interventions to improve men and boys' gender-related attitudes – a risk factor for perpetration.

The evidence base for male engagement programming in relation to work on harmful traditional practices such as female genital mutilation (FGM) and child marriage is more mixed. This work typically involves sensitization and training work with male community and religious leaders and male parents. Based on evaluations of interventions identified by this review, it is clear that programs that worked directly with girls to empower them with information, skills, and resources documented the strongest results. Interestingly, concerns have been expressed that an emphasis on enlisting the support of male community leaders has resulted in a downplaying of the gender equality and girls' empowerment components of such work, and also may simply drive the problem underground.

SUMMARY OF CHALLENGES, LESSONS, GAPS AND RECOMMENDATIONS

Among the most common **challenges** was that of engaging men in challenging the gender inequalities in power that underpin male violence. The "positive masculinities" framework has proven useful in engaging men in work to change harmful gender attitudes and to see the benefits of this change not only for women and girls but also for men and boys. Nevertheless, managing the tension between appealing to men's interests in adopting positive masculinities at the same time as addressing women's interests in their own empowerment, remains a significant challenge. Linked to this is the challenge of male engagement programs remaining accountable to ongoing work by women's organizations on violence issues and women's empowerment. A number of programs noted the potential of 'role model' approaches to promoting positive masculinities, but also the limitations of individualizing processes of

change and neglecting the importance of mobilizing collective action by both women and men to address the underlying power inequalities driving VAWG.

Mobilizing such collective action requires an understanding of men's differing experiences of privilege and subordination; yet few programs explicitly addressed the ways in which class, ethnicity, and/or sexuality affected men's attitudes towards and practices of masculinity and violence. An unintended consequence of male engagement programming's emphasis on violence prevention has been to neglect the roles that men can play in addressing the rights and needs of female survivors of violence. Linked to this, and to the need for multisectoral programming for both prevention and response, is the challenge of developing a broader range of strategies and skills for reforming male-dominated institutions.

Key **lessons** that can be drawn from successful programming across the sectors under review include the importance of synchronizing positive masculinities work and women's empowerment work, whether directly through mixed-gender programming or coordinating male-focused and female-focused interventions. Grounding these interventions in a social ecological framework is also critical to highlighting the different levels of change at which interventions must work. Successful interventions complemented work at the individual level, such as group-work, with awareness-raising campaigns on harmful gender norms at the community level. Offering men a positive vision of an alternative but culturally compelling male gender identity has proven effective in working with men to reject violence and adopt more gender equitable masculinities. Fostering supportive male peer groups, highlighting men's roles in care work, and building the skills men need for living more gender equitably have all been important strategies for sustaining men's adoption of positive masculinities.

As male engagement programming in the sectors under review is a relatively new area of work, many potential **gaps** exist. For example, there is a need for more work with men and boys addressing the links between masculinity, sexuality, and sexual violence as well as issues of sexual diversity. Additionally, using psychosocial interventions to address men's experiences of trauma and their links to violence is an important area of work to develop. Furthermore, more multisectoral programming is required, especially relating to men's roles in responding to the rights and needs of survivors. More work is also needed to ground program design in cultural and contextual analyses of masculinities and violence, as well as to evaluate over time the effects of programming on positive masculinities on women's exposure to and experiences of violence.

The report highlights the following **recommendations**. At the *individual level*, male engagement work

should start young, adapt effective group-work methodologies to local contexts, emphasize men's roles in care work, and address men's multiple interests in change. At the *community level*, it is important for male engagement programs to nurture supportive male peer groups, engage men in collective action on the material conditions of women's lives that affect their vulnerability to violence, focus more on men's roles in addressing female survivors' rights and needs, and address broader social influences shaping norms of masculinity through the use of media campaigns and cultural work. At the *institutional level*, there is a need to strengthen program capacity to work for institutional level change, use institutional hierarchies to facilitate institutional reform, and strengthen oversight and accountability mechanisms. At the *societal level*, male engagement work should prioritize policy advocacy, hold duty bearers to account, and link male engagement programming on VAWG with broader movements for gender equality and social justice.

BACKGROUND

ENDING VIOLENCE AGAINST WOMEN AND GIRLS REQUIRES WORK WITH MEN AND BOYS

It is now widely accepted that strategies to end violence against women and girls must include work with men and boys. In recent years, the proliferation of interventions involving men and boys has been motivated by a desire to address men's role in violence perpetration and recognition that patriarchal norms of masculinity are implicated in violence [1]. In its 2008 report to the United States Congress on Response and Policy Issues with respect to international Violence Against Women, the Congressional Research Service identified "The Role of Men and Boys" as the first of its current and emerging areas in violence against women research, prevention, and treatment, observing that [2]:

> *Research on VAW has evolved to include not only treatment and prevalence but also root causes. As a result, many experts and policymakers have increasingly focused on the role of men and boys in preventing violence against women.*

This recognition of the importance of male engagement strategies to end VAWG is part of a broader acknowledgement of the roles that men and boys can and must play in work to establish and maintain gender equality. Such roles have gained significant attention from the international community over the past decade, including the 1995 Beijing Platform for Action, the 2000 review of the Programme of Action of the World Summit on Social Development and the 48th Session of the United Nations Commission on the Status of Women in 2004.

Not only has the importance of work with men and boys for ending VAWG been established, there is a growing body of evidence from male engagement interventions about the best ways to work with men and boys on changing gender inequitable attitudes, practices, norms and policies [3-5]. Much of this evidence comes from the health sector, as it is within the fields of sexual and reproductive health (SRH) and HIV and AIDS that much of the early work with men on gender equality was established and where it has been best documented.

Ending VAWG, however, requires coordinated work across many sectors, as recent analyses of gender based violence prevention have emphasized [6, 7]. The need for a multisectoral response to the challenge of ending VAWG has focused attention on the opportunities for and challenges of male engagement strategies outside of the health sector. This review has been commissioned by the United States Agency for International Development (USAID) to investigate the available documentation of work with men and boys on VAWG

outside the health sector and to identify promising approaches to, and emerging lessons from, this work that can guide future funding priorities and program development.

MEN, MASCULINITIES, AND VIOLENCE AGAINST WOMEN AND GIRLS

Violence against women and girls is the most widespread form of abuse worldwide, affecting one third of all women in their lifetime [8]. Such violence takes many forms (physical, sexual, emotional and economic) and is rooted in women's political, economic, and social subordination. Rape and intimate partner violence (IPV) are found in all societies, with varying prevalence, and culturally specific forms of VAWG may be locally common, such as honor killings or female genital mutilation. However, women's experience of such violence is far from uniform as it is shaped not only by patriarchal norms and institutions, but also by other forms of inequality and discrimination linked to factors such as class, ethnicity, age, sexuality and disability. Women's and girls' exposure to different forms of violence, their experience of that violence, and their access to justice, health services and social support in response to that violence are all affected by these multiple and linked forms of inequality that they face. The frequency and severity of VAWG may also increase during periods of conflict and humanitarian emergencies, as well as in the aftermath of such crises [9].

While it is true that not all men are violent and that some men have been active for many years in working to end VAWG and to promote gender equality, it remains the case that the vast majority of violence experienced by women and girls is perpetrated by men and boys, whether as individuals or as part of male-dominated institutions. Research also suggests that men's use of violence against girls and women is closely related to their use of violence against other men [10]. Studies indicate that men who have themselves experienced violence are more likely to perpetrate intimate partner violence or rape, although the majority of male survivors of violence do not subsequently go on to perpetrate violence [11, 12].

The biology of the Y chromosome is not an adequate explanation for male violence against women and girls, for there are great global differences in prevalence and patterns, and individual differences between men in any one setting. But a growing body of empirical research and program expertise has developed in recent years addressing the connections between social constructions of masculinity and men's use of violence. Although differing in degree across different societies, social constructions of gender almost always confer a higher social value on men than women and privilege the masculine over the feminine. Male violence against women and girls is born of this privilege, whether because men feel

entitled to use violence against those who are 'less' than them, or because they fear the loss of such privilege or feel unable to live up to the expectations associated with being the dominant gender. In many societies, boys are raised to be men learning that violence is a way to demonstrate their masculinity and prove themselves to be "real men," often at great cost not only to the women and girls in their lives but also to themselves [13].

These links between social constructions of masculinity and male violence have been starkly illustrated by several large-scale research projects. Over 10,000 men participated in a recent United Nations (UN) study in Asia and the Pacific, providing valuable insights into factors associated with men's perpetration of VAWG, and complementing research conducted through the International Men and Gender Equality Survey (IMAGES) [10, 12, 14]. Key factors strongly associated with perpetration of IPV and non-partner rape included controlling behaviors towards women and inequitable gender attitudes, behaviors that emphasized (hetero)sexual prowess (transactional sex and having multiple sexual partners), and involvement in violence with other men. Men struggling to live up to the ideals of manhood because of social exclusion and poverty, and men who had been traumatized through harsh childhoods and violence in adulthood, were also at increased risk of perpetration.

The concept of "hegemonic masculinity," originally developed by Australian sociologist Raewyn Connell, is now widely used to characterize those ideas about and expressions of masculinity associated with male domination and male violence against women and girls [15]. In this sense, the practices and norms of hegemonic masculinity help to keep patriarchy in place. This phenomenon has been emphasized with reference to the male behaviors associated with IPV and non-partner rape identified by the research findings above [1]:

> *Many of these behaviors are rooted in expected practices or entitlements that flow from hegemonic ideals of men who are strong, tough, in control over women and their bodies, heterosexual and sexually dominant.*

The concept of hegemonic masculinity has proved particularly useful in work with men on ending VAWG, both because it emphasizes that men's gender identities and practices are learned and thus can be changed, and because there are other masculinities available to men (i.e. other ways of being a man) that do not conform to these hegemonic ideals but instead focus on more equitable, respectful and harmonious gender relations. This emphasis on masculinities as both multiple and changeable has been used in working with men to critically reflect on their socialization, power, privilege, and the costs to

themselves as well as to women and girls of conforming to the norms of hegemonic masculinity. It suggests that there are alternative, more 'positive' ways of being a man that do not involve VAWG that can be linked to culturally significant values of trust, respect, and equality that exist in a given community. Importantly, it also highlights the gravity of working with women, as women often take for granted men's power over them. As a result, there is a need to empower women not just economically but socially and individually and to raise their consciousness, so that women understand their role in male gender socialization and demand more equitable relationships [16, 17].

The term "positive masculinities," which is used in this report, has emerged in recent years as a way to characterize the values, norms and practices that gender-based work with men and boys seeks to promote in order to end VAWG. Often this is taken to refer simply to more equitable, non-violent relations between men and women. However, as the widespread violence against lesbian, gay, bisexual, transgender, and intersex (LGBTI) people –whether perpetrated by individuals or institutions– makes clear, hegemonic masculinity is not simply about men's domination of women, but also the subordination of those whose gender identities and sexual orientations do not conform to the heterosexual hegemonic ideal. The emphasis on different, non-violent ways of being a man that is central to work on "positive masculinities" must also seek to support the diversity and multiplicity of gender identities and sexual orientations, in culturally meaningful ways, in order to foster societies where any violence rooted in hegemonic norms of gender and sexuality is no longer tolerated.

METHODOLOGY

SCOPE AND LIMITATIONS OF REVIEW

This report reviews the published and grey literature available in English on male engagement strategies for ending VAWG outside of the health sector from across the Global South. A broad definition of such violence was used, including physical and sexual violence against intimate partners and non-partners, as well as a range of harmful traditional practices including child marriage, bride abduction, bride price, honor killing, acid throwing, burning, and female genital mutilation. Violence against men and boys, much of which could be considered gender-based, was not considered as part of this review in accordance with stipulated terms of reference. However, it should be noted that some of the emerging lessons discussed in this report suggest that more effective work can be done with men to address the patriarchal norms and structures that create violence in the lives of women and girls when men's own experiences of violence resulting from these same norms and structures are also addressed.

In considering non-health sector work with men and boys on ending VAWG, documentation from the following sectors was reviewed:

1. Economic Growth, Trade, and Agriculture
2. Education
3. Governance, Law Enforcement, and Justice Systems
4. Conflict and Post-Conflict Humanitarian Assistance
5. Social Development

In practice, a number of the interventions working with men in these sectors also included health outcomes in their program designs. A range of different forms of interventions with respect to engaging men and boys were considered for inclusion in this review, including: advocacy and policy change, law enforcement (both national and customary laws), establishing, strengthening and/or implementing gender-sensitive services, community mobilization, service delivery and promoting normative and behavior change (including reduced perpetration).

The major limitation of this review is that it only considered program documentation available in English. Sources of information in other languages on programming with men and boys to end VAW are included in Annex 2. A further limitation is the nature of the evidence base itself, as a 2014 report makes clear [1]:

Evidence of the effectiveness of interventions involving men and boys to reduce the use of violence, or its risk factors, is limited, as rigorous evaluations are few, their geographical base narrow and the interventions evaluated have often been weak.

Beyond the paucity of evidence, this review was also limited by the quality and depth of the program documentation available. In many cases, such documentation does not include detailed discussions of program targeting, population demographics and/or implementation experiences.

SEARCH METHODS

The following search methodology was used to retrieve the documentation reviewed in this report:

1. General online and Google scholar search using keywords (see Table 1)
2. Published literature database search using keywords, search string (see Table 1)
3. Hand search of relevant organizational websites and research/evidence platforms
4. Email queries to select number of key informants

Table 1. Online Search Sources		
• Google Scholar • ABI/INFORM Global • Applied Social Sciences Index and Abstracts • EconLit • ERIC	• International Bibliography of the Social Sciences • MEDLINE • PsycARTICLES • PsycINFO • Sociological Abstracts (formerly Sociofile)	• Interagency Gender Working Group (USAID) • Men and Masculinities journal • The Men's Bibliography • Violence Against Women journal
Keywords: Violence against women/gender based violence, program/intervention, evaluation, masculinity/gender norms, and sector-specific key terms.		

INCLUSION CRITERIA

This review focused on programs working with men and boys to change gender inequitable attitudes, norms and practices (individual and/or institutional) in order to improve the prevention of and response to VAWG. The review was concerned with interventions that seek to be "gender transformative," in that they seek to transform gender norms and promote more gender-equitable relationships between men and women. This is distinct from programs that are merely "gender aware" (or "gender sensitive"), which recognize the specific and differing roles and realities of women and men in their program design without seeking to change them. The categories "gender aware" and "gender transformative" should be understood as points on a continuum, and that programs may include both "gender aware" and

"gender transformative" components or may move between them over time [116]. Interventions deemed "gender aware" in their design, such as those that work through male community leadership structures to reform a specific harmful traditional practice but that do not seek to alter the patriarchal leadership structure itself, can over time become "gender transformative" in the ways in which they open up space within the community for a broader conversation about women's rights and gender equality.

This review has also taken account of the growing international consensus on the importance of gender synchronization in working with men for gender equality [1, 18, 19]. As it has been defined [20]:

> *By gender synchronization we mean working with men and women, boys and girls, in an intentional and mutually reinforcing way that challenges gender norms, catalyzes the achievement of gender equality, and improves health.*

Thus, the review has considered programs and interventions that work not only with men and boys exclusively, but also work that engages women and men together in efforts to end VAW. The importance of such gender synchronized approaches has been highlighted in the following terms [20]:

> *Gender-synchronized approaches seek to equalize the balance of power between men and women in order to ensure gender equality and transform social norms that lead to gender-related vulnerabilities. Their distinctive contribution is that they work to increase understanding of how everyone is influenced and shaped by social constructions of gender.*

Programs and initiatives were included in this review if they met one of the following three criteria:

1. **Evaluated impact:** As already noted, the evidence base regarding programming with men and boys on VAWG is limited in both scale and quality. Programs with rigorous evaluations (i.e. with some kind of control or comparison group) showing impact on practice (whether individual or institutional) were included on the basis of their demonstrated effectiveness. Programs with less rigorous evaluations showing some impact on attitudes were also included on the basis that they demonstrate promising directions for and approaches to this work with men and boys.

2. **Lessons learned documentation:** Even in the absence of clear evaluation evidence, some programs were included on the basis that their careful and detailed documentation of lessons learned provides useful information to guide future programming.

3. **Innovative program design:** Some programs featuring particularly innovative program designs were also included as a guide for future programming.

REPORT STRUCTURE

Findings from the review are organized in terms of the following five sectors:

1. Economic Growth, Trade, and Agriculture
2. Education
3. Governance, Law Enforcement, and Justice Systems
4. Conflict and Post-Conflict Humanitarian Assistance
5. Social Development

Within each sector, the review discusses:

- **Why:** This sub-section presents a brief rationale for working with men and boys on ending VAWG in this sector.
- **How:** This sub-section identifies the different areas of work with men and boys within this sector; discusses the differing approaches to such work for each of these areas; discusses program examples that meet the criteria for program inclusion; and presents (where available) a review of the overall evidence base for these approaches.
- **What:** This sub-section synthesizes the challenges faced in, and lessons learned from, programming with men and boys on ending VAWG in this sector.

In presenting the findings by sector, the report seeks to direct program planners and funders alike to the promising practices and emerging lessons most pertinent to their sectoral responsibilities. It does so in full recognition that ending VAWG requires not only improved work with men and boys within specific sectors but also across sectors in coordinated multisectoral strategies and programs. Where they have been identified, examples of and opportunities for such multisectoral work are discussed. Finally, at the end of each chapter, the review provides a **Snapshot** of highlights to summarize content discussed for the respective sector.

1. ECONOMIC GROWTH, TRADE, AND AGRICULTURE

1.1 WHY WORK WITH MEN AND BOYS?

Women's vulnerability to male violence has long been associated with their economic disempowerment, and women's economic empowerment (WEE) has become an important strategy to promote greater gender equality and reduce specific vulnerabilities to violence [21]. However, research focusing on low-income households in the Global South has revealed complex links between such empowerment interventions and women's vulnerability to violence [22]. Women's participation in economic empowerment activities often changes household dynamics between women and men.

This can result in increased stress within couples and GBV, with men reacting violently against their perceived or actual loss of economic authority and control as women's economic circumstances and opportunities improve [23, 24]. Other research has suggested that violence may escalate soon after women receive credit but reduce as women participate in skills training and employment, and as some male partners see that they also benefit from improved household income [23]. Notwithstanding this complexity, few economic empowerment interventions with women have sought to engage men explicitly as allies or partners in WEE in order to foster greater cooperation between women and men in the household and reduce the risks of men's violence. Developing male engagement strategies for use in WEE initiatives remains an urgent priority. **Section 1.2** reviews approaches to this work.

As women enter the waged workforce in ever greater numbers, so has concern grown about the violence they face at the workplace [25]. The growth in women's waged employment tends to be concentrated in a narrow range of occupations, characterized by high job insecurity, low pay and minimal bargaining power [26]. These characteristics enhance the risk of women workers being subjected to sexual harassment, the vast majority of which goes unreported, partly because such violence is so normalized and partly because women see little possibility of redress [27]. Women are particularly exposed to violence as migrant workers and domestic workers, and within the informal economy more broadly. As a 2011 report from the International Labor Organization makes clear, women involved in sex work are highly vulnerable to many forms of GBV perpetrated by men, whether the men are clients, brothel owners, or law enforcement officials [25]. Engaging men in programming to prevent and respond to VAW at the workplace remains an important priority.

Infrastructure development projects are also emerging as a potential site for innovative work with men on

preventing and responding to VAWG. A 2011 report has highlighted the links between infrastructure and construction projects, which bring into communities a large influx of men who are single or away from families, and increased risks of children and women being sexually exploited [28]. **Section 1.3** discusses work that has been done with men in key occupational groups to address VAWG associated with economic development and women's participation in formal sector employment.

Women's increased entry into waged work is also linked to growing urbanization and women's increased presence in public space. A 2011 ActionAid report on women's safety in urban spaces in Brazil, Cambodia, Ethiopia, Liberia, and Nepal concluded that women experience major rights violations as a consequence of urban insecurity [29]. Women's experience and fear of male violence sharply reduces their mobility, affecting their participation in public life, economic opportunities, access to essential services, and their physical and emotional wellbeing. The research found that VAWG was normalized, with a pervasive sense of impunity of perpetrators and lack of accountability of those who should provide protection. It concluded that men could play key roles in women's urban safety, and identified a need to target key groups of men, such as male transport workers, with programming to engage them as allies in preventing and responding to VAW. Examples of this work are reviewed in **section 1.4**.

The feminization of labor migration has been accompanied by a growing recognition of the violence faced by women migrants at all stages of their 'journey,' from sexual exploitation by officials overseeing their recruitment and departure to physical and sexual violence by their employers [30]. The risk of facing violence is increased by factors such as legal status, age, class, culture, ethnicity, religion, sexual orientation, gender identity, or disability. Sectors in which migrant women are predominantly employed include domestic, care-giving, factory, agriculture, entertainment, and sex work. These sectors, which often gender segregated, low paid, and unregulated, are rarely covered by national labor laws and thus offer little protection. Migrant women workers are therefore exposed to violence in many forms, including exploitative working conditions such as long working hours, non-payment of wages, forced confinement, starvation, beatings, rape, sexual abuse, and/or and exploitation [31].

Notwithstanding debates about distinctions between 'voluntary' and 'involuntary' economic migration, it is clear that the organized trafficking of women often involves many forms of coercion that constitute violence, as well as expose women to multiple forms of violence in connection with the types of work connected with trafficking [32]. Studies have also highlighted an increase in IPV within migrant families, with male partners sometimes resorting to violence to uphold their role as the head of the family, especially in situations when they feel that they have failed to live up to a culturally defined role of

breadwinner [33]. Working with male stakeholders in relation to preventing and responding to VAW in the context of migration is thus an important area for male engagement programming. Approaches to this work are reviewed in **section 1.5**.

1.2 HOW: ENGAGING MEN IN WOMEN'S ECONOMIC EMPOWERMENT

1.2.1 Group-Based Gender Education and Reflection

Group-based gender education and reflection work with men as an element of WEE initiatives shows promise as an approach to engaging men in support of such initiatives and reducing VAW. Evaluated examples of this approach include the three programs depicted in Table 2.

Table 2. Program Examples – Group-based Gender Education and Reflection

Program Information	Implementing Organization(s)	Program Description
Journeys of Transformation Rwanda; 2012	CARE International; Promundo-US	*Journeys of Transformation* was developed by Promundo-US for CARE for husbands and male partners of female beneficiaries of CARE's Voluntary Savings and Loan (VSL) groups in Huye District in Rwanda's Southern Province [34].
Engaging Men in VSL Burundi; 2009	International Rescue Committee (IRC); London School of Economics	The IRC targeted women and their husbands in 25 VSL groups across Makamba Province in Burundi [35].
The Happy Families Program Sri Lanka; ongoing	CARE Sri Lanka	CARE organized 2-day workshops and refresher trainings for 66 couples on tea estates where CARE International has been working since 2006 on its Plantations Community Empowerment Program [36].

The group-based gender education and reflection approach used in these programs emphasizes change at the individual and household level. In general, interventions using this approach have focused on improving gender equity within the household; in particular, focusing on men's attitudes and practices with respect to sharing decision-making and the gendered division of labor within the household more equitably with their wives. Key components of this approach include:

- *Group-work that is undertaken with couples and with men only.* In Burundi, the IRC targeted a six-session discussion group series at couples, addressing household decision-making, the respective roles of women and men, and the use of VAW in the home more broadly. In Rwanda, CARE and Promundo implemented The *Journeys of Transformation* group education training manual over 16 weeks with 30 couples from vulnerable households. The first 10 sessions were devoted to working

with men from these couples in weekly group sessions lasting approximately 2.5 hours, with husbands and wives attending the remaining six sessions together.

- *A group-work curriculum* that enables reflection on personal attitudes and beliefs about gender and the costs of rigid norms of masculinity and femininity as well as questioning of traditional ideas about household decision-making and division of labor (including child care). In some cases, curriculum activities focus more specifically on conflict within marital relationships and couple communication skills. The extent to which violence is an explicit focus of group discussion varies. In other cases, development of the curriculum was grounded in baseline research with the target communities.

- *A participatory methodology requiring skilled facilitation*. In the *Engaging Men in VSL* project in Burundi, IRC staff members from the GBV program were trained to facilitate the discussion groups.

Evidence Base. The evidence base generated by evaluations of these interventions is mixed. Some progress was made in terms of their stated objectives of promoting greater gender equity within household decision making and the gendered division of labor at home, though it is less clear how this affects women's vulnerability to and experiences of violence. In the case of IRC's *Engaging Men in VSL* work in Burundi, a randomized evaluation was conducted in which half of the participants in the Voluntary Savings and Loans Associations (VSLAs) were invited to attend the six-session gender discussion groups with their male spouses. The evaluation found that in comparison with those VSLA participants who did not take part in the discussion groups, there were substantial changes in household decision making authority over purchases and even fertility decisions by women; but limited impact on decision making about sex. Marginal changes were seen in the acceptability of violence, and there were only marginal and often insignificant changes in exposure of women to domestic violence. The evaluation concluded that discussion groups together with VSLA may empower women by increasing their decision making authority over household purchases, thereby suggesting a trend towards potentially important improvements in factors that have been linked to women's vulnerability to domestic violence.

A quasi-experimental evaluation of the *Journeys of Transformation* intervention compared baseline/endline data from the intervention site with a baseline and follow-up study carried out with a VSL group operating with no involvement of husbands/partners. The evaluation found that when group sessions with men were combined with standard VSL activities, the economic situation of participating

families improved even more, men increased their involvement in household activities and care giving, and couple conflict decreased.

A number of positive findings have also been reported by a baseline/endline evaluation of the *Happy Families* program in Sri Lanka. Findings included improved money management and thus reduced financial stress; husbands' greater involvement in sharing household work and child care; husbands reporting less consumption of alcohol; and, reduced conflict within relationships. The evaluation did not specifically investigate changes in women's experience of or exposure to violence. These program evaluations are cautious, however, when it comes to the deeper impact of this group-work approach on the gendered inequalities in power between husbands and wives that underpin IPV. As the *Happy Families* program evaluation noted, gender equality was usually framed in language that suggests consultative rather than collaborative decision-making, with husbands retaining the power to make decisions but now soliciting their wives' input. Similarly, the *Journeys of Transformation* evaluation concluded [34]:

> *Participation in the VSL, even with the additional activities aiming at making men allies in this change, did not substantially always change people's ideas about gender relations, which are rooted deeply in culture and continue to support the patriarchal notion that men are in charge.*

1.2.2 Male Peer Role Models on Positive Masculinities

Identifying, training, and supporting men to be positive role models for their male peers, especially in relation to promoting WEE, sharing household responsibilities more equitably, and speaking out against VAW, has emerged in recent years as a promising approach to male engagement. Evaluated examples of this approach include the two programs depicted in Table 3.

Table 3. Program Examples – Male Peer Role Models on Positive Masculinities

Program Information	Implementing Organization(s)	Program Description
The Abatangamuco Burundi; ongoing	CARE Burundi	*The Abatangamuco* is a group of rural men who have decided to change the way they live in their families by ending abusive and oppressive practices and instead collaborate with their wives in all aspects of family life. *Abatangamuco* means "those who shine light where there was darkness"[37].
The Costs of Violence Against Women	CARE Bangladesh	COVAW worked through existing WEE initiatives in 24 villages in the three districts of Dinajpur, Tangail, and Sunamganj. COVAW identified

Table 3. Program Examples – Male Peer Role Models on Positive Masculinities		
Program Information	Implementing Organization(s)	Program Description
(COVAW) *Role Model Men* Initiative Bangladesh; 2009-2012		men who were known for behaviors and attitudes consistent with the project's anti-GBV messages, many of whom had already been involved in informal counseling and intervention in GBV issues in their communities; and formally recognized them as "Role Models" [38].

These two approaches to supporting men to be role models for their peers on positive masculinities offer different models for this work, with differing key components:

- *Collaborating with existing male role models for gender equity.* The *Abatangamuco* are unusual in that, while they are connected to CARE and have been so since their inception, they are a home-grown movement made up of, and controlled by, a membership base of men from rural, mostly poor and often illiterate backgrounds. CARE Burundi provides the group with technical and financial support, enabling the men to visit more remote communities as part of their activities. The *Abatangamuco* use testimonies, theatre and other peer-to-peer activities to convince other men to make the same changes, join the organization and contribute their testimonies to the group's activities.

- *Complementing existing work on WEE. COVAW's Role Model Men* initiative in Bangladesh was conceived as one component of a broader intervention, comprising three program elements: 1) fortnightly education sessions on the roots of domestic violence, the financial and social damage caused by domestic violence and explorations of masculinity with a women's group and a mixed gender group in each of the target villages; 2) regular discussions with community leaders; and, 3) a Performance Group at the district level which communicated project messages through popular entertainment. The male role models complemented the above, by participating in community events to disseminate messages on the costs and consequences of VAW and providing advice to other men on how to prevent and reduce VAW. The use of men as role models helped to demonstrate and celebrate men's positive use of male power to the community, as well as helped to create solidarity between men by reminding individuals that they are not alone in challenging traditional norms of violence or controlling behavior.

Evidence Base. Evaluations of these programs are contributing to an emerging evidence base that suggests this approach shows promise in encouraging men's adoption of positive masculinities, in terms of more equitable relationships with their wives and other female family members. A 2011 external

qualitative evaluation of *Abatangamuco's work* in Burundi concluded that the personal testimonies of change by its members were the most potent means of motivating other men to support WEE [37]. The strong peer-based support provided by the *Abatangamuco* movement proved crucial in providing an alternative and supportive peer network for men wishing to practice more gender equitable masculinities. The ways in which the movement appealed to culturally celebrated values of responsible, trustworthy and materially successful masculinity proved effective in persuading other men of the benefits of living more gender equitably with their female partners.

A qualitative evaluation of the *COVAW* program in Bangladesh, relying primarily on anecdotal evidence and self-reporting, identified a number of significant changes, including a reduction in physical violence, reduction in early marriage, an increase in mobility for women and girls, and greater participation by women in the community-level justice mechanism (the shalish) [38]. While this impact cannot be attributed to the use of men as role models specifically, the evaluation emphasized that it was the multi-component nature of the intervention, with consistent messages delivered by multiple sources, which appeared to account for its impact. Significantly, this impact was seen to extend beyond individuals to the community as a whole [38]:

> *A sort of tipping point has been breached so that there is a general consensus that, no matter one's individual beliefs, within this community, certain behaviors and attitudes are unacceptable.*

The *COVAW* evaluation also emphasized the need for careful selection of, and ongoing support to, men as role models to ensure that they are credible advocates for positive masculinities and greater gender equality for women, insisting that is important to involve wives and immediate family members in the selection process [39].

1.2.3 Mobilizing Men for Community Action on WEE

Moving beyond a focus on men's personal change and peer-to-peer education, approaches that seek to mobilize men to take action in support of women's empowerment in their communities, and with responsible duty bearers, are receiving greater attention. Rigorous evaluations of such work have yet to be undertaken, but the emphasis on working for change across different levels of the 'social ecology[1]' shows promise. A documented example of this approach is presented in the following table.

[1] http://www.cdc.gov/violenceprevention/overview/social-ecologicalmodel.html

Table 4. Program Examples – Mobilizing Men for Community Action on WEE		
Program Information	Implementing Organization(s)	Program Description
Pathways to Secure Livelihoods: Empowering Women in Equitable Agricultural Systems at Scale Malawi, Tanzania, Ghana, Mali, Bangladesh, India; ongoing	CARE	This project works with men in support of three objectives: 1) increase the productive engagement of 50,000 poor women in sustainable agriculture, and contribute to their empowerment; 2) enhance the scale of high-quality, women-responsive agriculture programming; and 3) contribute to the global discourse that surrounds women and agriculture [40].

The nature of the male engagement strategies differ according to the specific contexts of the six countries involved, but in general involve the following three key components:

- *Individual level change work with men, through gender dialogues at the community level.* Topics included gender discrimination in agriculture, workload-sharing, decision-making control, communication, and listening skills and power.
- *Community level change work*. Activities comprised training male champions to work with female activists on advocacy with community leaders over land access and with landlords over wage equality.
- *Organizational level change work*. Strategies included training for program staff, community-based trainers and community leaders on gender equality and positive masculinities.

Evidence base. If it is too soon to talk in terms of an evidence base, initial results from the program are encouraging, with 3,760 hectares of land made accessible for 4,954 producers as a result of dialogues with male traditional chiefs and authorities (Ghana and Mali). In Bangladesh, male day laborers rallied alongside female day laborers to fight wage discrimination against women, resulting in over 7,000 women receiving a 42 percent increase in their daily wages. There are reported improvements in joint female-male decision-making over household and agricultural production as well as family budgets. Anecdotal evidence points to the success of male champions and change agents at household and community levels in normalizing men's involvement in care giving and workload sharing.

1.3 HOW: TARGETING MEN IN KEY OCCUPATIONAL GROUPS

1.3.1 Education On Gender And Violence With Male Contract Workers

Growing concern about sexual violence against, and sexual exploitation of, women and girls in communities affected by infrastructural development projects highlights the need to develop work with

male workers involved in such projects. An innovative example of this approach is outlined in Table 5.

Table 5. Program Examples – Education on Gender and Violence with Male Contract Workers

Program Information	Implementing Organization(s)	Program Description
Petrobas Project Brazil; ongoing	Instituto Promundo	The *Petrobas Project* targets male contract workers employed by Petrobras, the major Brazilian petrol and energy company, in six states and about 20 municipalities (http://www.promundo.org.br/en/). Petrobas employs male workers in ports, refineries, and construction projects who are based in a locality on short-term contracts. Sexual exploitation of children and adolescents living in the towns in which these projects take place has been identified as a serious issue. Instituto Promundo is working with Petrobas to educate these male contract workers about gender and violence.

The *Petrobas Project*, which is still in development, will focus on the following key components:

- *Educating workers and other professionals on gender, violence and vulnerability of children* in these areas through workshops and discussion forums.
- *Strengthening child protection services* in affected municipalities.
- *Supporting Petrobas to establish company-wide standards and practices* on combating sexual exploitation of children.
- *Developing recommendations for action* for public officials, members of the network for child and adolescent protection, and Petrobras.

Evidence Base. Given that this project is yet to be fully implemented, and is itself a rare example of a male engagement strategy targeting male contract workers involved in infrastructure and construction projects, there is no evidence base for this work established yet.

1.3.2 Education On Gender And Violence With Male Transport Workers

Research on women's lack of safety in public spaces is drawing attention to the role that the transport sector, and its overwhelmingly male workforce, can play in countering the violence that women face on public transport. Table 6 presents two documented examples of work to mobilize male transport workers in response to such violence.

Table 6. Program Examples – Education on Gender and Violence with Male Transport Workers		
Program Information	Implementing Organization(s)	Program Description
Gender Education with Delhi Transport Corporation (DTC) Initiative India; 2005-2011	Jagori; Centre for Health and Social Justice	This initiative implemented sensitization sessions on "gender and women's safety in buses" with DTC's male workforce, which comprised some 3,600 bus drivers and conductors.
Bangkok Mass Transit Authority (BMTA) Thailand; ongoing	BMTA; UN Women	BMTA is training its mostly male workforce to better understand and address sexual harassment of women on public transport. Five hundred of 14,000 of BMTA's staff at eight bus districts in Bangkok and its vicinity have been trained so far (http://www.unwomen.org/en/news/stories/2013/11/bangkok-buses-move-towards-safer-commuting).

This work has involved the following key components:

- *An awareness raising campaign to highlight the problem of sexual harassment faced by women on public transport.* The BMTA campaign includes a public service video spot, in both English and Thai, which now plays on 360 air-conditioned city buses.
- *Linkages with an existing hotline service.* In Thailand, the campaign has been linked with a One-Stop Crisis Centre Hotline, established in April 2013, to which the public is encouraged to report VAW in public or at home. Data on the use of this One-Stop Crisis Centre Hotline was not available for review.
- *Training for staff on sexual harassment, women's right to safety, ways to address incidents of sexual harassment on public transport, and ways to support women who have experienced such violence.* In India, Jagori's three-day training for DTC staff was revised in 2010 to focus explicitly on harmful norms of masculinity, male staff's attitudes towards women's right to safety, and staff roles in upholding this right to safety.

Evidence Base. Neither the DTC nor the BMTA intervention has been formally evaluated and, as yet, there is no evidence base for this approach. However, post-workshop surveys suggest that the training has been effective in improving participants' understanding of sexual harassment and women's right to safety. In reflecting on the BMTA initiative in Thailand, UN Women has identified the combination of social marketing, communication campaigns, staff training and technology aids as being critical to the project's potential effectiveness.

1.4 HOW: WORKING WITH MEN ON VIOLENCE AGAINST WOMEN IN PUBLIC SPACE

1.4.1 Men's Activism To Respond To Sexual Violence Against Women

In addition to working with men in specific occupational groups as a strategy for improving women's safety in public space, men have a critical role to play as 'active bystanders' in taking action to respond to incidents of VAW when they witness them. This 'active bystander' approach is especially important in terms of engaging men in efforts to challenge the normalization of VAW in public space and in improving the response to survivors of such violence, in terms of linking them with needed health, legal and social support services. The 'active bystander' approach remains an underdeveloped area of work; however three innovative examples of this kind of approach are described in the following table.

Table 7. Program Examples – Men's Activism to Respond to Sexual Violence Against Women

Program Information	Implementing Organization(s)	Program Description
Shoft Taharosh Egypt; 2011-2013	Shoft Taharosh	*Shoft Taharosh* is a successful model of collective action between young women and men across different political activist initiatives. It has capitalized on the diversity of skills and resources available within the different groups that it brings together in order to initiate awareness-raising campaigns on sexual violence in public space, conduct rescue operations, and engage in activities to influence policy [41].
Opantish Egypt; 2011-2013	Opantish	*Opantish* is an initiative that emerged in response to a very specific phenomenon witnessed in protest spaces in the period after President Mubarak's ousting in February 2011 and up to President Morsi's ousting. During this time, which is known controversially as the June 30th Revolution of 2013, women became the targets of collective/gang forms of sexual violence. Bringing together virtually all of the active informal youth-led actors involved in combating sexual assault, *Opantish* has orchestrated rescue operations on a large scale [41].
The Streetwize Project Fiji; ongoing	Foundation of the Peoples of the South Pacific International	This project works with street dwellers such as "shoeshine boys" and "wheelbarrow boys" to mobilize them as active bystanders in responding to VAWG in public space in Suva, Fiji's capital (http://www.unwomen.org/en/news/stories/2013/11/in-fiji-communities-mobilize-groundup-to-end-violence-against-women-and-girls#sthash.Rvto8leP.dpuf).

Key components of this work include:

- *Training on women's right to safety and how to intervene in incidents of VAW in the street.* Partnering with Foundation of the Peoples of the South Pacific International, Suva City's Community Police Unit as part of *the Streetwize Project* trained "shoeshine boys" and "wheelbarrow boys" to carry out citizen's arrests of men who abuse women and girls on the streets.

- *Training young political activists on how to conduct rescue operations.* Both *Opantish* and *Shoft*

Taharosh have trained their members in the skills needed for conducting rescue operations with women who are being targeted by sexual violence in the street in Egypt.

- *Enforcing organizational standards and policies against VAW.* As part of the *Streetwize Project* in Fiji, the informal Wheelbarrow Association has instituted a deterrent for their members. Members found guilty of committing any form of VAW will be stripped of their license.

- *Initiating collective action by both men and women to address VAW.* A study of the work of both *Opantish* and *Shoft Taharosh* in Egypt reports that men's involvement in GBV work, completely unconventional in the case of Egypt, de-ghettoized women's issues and has helped build a broader constituency for gender justice [41]. The study also highlights the importance of collective action by both men and women working together, as opposed to simply a critical mass of men, in enabling effective interventions on the part of these two initiatives.

Evidence Base. These interventions have not been formally evaluated, so there is as yet no clear evidence base for this approach. Nevertheless, project documentation attests anecdotally to their impact on men's understanding of and commitment to the roles they can play in addressing VAWG in public spaces.

1.5 HOW: WORKING WITH MEN ON SAFE MIGRATION AND MOBILITY

1.5.1 Engaging Migrant Men

Cross-border or internal migration has affected traditional gender roles within heterosexual couples as men's 'breadwinner' status is threatened by migrant women's increased opportunities for employment and higher earnings. These effects have been linked to men's violence against their intimate partners within migrant families [33]. Programs working with migrant families on GBV issues have understandably prioritized support to female survivors and empowerment initiatives with women to reduce their vulnerability to violence. There is, however, a growing interest in work with migrant men to help them adjust to the changing gender dynamics in their families and communities and to support them in developing more equitable relationships with their female partners. An evaluated example from Vietnam in Table 8 illustrates the growing interest in working with migrant men.

Table 8. Program Examples – Engaging Migrant Men		
Program Information	Implementing Organization(s)	Program Description
Self help Groups for Migrant Men Vietnam; ongoing	International Organization for Migration (IOM)	Local organization have organized self-help groups for migrant men to build men's awareness of gender inequality and VAW and to encourage men to adopt and advocate for alternative non-violent models of masculinity [33].

The key components of this approach include:

- *A training curriculum* on gender inequalities, harmful norms of masculinity and their links with VAW, and attitudes and practices of positive masculinities. The curriculum heavily utilizes interactive discussion methodologies.
- *Training and mentoring for group facilitators in the use of this curriculum.*
- *Regular feedback to and from the self-help groups being run with migrant women*, which were formed to empower them to raise awareness of VAW.

Evidence Base. An internal project evaluation is contributing to an emergent evidence base on this work. The evaluation found changes in attitudes and behavior among a significant number of male participants, while female participants emphasized that the self-help groups had become a crucial source of support and knowledge to deal with GBV [33]. Altogether, the project reached over 1,000 participants (including 255 men) and appeared to contribute to a reduction in GBV in target communities. IOM is implementing similar initiatives in Zambia and Nepal.

1.5.2 Working With Male Stakeholders on Trafficking and Safe Migration

Programs working to combat trafficking and promote safe migration have targeted a range of male stakeholders, from immigration officials and border guards, to police officers and community leaders. As in Table 9's documented example from Nepal, the most common approach to this male engagement has been training programs for male officials.

Table 9. Program Examples – Working with Male Stakeholders on Trafficking and Safe Migration		
Program Information	Implementing Organization(s)	Program Description
Combating Trafficking in Persons (CTIP) Project	USAID	CTIP works in six trafficking-prone districts identified by the Government of Nepal as source, transit, and destination districts. CTIP aims to strengthen protection services for trafficking survivors; build

Table 9. Program Examples – Working with Male Stakeholders on Trafficking and Safe Migration		
Program Information	Implementing Organization(s)	Program Description
Nepal; ongoing		capacity of the judiciary and law enforcement agencies to effectively enforce legal measures and increase prosecution; and prevent trafficking by building awareness among groups that are vulnerable to sex and labor trafficking [42].

The key components of the project include:

- *Setting up over 250 Safe Migration Networks at the grassroots level.* The networks consist of 3,000 men and women representatives working as frontline service providers who are accessible at any time to provide services like information, referral, protection support and link to local government funds. These networks are increasingly becoming part of the existing institutional mechanism that operates at the grassroots level, thereby ensuring its long-term sustainability.
- *Training 207 judicial and law enforcement officials on the rights-based framework* for effectively investigating, prosecuting, and adjudicating human trafficking cases to build their capacity to effectively apply the Human Trafficking and Transportation Control Act of 2007.

Evidence Base. No formal evaluation of this work was available for review so it is not possible to assess the quality of the evidence base for this approach. However, it is reported that the law enforcement and judiciary training contributed directly to 28 convictions and three landmark cases in 2012. Nevertheless, from the available documentation it is unclear to what extent this training involved reflection on harmful and positive masculinities, and addressed gender justice, and human rights.

1.6 WHAT: CHALLENGES AND LESSONS

1.6.1 Challenges Faced

Sustaining behavior change: Rigorous evaluation of the group-based methodologies used in combination with VSLA programs demonstrates some effectiveness in changing aspects of gender inequitable male behavior and attitudes. On this basis, evaluations of this male engagement programming approach have, albeit cautiously, emphasized the contribution that such a strategy can make to more effective prevention of VAW. But even in these well-evaluated programs, concerns exist about the long-term sustainability of such behavior change beyond the end of the intervention. As the evaluation of the *Journeys of Transformation* program notes [34], “fundamentally, change to gender relations is a long-term project.” In this regard, the importance for the *Role Model Men Abatangamuco*

project in Burundi of developing a collective 'narrative' of being a men's movement for change was seen as key to helping sustain men's commitment to changing their gender practices [37].

Appealing to men's interests AND addressing women's interests: Many of the program approaches reviewed here highlight the challenge of balancing the attention given to appealing to men's interests in order to engage them in discussions of gender roles and relations with the need to ensure that programs are redressing gender inequalities in order to reduce women's vulnerability to violence. The programmatic focus on the couple is one way to find this balance, however evaluations highlight the inevitable tensions that arise when embracing positive masculinities also means decreasing male privilege, especially in relation to matters of economic decision-making and the gendered distribution of labor. Finding ways to effectively manage this tension remains a continuing challenge for male engagement in work on VAW.

Equipping staff with adequate capacities and support: Harmful norms of masculinity and femininity are deeply entrenched and sustained by the beliefs and practices of not just men, but also women and people of other gender identities. If group-based approaches to working with men as a component of WEE programming appear to be effective in changing some aspects of harmful male behavior and attitudes, such interventions rely heavily on skilled facilitation of often sensitive issues in order to help people reflect more deeply on the gender norms that have shaped their lives. Equipping group facilitators with the skills and capacities they need to do and sustain this work is a continuing challenge, particularly in dealing with the emotional impacts of increased disclosure of violence that often occurs during such group-work. The challenge of providing not merely technical support but also emotional support to group facilitators working in male engagement programs warrants more attention than it has hitherto been given.

Engaging men in response as well as prevention: One challenge emerging across the different approaches reviewed here is that of engaging men not only in preventing VAW, but also involving men more directly in responding to the rights and needs of survivors. The roles men can play in an improved response to VAW within this sector will vary depending on which men are being targeted. However, as the examples of *Shoft Taharosh* and *Opantish* make clear in working with young men and women in Egypt to respond to street-based sexual violence against women, there are ways to mobilize men as 'active bystanders' to get more involved in responding to incidents of VAW from which other male engagement programs can learn.

Institutionalizing prevention of and response to violence against women: Many of the less well-evaluated program approaches for engaging men in work on VAW in this sector are concerned with targeting men in specific occupational groups (transport workers, contract workers) and with specific institutional responsibilities (immigration officials, police officers.) The prevailing approach to such work is training, but implicit within reviews of such work is the challenge of complementing workshops and trainings with efforts to change institutional policies and 'cultures' in ways that support men's action against male violence. As the example of Promundo's planned work with Petrobas and its male contract workers in Brazil makes clear, it is essential that training for male workers on issues of GBV and gender equality at the workplace is reinforced by the establishment of organizational policies and guidelines on VAW with clear mechanisms for monitoring and enforcing such policies.

1.6.2 Lessons Learned

Work with men and women together. Across these evaluations of otherwise differing programs, a common finding is the importance of working with men and women together. Evaluations of male engagement efforts within WEE initiatives note the value of focusing on the couple. The *Journeys of Transformation* evaluation results showed that change was facilitated by training sessions which encouraged the active participation not only of men as individuals, but of couples, thus encouraging change at the couple or household level as well as at the individual level [34]. In a very different context, the gender collaborative nature of the work between young men and women in addressing sexual violence in Egypt was highlighted as a key feature of its effectiveness [41].

Link material interests with positive masculinities. Evaluations of male engagement strategies in this sector highlight the importance of linking positive masculinities with men's material interests in improving their economic circumstances. Associating positive masculinities with improvements in the family's economic circumstances has proved to be a compelling way to engage men in challenging gender inequitable norms and practices. Such association also appears to improve the sustainability of the work, when the benefits of change are inherent in the change itself, rather than simply coming in the form of some externally provided reward. As the COVAW initiative in Bangladesh found, the social costs (e.g. loss of prestige in the community or damage to family relationships) as well as financial costs were most frequently cited as key influences in changing men's attitudes and behaviors [38].

Link positive masculinities to culturally compelling gender identities. The importance of framing messages and images of positive, more gender equitable masculinities in terms of culturally compelling

gender identities is affirmed by evaluations of male engagement initiatives. Where men's resistance to such messages is often expressed in terms of resistance to 'foreign' and 'Western' ideas about gender equality, the need to link positive masculinities to local and traditional understandings of manhood and maleness is crucial. Such a link is clearly strengthened when those promoting positive masculinities come from within the same community, affirming the value of peer-to-peer educational approaches. For example, the activities of the *Abatangamuco* in Burundi are structured around the idea of men from an impoverished rural background speaking to other men with a similar background; and the advice these men give is based on their own lived experiences.

Nurture male peer groups that reinforce positive masculinities. Embracing positive, more gender equitable masculinities, and what this may mean in terms of giving up some aspects of male privilege, is made both easier and more sustainable when men feel supported by a male peer group that is validating this choice. Evaluation of the *Happy Families* program in Sri Lanka proposed that [43]:

> *"Men's support groups, clubs or associations may also be appropriate since the men in the couples reported being teased and harassed by other men in the community after they started changing their behavior."*

This is particularly the case when engaging men in economic empowerment initiatives for women, when some of the most fundamental aspects of male privilege relating to men's expectation of their economic authority as presumed breadwinner may be being called into question. The self-help group model used by IOM with male migrants in Vietnam would appear to be a promising practice in this regard. The evaluation of the *Abatangamuco* project emphasizes the importance of the testimony-heavy, buddy-based structure of the movement; noting how this made it easier for men to negotiate the conflict between the two models of masculinity and hostility and ridicule from their peers, without giving up on their new values of more gender equitable masculinity [37].

Highlight men's roles in care work. One of the lessons emerging from this work is the need to not only appeal to more positive, pre-existing ideals of masculinity but also to work with men on practical changes in their behavior which will improve the lives and status of women. One of the most important of these is changing the gendered division of labor, in which the burdens of family care and household work are overwhelmingly still borne by women. Engaging men in care work, as these program examples and others attest, can be a powerful way to redefine more positive and less violent masculinities for men. Indeed, the review of IRC's VSLA program in Burundi concluded that focusing on working with

couples on household level decision-making and more equitable division of labor can be a way to address the conditions that help generate violence in the lives of women, even without an explicit emphasis on issues of violence [35].

Build men's skills for taking action against male violence. Implicit within the evaluations of male engagement efforts reviewed above is the need to focus on specific skills that men need to change their behavior in ways that contribute to a reduction of VAW. In the couples work used in several economic empowerment initiatives, it is clear that such work will be enhanced by an emphasis on communication skills. Such an emphasis seeks to support them in managing tensions that may arise as couples change their household decision-making practices. In a different context, the training for Delhi Transport Corporation staff on strategies for improving women's safety in the public transport system was strengthened by an increased emphasis on the assertiveness skills that staff needed to be able to intervene in situations where women were immediately at risk.

Engage men in collective action to improve women's economic conditions. Linked to the skills men need for taking action against GBV is the need for this action to be taken collectively with women across multiple levels –in their own relationships, in their communities, and with relevant institutions. CARE's experience with its *Pathways to Secure Livelihoods* program highlights the value of training male champions to work with female community activists on advocacy with community leaders over land access and with landlords over wage equality; it also highlights the contributions this made to women's empowerment and reduced vulnerability to violence. An under-acknowledged aspect of engaging men to work collectively in solidarity with women to improve women's economic conditions is that such solidarity can be built not only on gender equality and positive masculinities work with men, but also on the interests (based on class, ethnicity and/or caste) that men and women share in improving the economic conditions of the whole community. Many economic empowerment initiatives targeting women are also working within communities that are affected by poverty and other forms of social marginalization from which both men and women suffer. This shared experience is an important basis on which to foster solidarity between women and men and to work with men to change their gender inequitable attitudes and behaviors that undermine this solidarity.

Box 1 – Snapshot of Economic Growth, Trade, and Agriculture

Areas of Work	Program Approaches
1.2 - Engaging men in women's economic empowerment	▪ Group-based gender education and reflection ▪ Male peer role models on positive masculinities ▪ Mobilizing men for community action on women's economic empowerment
1.3 - Targeting men in key occupational groups	▪ Education on gender and violence with male contract workers ▪ Education on gender and violence with male transport workers
1.4 - Working with men on VAW in public space	▪ Men's activism to respond to sexual VAW
1.5 - Working with men on safe migration and mobility	▪ Engaging migrant men ▪ Working with male stakeholders on trafficking and safe migration

Challenges Faced

- Sustaining behavior change
- Appealing to men's interests AND addressing women's interests
- Equipping staff with adequate capacities and support
- Engaging men in response as well as prevention
- Institutionalizing prevention of and response to VAW

Lessons Learned

- Work with men and women together
- Link material interests with positive masculinities
- Link positive masculinities to culturally compelling gender identities
- Nurture male peer groups that reinforce positive masculinities
- Highlight men's roles in care work
- Build men's skills for taking action against male violence
- Engage men in collective action to improve women's economic conditions

2. EDUCATION

2.1 WHY WORK WITH MEN AND BOYS?

In light of the evidence linking duration of girls' education with improved economic and health outcomes and reduced vulnerability to violence, education has become a primary strategy for girls' empowerment. Yet, violence against girls in and around schools is one of the most serious threats to their access to education, their attendance and completion rates, their learning, and attainment [44]. In the 2006 UN World Report on Violence against Children, children in all countries attested to the impact of violence on their ability to get to and from school and to learn effectively while in school [8]. Different children experience violence differently depending on their age, gender, and other factors that may make them more vulnerable such as disability, poverty, or membership in a minority group [45].

Research suggests that, across such differences, a girl's education, rights, physical and emotional wellbeing, and future prospects are all affected by violence in and around school [46]. Harmful norms of masculinity and femininity fuel such violence by condoning the violence or blaming women and girls if it occurs. A study of girls' experience of violence in schools in Sub-Saharan Africa found that sexual abuse or harassment by teachers was often exacerbated by social norms that place blame on girls for 'tempting' the teachers [44]. Girls are vulnerable to violence on their journeys to and from school. Research in Zimbabwe found that 50 percent of girls had experienced unsolicited sexual contact on the way to school by strangers; and 92 percent of girls reported being propositioned by older men [47].

Norms of femininity linked to notions of purity and family honor increase the shame experienced by girls who have suffered violence and inhibit their disclosure and help-seeking. Patriarchal norms also create a 'culture' of male entitlement in which boys are raised. A study in Ethiopia reports that although 93 percent of male students respondents knew violence against females was illegal, about 33 percent believed that male students were entitled to get whatever they want from young women, either by charm or by force. About 21 percent of the male respondents said that they had behaved this way themselves [48]. Violence perpetrated by teachers and school staff, in most cases male, has profound implications [44]:

> *[This] can send messages to girls and boys that VAWG is normal, that authority-figures cannot be trusted to take VAWG seriously, and that girls in particular may not be taken seriously, or may even expose themselves to further violence if they speak out. It also sends*

a message to girls that they are disposable and not valued members of society.

More recently, a 2014 report highlights the ways in which male violence against girls and young women in educational settings has become politicized, with at least 9,600 attacks at schools over the past five years recorded from 70 countries, in 30 of which there was a pattern of deliberate attacks by state military and security forces, as well as armed non-state groups and criminal groups [49].

Not only are boys and men directly involved in perpetrating violence against girls and young women in and around educational environments, there is also evidence that men in positions of authority can fail to take action against such violence because of girls' subordinate social status and the social acceptance of the violence against them. It is reported that several initiatives by Plan, ActionAid, Save the Children, and the United Nations Children's Fund (UNICEF) aimed at addressing violence in West African schools encountered resistance from male community leaders and educational authorities to accept girls' views and include their perspectives in addressing GBV [50]. Thus, working with men and boys to create safe school environments must be an important male engagement strategy for ending VAWG in the educational sector. Approaches to this work are discussed in **section 2.2**.

Schools and other educational institutions are also critical sites of gender socialization. They help shape the gender identities and practices of girls and boys and their understanding of and attitudes towards masculinity, femininity, sexuality, violence, and gender equality. Such gender socialization is an important topic for male engagement programming.

Developing educational curricula to work with boys and girls on reflecting on this gender socialization and promoting relations of gender equality and non-violence is an important area of work that involves male engagement at several levels, including the boys who are the targets of the curricula, the male teachers who will use the curricula, and the educational administrators and parents whose support is required if such curricula are to be effective.

Schools, however, are only one source of messages and pressures relating to issues of masculinity, femininity, sexuality, violence, and gender equality. The significance of youth peer groups has long been acknowledged as a key to shaping the attitudes and behaviors of young people. The emphasis within social norms theory on the 'reference group' as the source of empirical and normative social expectations that strongly influence an individual's choices and behaviors highlights the need to target male engagement strategies at young male peer groups in order to promote their adoption of more

positive, gender equitable masculinities [51]. Approaches to this work are reviewed in **section 2.3.**

2.2 HOW: CREATING SAFE AND GENDER EQUITABLE EDUCATIONAL ENVIRONMENTS

2.2.1 Whole School Approaches

School-based interventions aim to prevent violence in schools, and also use schools as an entry point for preventing VAW, dating violence, and sexual abuse, as well as socializing young people into gender equitable attitudes and behaviors. Table 10 lists two evaluated and documented examples of the Whole School approach.

Table 10. Program Examples – Whole School Approaches

Program Information	Implementing Organization(s)	Program Description
Safe Schools Program Ghana and Malawi; 2003-2008	USAID	This program comprised an integrated set of interventions at the national, institutional, local, and individual levels. It was evaluated using a baseline/endline survey of teachers, students, and other stakeholders [52].
Good School Toolkit Uganda; 2013-2016	Raising Voices	This toolkit is currently being used in over 450 schools in Uganda. This project seeks to ensure that around 17,760 marginalized girls can learn and complete a full cycle of primary education (http://raisingvoices.org/good-school/).

Whole School approaches to creating safe and gender equitable educational environments include the following key components:

- *Development of a collective vision of a safe, gender equitable, and nurturing learning environment for schools* through dialogue among and between stakeholder groups (e.g. students, staff, parents, and community leaders).

- *Identification of issues that need to be addressed if this vision is to be realized.* These include tolerance of sexual violence, inequitable gender attitudes, conflict resolution practices, lack of empathy for victims of violence, poor communication skills, and help-seeking behaviors. Some interventions focus on education about sexual violence, healthy relationships, nonviolent conflict resolution, communication skills, gender equity, and help-seeking. Others address violence more broadly by examining violence in society and issues of power and control in relation to gender and other inequalities [53].

- *A Teachers' Code of Conduct and teacher training to recognize, prevent, and respond to GBV.* In the

Safe Schools program, teachers were trained to help prevent and respond to school-related GBV by reinforcing teaching practices and attitudes that promote a safe learning environment for all students. The training aimed to increase teachers' knowledge and shift attitudes and behaviors around VAWG and discriminatory gender norms. The *Good School Toolkit* helps educators to establish a school culture and disciplinary methods that support positive discipline instead of corporal punishment.

- W*ork with students on violence prevention, healthy relationships, life skills, and gender education* using group discussion curricula, and additional interventions such as radio, drama, gender clubs, extracurricular activities, and assemblies.

- *Establishing reporting and accountability mechanisms*, such as setting up boxes in school to anonymously report violence and allocating responsibility for particular staff to address violence.

- *Community level awareness raising with traditional leaders, village elders, Parent Teacher Associations, Community Action Planning Committees and School Management Committees.* The *Good School Toolkit* assists educators in preparing a team of community members to participate in creating a 'Good School' and explores what it means to be a good teacher. In addition to the work in schools, the toolkit will use direct activism and the media to address girls' marginalization in education by changing social and gender norms about the value placed on girls and girls' education.

Evidence base. The evidence base for the effectiveness of Whole School approaches in reducing VAWG is mixed. An external baseline/endline evaluation of the *Safe Schools* program in Ghana and Malawi surveyed 400 teachers and found improvements in teachers' attitudes about gender norms and violence and in classroom practices. For example, in Ghana, there was a nearly 50 percent increase in teachers who thought girls could experience sexual harassment in school – from 30 percent (baseline) to nearly 50 percent (endline). Teachers' knowledge of how to report incidents also improved; and students reported becoming more confident that they had the right not to be hurt or mistreated. The evaluation cautioned, however, that it was not able to determine the extent to which reported changes in attitudes had translated into changes in behavior, whether on the part of students or teachers. The *Good School Toolkit* is currently undergoing a randomized controlled study conducted with 40 schools in the Luwero district of Uganda as a follow up to a baseline conducted in 2012. The goal is to understand the impact of the methodology and whether there is evidence to advocate for the *Good School Toolkit* as a credible tool for promoting quality education at scale within East Africa.

A 2014 review has examined ten studies of the Whole School approach including five multi-country or global portfolio evaluations and five individual studies from low and middle income countries [19]. In general, the review found that there is weak evidence on whether Whole School approaches reduce violence either generally within the school environment, or specifically against girls and women. However, there did appear to be positive results in terms of other violence related factors, such as improvements in gender equitable attitudes among male teachers and students.

2.2.2 Curriculum Focused Approaches

Curriculum focused interventions can be understood on a continuum, from those that focus narrowly on increasing students' knowledge about and attitudes toward violence, to those that work more broadly on issues of gender relations, equality and respect. Table 11 highlights two evaluated examples of this curriculum-focused approach.

Table 11. Program Examples – Curriculum Focused Approaches

Program Information	Implementing Organization(s)	Program Description
Gender Equity Movement in Schools (GEMS) India; 2008-2010	International Center for Research on Women (ICRW)	GEMS was piloted with more than 8,000 girls and boys in 30 schools in Mumbai, in partnership with the Committee of Resource Organizations for Literacy and the Tata Institute of Social Sciences [54].
Young Men Initiative (YMI) Balkans; 2007-2010	CARE International	YMI targeted young men with workshops and community campaigns to promote a lifestyle that prioritizes good health, nonviolence, and gender equality [55]. YMI worked in secondary technical schools in five locations in Bosnia and Herzegovina, Croatia, and Serbia.

The key components of this curriculum-focused approach typically include:

- *Targeting the intervention where it can have the greatest impact.* The GEMS program targeted young adolescents as an optimal age group to work with on gender socialization issues. The YMI program targeted secondary technical schools, whose student populations were predominantly young men from lower socio-economic classes. YMI chose technical schools because these young men were identified as most at risk for being perpetrators and victims of violence by the baseline survey which showed that close to 50 percent of the young men sampled had been involved, either as perpetrator or victim, in some type of violent act.

- *Informational sessions and discussion activities delivered through students' curricula, school assemblies, or smaller groups sessions.* The GEMS program in India aimed to teach children aged 12-

14 how to fight gender inequality and violence and promote gender equality, using an interactive, discussion-based curriculum. The curriculum used role plays, games, debates, and discussions to engage young people in reflecting on and challenging harmful gender norms and the use of violence. Life skills work sometimes complemented these sessions to build students' capacity to respond to violence, through recognizing what constitutes violence, including child sexual abuse; saying no to violence; and reporting it.

- *Gender reflection and discussion activities to foster more gender equitable peer group norms among young people, especially among young men.* In targeting young men in secondary technical schools, the YMI program in the Balkans not only sought to change individual attitudes and behaviors, but also aimed to cultivate more gender equitable practices and norms within young men's peer groups. YMI drew on and adapted participatory gender reflection activities from Promundo's Program H manual (http://www.promundo.org.br/en/activities/activities-posts/program-h/).

- *Social marketing campaigns to help shift male peer group norms.* Given its emphasis on trying to shift male peer group norms, YMI's school-based sessions were complemented by a social marketing campaign called Budi muško" or "Be a man." Budi muško's two main objectives were to promote the image of the educational workshops as something "cool" for young men to do and to reinforce and spread the key messages from the workshops. An estimated 4,000 young men aged 14-18 were reached through this mix of educational workshops and campaign activities.

Evidence Base. Evaluation of these interventions is contributing to a growing evidence base that suggests that curriculum-focused approaches show some effectiveness in promoting more gender equitable attitudes among male and female students, and some promise in terms of reducing GBV. The GEMS program in India used a quasi-experimental design to assess program outcomes, with one control arm (no intervention) and two intervention arms. One intervention arm held the school based campaign and group education activities (GEA) and the other intervention arm held only the school-based campaign [54]. Key findings included a positive shift in students' attitudes toward gender equality in both intervention arms compared with the control arm; and more students in both intervention arms reporting they would take action in response to sexual harassment. Boys and girls in the GEA+ schools (school-based campaign plus group education activities) also reported greater changes in their own behavior than those in the school-based campaign only schools.

Despite this, there were mixed results in terms of students' involvement in school violence. Reported

perpetration of physical violence by boys decreased in the school-based campaign arm from baseline to the first follow up. These changes were significant when compared to the change in the control group. Nevertheless, reported physical violence went up in the GEA+ arm, which may suggest a greater willingness to report such violence. Overall, students in GEA+ schools were more likely to have high gender equality scores; support a higher age at marriage (21+ years) and higher education for girls; and oppose partner violence. Following the success of its first pilot program in India, the GEMS approach is now scaling up to 250 schools in Mumbai and rolling out in 20 schools in Vietnam.

An internal evaluation of the YMI program in the Balkans, using baseline and follow-up surveys of the young male participants, also reported positive results [55]. The evaluation found that by the end of the program, young men had more equitable attitudes towards women (boys were 5 to 15 percentage points less likely to think that a woman's primary role was to stay at home and cook); young men were less homophobic (boys were 3-17 percentage points less likely to think it was acceptable to beat a gay person); and young men had more open ideas about what it meant to be a man (boys were 27 percentage points more likely to question that physical strength was the most important characteristic for a man).

Other studies of the effectiveness of curriculum-focused approaches on reducing GBV and promoting more gender equitable attitudes among male and female students and staff have concluded that such approaches show promise, but merit more rigorous evaluation. A 2013 global review of programs addressing adolescents' experience of GBV notes that school-based programs show emerging evidence for improving gender-equitable attitudes and increasing the self-reported likelihood to intervene in situations of sexual and intimate partner violence and bullying [53]. The review cautions, however, that longer-term evaluations are needed to examine whether these programs are effective at preventing or reducing perpetration of partner violence. Significantly, most evaluations saw minimal positive changes in girls' perceived ability to cope with sexual violence or seek help for incidents of violence, highlighting the need to pay greater attention to responding to the rights and needs of survivors of violence within school environments.

A review of promising school-based GBV prevention interventions found that few of these interventions have been evaluated formally, in terms of their longer-term attitude or behavior change [56]. A 2011 report investigated the effectiveness of interventions for preventing boys' and young men's use of sexual violence [57]. A total of 65 studies to assess the effectiveness of such interventions from 11

countries were reviewed, although a very high proportion was based in the United States. The majority of these interventions took place in school settings. The studies included in the review showed strong evidence of the effectiveness of interventions to improve young men and boys' attitudes towards rape and VAW. However, their ability to change behaviors was less straightforward to prove, and only eight of the studies classified "strong" or "moderate" had attempted to measure this.

2.2.3 Teacher Training And Codes Of Conduct

A significant challenge facing both Whole School and curriculum-focused approaches to engaging male students, teachers, and other staff in preventing and responding to VAWG within educational settings is that of institutionalizing the use of such approaches across education systems and not just individual schools. The decision by the Maharashtra state government to integrate key elements of the *Gender Equity Movement in Schools* curriculum in its public schools' gender program is a welcome case of such institutionalization. However, because this initiative is in its early stages, there is no information available concerning the details and challenges of such an institutionalization process.

There is some evidence that teachers may find it difficult to adopt more participatory and empowering teaching methodologies such as those used in the curricula discussed above [58]. A 2014 report notes that some of the most effective life-skills school interventions are delivered by professional trainers and facilitators who typically work for NGOs, rather than school teachers [59]. Some studies have concluded that 'cascade training approaches,' where a small number of teachers are trained in gender-responsive and girl-centered approaches with the intention of these techniques 'trickling down' to or being passed onto other teachers, can be limited in their effectiveness [60].

A 2014 Department for International Development (DfID) Guidance Note addressing VAWG in educational programming emphasizes the need for initial teacher training and continuing professional development courses for teaching and non-teaching school staff on how to reduce such violence and promote gender-equitable norms [59]. The note indicates that several studies have found that abusive behavior and discriminatory attitudes are often learned in teacher training establishments, where student teachers learn to accept men's sexual violence against women as normal. Working with male and female teachers and school staff on their own biases can be a useful way of delivering educational content to both boys and girls and enables all learners to examine gender norms.

A second key component of institutionalizing prevention of and responses to VAWG within educational

settings is the development and enforcement of Codes of Conduct against teachers' own perpetration of such violence. Accurate data on such perpetration is hard to come by. However, available research and anecdotal evidence suggests that the vast majority of such violence is perpetrated by male teachers and other male staff, meaning that Codes of Conduct are an important strategy for engaging such men in efforts to end VAWG by increasing accountability and reducing impunity for those who perpetrate violence. Table 12 depicts two documented examples of work on teacher training and Codes of Conduct.

Table 12. Program Examples – Teacher Training and Codes of Conduct

Program Information	Implementing Organization(s)	Program Description
Gender Equity in Schools Portal (PEGE) Brazil; 2007-2010	Instituto Promundo	PEGE was a distance learning course to raise educators' and managers' awareness of the linkage between critical thinking and the impact that social gender norms have on youths' emotional and sexual choices, exercising of their rights, and access to SRH care methods (http://www.promundo.org.br/en/activities/activities-posts/program-h/).
National Code of Conduct for Teachers Sierra Leone; 2009	UNFPA; UNICEF; Ministry of Education	The Code of Conduct included provisions addressing teachers' responsibility to promote and uphold a safe and gender equitable learning environment.

Key components of this work include the following:

- *Widespread consultation in the process of designing the intervention.* In Sierra Leone, multi-stakeholder consultations were held throughout the country to inform the development of the final version of the *National Code of Conduct for Teachers*. In Brazil, the distance learning course implemented via *PEGE* was adapted from Promundo's Program H methodology, which is based on consultation with stakeholders from Government departments and teachers' unions.

- *Coverage of the training associated with each intervention.* In Sierra Leone, a training manual was developed by UNICEF, with every school receiving training through a three-day workshop on how to implement the *National Code of Conduct for Teachers*, including training on classroom management; commitment to the teaching profession; children's rights; child exploitation and abuse; and accountability. Feedback from teachers who participated in the distance learning course via PEGE in Brazil emphasized the need to extend this course not only to more teaching staff but also to non-teaching staff working within educational settings.

Evidence Base. Neither of these interventions was rigorously evaluated. As this remains an emerging

area of work, there is as yet no substantial evidence base with which to assess its potential impact on VAWG. However, documentation of participants' feedback and lessons learned provides some guide for further development of this approach. Endline evaluation results of PEGE showed that 29 teachers (24 women and five men) out of the 111 initially enrolled teachers identified the six modules that addressed gender, sexuality, health, care, and violence as the "most important content." When asked, participants also identified the modules on sexuality and violence as the "most innovative content." Furthermore, participation during the group debates, the availability of materials for classroom use, and the content and construction of a final project were among the items most cited by the participants as "contributing to their professional development" during the course [61].

The evaluation also noted changes in participants' opinions, beliefs, and values. A preliminary review of data collected before and after the course indicates that the percentage of educators who agreed with gender equitable statements and rejected gender inequitable statements had increased by the end of the training. However, the review makes no specific reference to gender difference as a variable that was considered in evaluating teachers' experiences and assessments of the course [61].

Key lessons learned from the process of developing and implementing the *National Code of Conduct for Teachers* in Sierra Leone were identified as being the importance of close collaboration between the Ministry of Education and teachers unions in developing the code. Although Codes of Conduct are an important strategy, lack of awareness and understanding of the code and lack of capacity to enforce the code can undermine their impact [59]. The United Nations Educational, Scientific, and Cultural Organization (UNESCO) recommends involving teaching unions in the design of Codes of Conduct, raising awareness amongst teachers, parents, and pupils, and creating a commission or council to implement the code and guidelines for reporting/disciplinary procedures [62]. The importance of recognizing the economic aspects of sexual exploitation was also emphasized, so that enforcing a teachers' Code of Conduct should be accompanied by efforts to improve teachers' pay and working conditions.

2.2.4 Ending Corporal Punishment In Schools

Ending corporal punishment of children in schools and homes has emerged in recent years as an important focus of policy advocacy not only in relation to children's rights but also in the context of promoting non-violent social relations. Recognizing the links between the physical punishment of children and patriarchal norms that sanction men's use of violence to exercise authority and control

over women, children, and other men has led organizations working with men on gender equality to partner with child rights organizations in campaigns against corporal punishment. Table 13 provides an innovative example of this approach.

Table 13. Program Examples – Ending Corporal Punishment in Schools

Program Information	Implementing Organization(s)	Program Description
Global Initiative to End All Corporal Punishment of Children Global; ongoing	MenEngage Alliance	This initiative uses research, policy advocacy and public education to promote acceptance of alternatives to corporal punishment. MenEngage, a global alliance of NGOs working together with men and boys to promote gender equality, has endorsed this initiative (http://www.endcorporalpunishment.org/pages/resources/further.html).

The key components of linking work on ending corporal punishment with work with men and boys on ending VAWG include:

- *Recognizing the small but growing evidence base that the use of physical and humiliating punishments, including corporal punishment, is directly linked to other forms of GBV, especially domestic violence* [44]. The studies suggest that childhood experience of corporal punishment (both at home and at school) is often the beginning of a life of violent victimization by authority figures and family members, and acceptance of violence can encourage acceptance of other forms of violence [63]. There is also evidence that physical and humiliating punishments are sometimes administered with greater frequency and severity to marginalized groups. It is also clear, as the World Report on Violence against Children notes, that teachers and head-teachers often apply punishments in different ways according to the gender of the child, thereby conveying messages and reinforcing norms about what is differentially expected of boys and girls [8].

- *Developing public campaigns and policy advocacy that raises awareness of these links.* Towards the end of 2013, Sonke Gender Justice, a member of MenEngage Alliance, launched a media campaign to promote positive discipline and to demand the prohibition of corporal punishment in South Africa. Sonke is currently involved in a national campaign to support the amendment of the Children's Act to prohibit physical and humiliating punishment in all settings in South Africa.

Evidence Base. The challenges of demonstrating the relationship between policy reform on corporal punishment and impact on VAWG make it difficult to talk in terms of an evidence base for this approach, though its importance may be surmised from the above.

2.3 HOW: PROMOTING GENDER EQUITABLE YOUTH PEER GROUPS

2.3.1 Working With Young Adolescent Youth Groups

Outside of formal educational settings, work has been done with young adolescents in youth group settings to promote more equitable relationships between boys and girls, and to support boys in questioning harmful norms of masculinity. Two evaluated examples of such work are discussed below, both of which feature innovative intervention methodologies and strong evaluation designs that demonstrate the impact of the interventions on changing young people's gender attitudes and self-reported behaviors.

Table 14. Program Examples – Working with Young Adolescent Youth Groups

Program Information	Implementing Organization(s)	Program Description
Choices Nepal; 2010	Save the Children	*Choices* is one of the first interventions specifically designed to address inequitable gender norms with very young adolescents. Save the Children piloted *Choices* in 2010 in 12 child clubs in the Nepal's Siraha district with a total of 309 children, 48 percent of whom were girls [64].
Power to Lead Alliance (PTLA) Honduras, Yemen, India, Malawi, Tanzania, and Egypt; 2008-2011	CARE	PTLA aimed to promote leadership skills among girls (aged 10-14) in poor communities using extracurricular activities, social networks, and civic action [65]. However, the project found that more than 30 percent of participants across the six target countries were boys. Working with younger adolescent boys provided an opportunity to pilot activities aimed at changing gender norms and attitudes early in their socialization process.

These examples also provide contrasting experiences of developing gender synchronous work[2]. Whereas the Choices program in Nepal was designed to target both girls and boys from the outset, CARE's PTLA program was designed as a girls' leadership development intervention but evolved over time to work with the growing number of boys who were found to be participating in the program.

The key components of this work involved:

- *An interactive curriculum designed to encourage children to explore expressions of positive gender roles* at a time in their lives when they are forming the basis of their identities, roles, and

[2] Gender-synchronized approaches have been defined as: "the intentional intersection of gender- transformative efforts reaching both men and boys and women and girls of all sexual orientations and gender identities. They engage people in challenging harmful and restrictive constructions of masculinity and femininity that drive gender-related vulnerabilities and inequalities and hinder health and well-being. Such approaches can occur simultaneously or sequentially, under the same "programmatic umbrella" or in coordination with other organizations." Greene, M. E. and A. Levack (2010). Synchronizing Gender Strategies: A Cooperative Model for Improving Reproductive Health and Transforming Gender Relations. Washington DC, The Interagency Gender Working Group.

responsibilities as individuals, among their peers, and within their households and communities. The *Choices* curriculum used an emotion-based approach to target the key feelings that lead to behavioral choices and using activities that encouraged behavior based on an understanding and acceptance of gender equality. The curriculum was designed to stimulate reflective discussions between boys and girls about on topics relating to power and gender that are appropriate to their stage of development.

- *Creation of 'safe spaces', including both gender-mixed (boys and girls) and gender-exclusive spaces (boys-only and girls-only),* which gave the children the opportunity to socialize with their peers and freely explore many of the life challenges they face in early adolescence. In *PTLA*, boys and girls participated together in civic action activities that were intended to help children identify community problems and design activities (such as awareness raising campaigns) to address these problems. In most countries where PTLA ran, the civic action component included activities such as student government and community service.

Evidence Base. An emerging evidence base suggests that this approach to working with young adolescent youth groups shows promise in terms of fostering more gender equitable attitudes among boys and young men, although impact on their behaviors, including their use or acceptance of violence, is harder to ascertain. *Choices* was evaluated using a quasi-experimental design, using both quantitative and qualitative methods to compare an intervention group and a control group of 294 children from villages not targeted by the intervention. Evaluation results suggest that participation in *Choices* led to more equitable gender attitudes and behavior. Statistically significant changes were observed in the pre- and post-test scores of the experimental group; while no differences were seen in the control group. Qualitative data supported this conclusion with young people reporting that they felt and behaved differently after participating in *Choices*. Parents also noted changes in their children; and siblings noted changes in each other. Participation also appeared to broaden children's perception of gender roles, including the role of women as wage earners and men as nurturers, helped them recognize that sexual harassment of girls is wrong, and that teasing boys who resist traditional ideas about "acting like a man" is inappropriate. The evaluation concluded that the *Choices* curriculum was effective in creating a shift towards more gender-equitable norms among young girls and boys, but that sustained behavior change will not occur without engaging parents and the community to create a supportive environment for gender-equitable norms.

To evaluate the PTLA intervention, the project team developed the 'Gender Equitable Index' (GEI) as a tool for assessing the success in changing boys' perceptions about gender equality. While PTLA drew heavily from the existing Gender Equitable Men (GEM) Scale instrument,[3] the GEI addresses multiple social spheres such as education or work and leadership.

A final qualitative evaluation of the project revealed that the majority of girls felt they were leaders or were developing as leaders with boys sharing a similar perception about their own leadership development. Overall, with the exception of Malawi, all countries showed a statistically significant difference in leadership skills development between the active participant group and the comparison group. Results from the GEI led the project evaluators to conclude that girls and boys from intervention sites had significantly stronger perceptions of equality and rights and a better understanding of gendered social norms than girls and boys from comparison sites. Furthermore, relationships between boys and girls appeared to have improved. However, data from focus groups also revealed the discrepancies that exist between attitudes and behavior. While the majority of boys in focus groups agreed that girls have the same right as boys to express opinions and the right to be educated, statements from girls did not always align with boys' responses.

2.3.2 Working With Boys And Young Men Through Sports Programs

Drawing on the role that sports play in shaping male gender identity and forming male peer groups, a number of interventions have made use of sports as a way to engage boys and young men in reflecting on and challenging harmful norms of masculinity [117]. Table 15 describes two evaluated examples (Coaching Boys into Men and Soccer and Program H) and one innovative example (Online Soccer Game) of this approach.

Table 15. Program Examples – Working with Boys and Young Men Through Sports

Program Information	Implementing Organization(s)	Program Description
Coaching Boys into Men India; ongoing	Parivartan	Parivartan implements this sports mentorship program in school and community settings in Mumbai. Parivartan's goal is to transform gender attitudes of young male athletes aged 10-16 [66].

[3] https://www.c-changeprogram.org/content/gender-scales-compendium/gem.html

Table 15. Program Examples – Working with Boys and Young Men Through Sports		
Program Information	Implementing Organization(s)	Program Description
Soccer and Program H Initiative Brazil; 2012	Instituto Promundo	Promundo used a soccer tournament to complement Program H workshops and campaigns aimed to increase awareness about inequitable gender norms and the consequences of VAW amongst adult and young men (http://www.promundo.org.br/wp-content/uploads/2012/04/UNT_Eng_10-1.pdf).
Online Soccer Game Global; ongoing	Breakaway	Breakaway developed this online game to engage and educate boys about GBV (https://www.unfpa.org/public/home/news/pid/6506).

Key components of this approach include:

- *Using pre and post sporting event opportunities to talk with boys and young men about harmful norms of masculinity and their impact on the lives of women and girls as well as their own lives.* Targeting young men in low income neighborhoods in Rio de Janeiro, the *Soccer and Program H* initiative used a soccer tournament to complement *Program H* workshops and campaigns and convey the workshops messages to communities at a more informal and social level and to encourage higher participation by men in the activities.

- *Training and supporting coaches and community mentors to work with young athletes.* The *Coaching Boys into Men* program took this one step further and trained and supported school-based cricket coaches and community-based mentors as positive role models to deliver messages to young male athletes about the importance of respecting women and defining masculinity in terms of strength but not violence, using group discussions and audiovisual materials.

- *Creation of safe spaces for boys and men to reflect on gender socialization.* The *Coaching Boys into Men* program also seeks to create safe spaces for boys and young men to reflect on and discuss their gender socialization and its impacts on GBV, and to learn how to intervene when they witness harmful or abusive behavior.

- *Targeting young boys around the world with online sports games.* Breakaway's online soccer game targets 8-15 year old boys from all over the world, and players from over 90 countries have visited the site. Much wider use is expected, especially in Africa once the game is launched on cell phone platforms. A narrative plays out over the course of 14 episodes. Players encounter real-life situations, such as peer pressure, competition, collaboration, teamwork, bullying, and negative

gender stereotypes. They make decisions, face consequences, reflect, and practice behaviors in a culturally sensitive story format. Ultimately, players learn that things are not as they seem and that their choices and actions will affect the lives of everyone around them. The Breakaway game is already available in English, French and Spanish and Portuguese, and other languages can be added. No formal evaluation of the initiative has yet been done.

Evidence Base. Evaluations of the first two interventions are contributing to an emerging evidence base suggesting that this approach shows promise in promoting more gender equitable attitudes among young men. Parivartan in India used a quasi-experimental design with an intervention arm and a comparison arm on each setting to evaluate the *Coaching Boys into Men* program. The evaluation concluded that training and ongoing support can equip coaches and mentors to work with young male athletes on improving the athletes' gender-related attitudes and behaviors. One challenge highlighted by the evaluation was the adult and young men's controlling attitudes towards women's and girls' right to mobility outside the home, which showed no change from the beginning of the program. Participants identified various security and safety considerations for justifying men's control over their behavior. The evaluation concluded that this was an issue warranting greater attention and that male coaches and mentors need support in dealing with their own issues relating to women's rights and equality [66].

Promundo's *Soccer and Program H* initiative was subject to a quasi-experimental impact evaluation. There was a statistically significant change in attitudes correlated with use of VAW, and a statistically significant self-reported decrease in use of violence against female partners (in the previous three months). Results showed a change in attitudes among men in the intervention community and in the control community (where "contamination" inadvertently occurred through a football club organizer). Qualitative results further affirmed that the group education and campaign activities used led to increased discussion by young and adult men about gender equality and decreased support for attitudes that encourage men's use of IPV. Ninety-two percent of participants in the soccer tournament said that they spoke about the themes of the campaigns with others. The project received the region's Nike Changemakers prize for the Changing Lives Through Football competition for its use of sports in mobilizing men and boys to address VAW.

2.4 WHAT: CHALLENGES AND LESSONS

2.4.1 Challenges Faced

Translating attitudinal change into behavior change: Similar to findings from the broader literature on anti-violence work in educational settings, evaluations of the programs reviewed here note the impact on attitudinal change but are cautious with respect to any conclusions that can be drawn about how this change might relate to changes in behavior, or indeed how long the attitudinal change would be sustained following the end of the intervention. In particular, program evaluations note the influence of peer group pressure and broader cultural influences (e.g. broadcast and social media) as factors impinging on the effectiveness of youth-focused work on gender equality and positive masculinities, which typically lie beyond the scope of the intervention itself. Strategies that have been used to address this challenge include helping to nurture alternative peer groups for young and adult men embracing positive masculinities; and strengthening the media literacy of young people, and especially boys, so that they can better understand and challenge the messages they receive about harmful gender norms.

Working at the emotional level to foster behavior change: A common concern expressed across many of the programs reviewed here was the need to work with boys and men at the emotional level so that they not just understand the benefits of positive masculinities for women, girls and themselves; but also so that they feel a commitment and attachment to ways of being a man that promote gender equality and reduce VAWG. The innovative use of an emotion-based learning curriculum as part of the *Choices* program in Nepal is instructive.

Facilitating reflection on and discussion of gender and sexuality: Partly linked to the above is the continuing challenge of developing and sustaining the facilitation skills that are needed to implement the kinds of interactive and discussion-based group methodologies commonly used in the programs reviewed here. As some of the evaluations note, this challenge can be particularly acute when it comes to facilitating reflection on and discussion of culturally sensitive issues relating to gender and sexuality. As the evaluation of the YMI program in the Balkans emphasizes, a good facilitator's manual is not sufficient to guarantee the quality and effectiveness of the workshops; it is also necessary to have well-prepared facilitators. The facilitators should have a basic grounding in the core concepts and have also undergone a process of self-reflection regarding their own experiences and struggles around gender, sexuality, masculinities, and violence. Meeting this challenge, as the YMI evaluation concluded, requires on-going investment in the technical capacity of the implementing organizations, particularly in terms of the preparation for the facilitation of the workshops.

Sexual diversity issues are an under acknowledged dimension of the challenges faced in terms of developing and sustaining the facilitation skills required for working with young men on gender equality and positive masculinities in educational settings. The YMI evaluation noted high levels of homophobia among their young male target group, deeply rooted in rigid ideas equating masculinity with heterosexuality that also shaped their sexist attitudes and behaviors with respect to young women in their lives. The evaluation noted that activities in the pilot program had not been sufficient to shift young men's attitudes toward homosexuality [55].

As Promundo's innovative PEGE initiative in Brazil makes clear, one way to meet this challenge is to strengthen the training of teachers and other program implementers on sexual diversity. The modules on sexuality and diversity used in the PEGE initiative were among the most valued by participants in the feedback they gave at the end of the intervention [61].

Responding to survivors' needs in educational settings: A 2013 review of programs addressing adolescents' experience of GBV has noted that most evaluations saw minimal positive changes in girls' perceived ability to cope with sexual violence or seek help for incidents of violence, suggesting the need for broader interventions to create more supportive environments for girls' disclosure of and help-seeking for violence they have experienced [53]. Given this, it is noteworthy how little attention is given within the designs and evaluations of programs reviewed here to the roles that boys and men can play in improving the response to the rights and needs of girls who have experienced violence. The evaluation of USAID's *Safe Schools* program was one of the few evaluations to note this issue, but even here the evaluation only looked at teachers' (both male and female) awareness of services for GBV survivors rather than their actual practice in terms of providing support and making referrals [52]. Meeting this challenge requires a greater emphasis to be given within intervention design to putting in place referral structures so that law enforcement agencies, child protection, health and other relevant services are informed of cases.

Enforcing institutional policy to hold perpetrators accountable: Linked to the above, research suggests that one of the main barriers to girls and young women disclosing violence against them and seeking services and justice is the culture of impunity that persists in many educational settings with regard to men's and boys' perpetration of this violence. A recent study in Malawi found that although complaints procedures exist, they are rarely used by girls and young women due to a culture of disbelief, lack of confidence in the procedures and fears of reprisal, all of which result in a lack of accountability for sexual abuse by teachers [44]. The work reviewed here on developing and enforcing Teachers Codes of

Conduct is clearly an important strategy for establishing accountability mechanisms that can address this culture of impunity. A continuing challenge suggested by the programs reviewed for this report is to work with men and boys not only on changing their own gender attitudes and practices but also on working to create a culture of accountability within educational settings in order to improve the response to VAW.

Addressing issues of social marginalization: Much of the male engagement programming reviewed here targets socially marginalized communities. Rarely, however, is the logic of this targeting made explicit with regard to its strategic value in addressing VAWG. The explicit rationale for the targeting of the YMI program in the Balkans on young men in technical colleges is unusual in this regard. Nor are the implications of targeting positive masculinities activities at socially marginalized boys and men sufficiently explored within program evaluations; suggesting a continuing challenge with respect to working with a more complex understanding of how men's feelings about and practices of masculinity are shaped not only by gender norms, but also by their varying experiences of privilege and subordination linked to class, ethnicity, and other forms of social hierarchy.

2.4.2 Lessons Learned

Start young. Both the *Choices* curriculum (Nepal) and the work of the CARE's PTLA program (Honduras, Yemen, India, Malawi, Tanzania, and Egypt) make clear the value of working with younger adolescents at a time when both their gender identities and their attitudes towards and skills in gender relations are being formed. The evaluation of *Choices* emphasizes that [67]:

> *Early adolescence, the developmental stage in which children begin to move from concrete to semi-abstract thinking, represents a real window of opportunity for sowing the seeds of gender equity. During this phase, children begin to understand the concept of fairness and equity.*

Involve young people in program design. Many of the programs reviewed here made effective use of existing and tested methodologies for working with young people, and young men in particular, on questioning harmful gender attitudes and exploring the links between such attitudes and the violence perpetrated by men. Crucially, young people themselves have played an important role in advising on the adaptation of training tools and methodologies to be relevant to their realities, as was the case with the YMI program, which consulted with young men to create its own curriculum for the project based on Promundo's Program H [55].

Look for opportunities for gender synchronization. While the focus on creating alternative male groups was important, many of the programs reviewed here also emphasized the need to work with boys and girls together in order to foster and practice more equitable gender relations. Interestingly, one of the sports-based interventions that focused exclusively on work with boys and their male teachers and cricket coaches concluded that its impact on male attitudes towards women's rights would have been strengthened if the program had extended its sport program to work with girls. The evaluation of the Parivartan program in India concluded that the next generation of the program should more actively engage with women and girls to create a safe and enabling community environment for girls to participate in sports and to improve girls' self-esteem, challenge social norms about girls' worth, and ultimately, to empower girls to continue their education and delay marriage [66].

Strengthen young men's skills for gender equality. Meeting the challenge of working with young men to promote not only gender equitable attitudes but also behaviors requires an emphasis on both questioning harmful gender attitudes and practicing skills in 'doing' gender differently. Behavior change requires new skills as well as different attitudes. An important focus of skills building has to be developing the skills of young people and adults in and around educational settings to take action as 'active bystanders' to challenge GBV as it happens. This is especially important in work with men and boys to equip them to speak out against all forms of male violence. A global review of programs to engage men and boys in the prevention of sexual violence concluded that it was important to approach men as allies, and to cultivate their commitment to and capacity for intervening to stop violence [68]. However, the review also found that few studies had actually measured changes in bystander behavior caused by the intervention in question.

Develop young men's gender equitable leadership. Many youth-focused programs refer to the importance of youth participation in program design, implementation, and monitoring, but less often specify the ways in which the intervention will support and enable young people to have a meaningful voice in decision-making about the intervention. One lesson to emerge from the programs reviewed here is the need to strengthen specific skills that young people need to do so. The emphasis of *PTLA* on developing young people's gender equitable leadership skills is exemplary in this regard, not just because of the focus on leadership as a competency that can be learned, but also because of the emphasis given to working with girls and boys to identify and then practice the skills they need to be leaders in efforts to promote greater gender equality [65].

Engage male stakeholders in the community. School-based interventions work best when parents and

community leaders are closely involved in both the development and implementation of the intervention. An important focus of the Safer Schools program was on transitioning from practices of corporal punishment to measures of positive, non-violent discipline. The program evaluation notes that eliminating corporal punishment required changing the teacher-student power dynamic, as well as parents' beliefs that such practices build character [52]. Raising Voices' Good School Toolkit places great emphasis on joint planning between the school 'community' and stakeholders from the community as a whole.

Foster peer groups for positive masculinities. Many of the programs discussed here highlighted the need to support men in dealing with the pressure they face from their male peer groups to conform to harmful norms of masculinity. The emphasis of the YMI program on working in predominantly male technical secondary schools was in part to help create an alternative male peer group within those educational settings that was more supportive of gender equitable attitudes. The impact of a school-based intervention may be limited by the fact that messages young men receive via workshops and campaign activities may be contradicted or undermined by messages they receive at home, in the media, or in other spheres of their lives.

Use social messaging and social marketing to promote positive masculinities. A number of the programs highlighted the need to broaden and sustain messaging for young people on gender equality issues beyond the group-based activities of the interventions. The use of social marketing was identified as an important element of success for the YMI program [55]. Evaluation of *PTLA* noted the importance of stronger social messaging to help sustain the impact of the project beyond its limited time frame [65]:

> *A key lesson that emerged is that three years is not enough time to support changes in behavior on the part of the adolescent boys who participated, especially when it comes to gender norms that are so deeply entrenched in a society. In addition to the short timeframe, the project points to the need for stronger social messaging and trained mentors to work with boys to facilitate a structured process for surfacing and unpacking prevailing gender social norms that lead to gender discrimination.*

Box 2 – Snapshot of Education

Areas of Work	Program Approaches
2.2 - Creating safe and gender equitable educational environments	▪ Whole School approaches ▪ Curriculum focused approaches ▪ Teacher training and Codes of Conduct ▪ Ending corporal punishment ins schools
2.3 - Promoting gender equitable youth peer groups	▪ Working with young adolescent youth groups ▪ Working with boys and young men through sports programs

Challenges Faced

- Translating attitudinal change into behavior change
- Working at the emotional level to foster behavior change
- Facilitating reflection on and discussion of gender and sexuality
- Responding to survivors' needs in educational settings
- Enforcing institutional policy to hold perpetrators accountable
- Addressing issues of social marginalization in relation to positive masculinities

Lessons Learned

- Start young
- Involve young people in program design
- Look for opportunities for gender synchronization
- Strengthen young men's skills for gender equality
- Develop young men's gender equitable leadership
- Engage male stakeholders in the community to build an enabling school environment for gender equality
- Foster peer groups for positive masculinities
- Use social messaging and social marketing to promote positive

3. GOVERNANCE, LAW ENFORCEMENT, AND JUSTICE SYSTEMS

3.1 WHY WORK WITH MEN AND BOYS?

In recent years, significant progress has been made in many countries with regard to legislative and policy action on VAW. While details differ in terms of which types of violence are addressed and the mandated responses to such violence, the greater problem is the inadequate funding and implementation of such laws and policies. Men continue to dominate the institutions that both make and enforce the laws, and thus must be a critical target of efforts to improve the development of policies, the enforcement of laws, and the provision of justice in relation to VAWG.

Justice systems in many countries remain inaccessible and unresponsive to women and girl survivors or those at risk. There is a lack of political will among both political leaders and law enforcement and justice officials to address VAWG through the criminal justice system. Many legal and policy frameworks are biased against women and girls or do not criminalize all forms of violence against them [8]. Women's movements throughout the world continue to exert pressure for policy change, but programming with men on GBV prevention has rarely focused on advocating for policy development on such violence, whether alone or in collaboration with women's rights organizations. For the most part, such advocacy has been left to the latter. Mobilizing organizations working with men on issues of GBV and gender equality, as well as individual men in their personal and professional capacities, to become more actively involved in policy advocacy and campaigning is a priority for male engagement strategies in this sector. Approaches to this work are reviewed in **section 3.2**.

Weak oversight mechanisms to hold law enforcement and justice systems accountable for their performance on addressing VAWG constitute a major barrier to effective enactment of existing laws and policies against such violence. Many law enforcement and justice systems continue to be characterized by patriarchal norms that condone and/or tolerate VAWG and discriminate against women and girls and other vulnerable groups (e.g. by ethnicity, class, disability) [69]. Even when women and girls are aware of the laws concerning VAWG and the legal and other services available to them, and how to navigate these services, women and girls lack confidence that formal law enforcement and justice systems will respond to their priorities and protect them and may prefer resolution via family-based and traditional mechanisms. The relative impunity with which law enforcement officials themselves perpetrate VAWG only adds to this lack of confidence, especially for women further marginalized by other forms of social oppression (e.g. linked to class, ethnicity, age, and disability). Working with men within these systems to

redress this crisis of confidence is clearly an urgent priority. **Section 3.3** discusses these approaches.

Due to the reasons above, as well as the cost and other practical difficulties often associated with accessing formal justice systems, available research suggests that many, perhaps most, women in countries across the Global South prefer to use alternative justice mechanisms and processes rooted in community and kinship structures. Yet it is also clear that such mechanisms and processes are often infused with patriarchal values and structured by other social hierarchies, militating against their provision of justice to women, especially women subordinated by other factors, linked to class, ethnicity, age, and disability [70, 71]. Working with male stakeholders to improve the justice from alternative justice systems is a critical area of work. **Section 3.3** reviews approaches to this work.

In more recent years, attention has also been given to the role that treatment programs for men who have used violence can play as part of a justice system's response to VAW. Often referred to as "batterer treatment programs," such programs are widely used in the Anglophone Global North, either as voluntary or court-mandated [72]. Exploring the possibilities for expanding programs working with men who have used violence is thus another important area for male engagement programming. Approaches to this work are discussed in **section 3.4**.

3.2 HOW: INFLUENCING POLICY AND PUBLIC DISCOURSE ON VIOLENCE AGAINST WOMEN

3.2.1 Policy Advocacy

Policy advocacy by organizations working within the male engagement field has emerged in recent years as an important strategy to respond to GBV. This work includes audits of existing policies to identify gaps and opportunities for engaging men more effectively in the prevention of and response to VAWG. On the basis of such audits, male engagement advocacy has also focused on specific policy issues relating to gender inequalities and violence, such as fatherhood, corporal punishment and gun control. Table 16 provides a documented example of such policy advocacy.

Table 16. Program Examples – Policy Advocacy

Program Information	Implementing Organization(s)	Program Description
Engaging Men in Strengthening GBV Laws and Policies Kenya, Rwanda, and Sierra Leone; 2011-2014	Sonke Gender Justice (Sonke)	Sonke worked to engage men in strengthening GBV law and policy implementation gender equality promotion in three countries. In these countries, Sonke conducted a scan of laws and policies at the regional level. (http://www.genderjustice.org.za/menengage/un-trust-fund-project.html#sthash.wLhHA7Vh.dpuf).

Key components of this policy advocacy approach include:

- *Conducting baseline studies on prevalence of and attitudes towards GBV, as well as knowledge of and attitudes towards legislative and policy responses to GBV and gender inequalities more broadly*. In its Engaging Men in Strengthening GBV Laws and Policies Initiative, Sonke Gender Justice used a household survey instrument and qualitative in-depth interviews and focus group discussions with key informants. These baseline studies not only developed an empirical base upon which to advocate for and improve on existing laws and policies but also identified mechanisms through which to engage men and boys in efforts to address GBV within these countries in order to improve the implementation of existing laws and policies.

- *Developing and sharing policy reports on the basis of research findings.* As part of the Engaging Men in Strengthening GBV Laws and Policies Initiative, over 500 workshops have been held to unpack the contents of the reports for government officials, journalists, civil society, and communities at large. This key component aimed to improve their understanding of the gaps in the GBV laws and policies. Community mobilization campaigns have started in the three countries, with activities including mass media campaigns and community mobilization such as door-to-door campaigns, community dialogues, and workshops with providers of services for GBV survivors.

Evidence Base. Given the many variables involved in policy development processes, it is difficult to attribute policy change to a particular policy advocacy intervention. Notwithstanding the challenges this poses in terms of developing an evidence base for this work, initial results from and reflections on these interventions suggest that it is an important area of work to develop under the rubric of engaging men in efforts to end VAW. Sonke Gender Justice notes that subsequent to the dissemination of its policy reports, specific progress has been made with regard to the passing of the Marriage Act in Kenya, setting the age limit for marriage at 18, and the enactment of three pieces of legislation relating to gender equality in Sierra Leone.

3.2.2 Upholding Gender Justice In Public Discourse

In recent years, there has also been an increase in men's activism on VAW that, outside of specific project plans and activities, uses public protest and legal challenges to influence public opinion, hold politicians to account, and create an environment of public discourse more conducive to effective work on VAW. Table 17 describes an innovative example of this approach.

Table 17. Program Examples – Upholding Gender Justice in Public Discourse		
Program Information	Implementing Organization(s)	Program Description
Using The Equality Court to hold politicians accountable South Africa; 2009-2010	Sonke Gender Justice	In conjunction with women's rights organizations, Sonke filed a complaint against the ANC Youth League Leader, Julius Malema, at the Equality Court in Johannesburg in March 2009 (http://www.genderjustice.org.za/325-the-equality-courts-as-a-tool-for-gender-transformation-1/file.html).

Key components of this work included:

- *Establishing partnerships* between an organization working with men on gender equality and GBV issues (Sonke) and women's rights and LGBTI rights organizations to hold a public figure accountable for his sexist and homophobic remarks made in a public setting. The complaint was lodged in response to remarks he made to university students concerning President Jacob Zuma's rape accuser. Sonke's Equality Court case alleged hate speech, unfair discrimination, and harassment of women, and was only the second high profile gender equality case to be taken to the Equality Courts since their inception in 2003.

- *Highlighting the importance of men holding other men accountable* for the ways in which their behavior fuels VAWG, as well as against sexual minorities.

Evidence Base. The innovative nature of this work means that there is no established evidence base. In this instance, the intervention was successful when the Equality Court ruled in March 2010 that Malema was guilty. The Equality Court ordered him to issue a written apology within two weeks and instructed him to make R50,000 available to an organization serving survivors of GBV. Sonke's Senior Program Advisor, Mbuyiselo Botha stressed the importance of such work:

> *Malema's words send a very dangerous message to the country at large. South Africa has one of the highest incidents of rape in the world. If people making statements such as these aren't made accountable, then they detract from the gains we've made toward gender equality.*

3.3 HOW: LAW ENFORCEMENT

3.3.1 Training For Police and Judiciaries

Police reform has been an important component of improving policy implementation on responding to

violence against women. The Gender and Security Sector Reform Training Resource Website (http://gssrtraining.ch/index.php/en/examples-from-the-ground/by-sector) includes a number of examples of such initiatives which involve, to a greater or lesser extent, some form of training on gender and human rights issues for male-dominated police institutions. Table 18 lists three evaluated examples of this training approach, whose qualitative evaluations show some impact on attitudes.

Table 18. Program Examples – Training for Police and Judiciaries

Program Information	Implementing Organization(s)	Program Description
Rabta Police Training Program Pakistan; 1999-2010	Rozan	Rozan implemented an Attitudinal Change Module (ACM) in partnership with the National Police Academy, National Police Bureau, Islamabad Police, and Provincial Police Departments to improve police responsiveness to VAWG (www.rozan.org).
Police Training on Domestic Violence Turkey; 2006-2008	UNFPA; Director General on the Status of Women (KSGM); Training Centre for Crime Investigation and Research under the National Police Department of Public Order (SASEM)	This program, developed by KSGM and SASEM with the support from UNFPA, trained 250 police facilitators on how to handle domestic violence cases. Trained police facilitators then went on to train 40,000 of their peers.
Judicial Training on VAW Asia; ongoing	Sakshi	Sakshi, a women's rights organization in India, initiated this program in response to a survey it conducted with 109 district, high, and Supreme Court judges (mostly men) and female lawyers and litigants to explore the impact of judicial perceptions and decision-making on women who come to court (http://www.sakshingo.org/projects). Around half of the judges interviewed said that women who are abused by their spouses are partly to blame and 68 percent said provocative attire was an invitation to rape. In response, Sakshi developed an education program to change internalized myths and gender stereotypes. The program has since expanded to 16 countries in the Asia-Pacific region.

Among the most significant key components of this training approach are:

- *An emphasis on addressing personal attitudes as well as professional responsibilities.* Rozan's Rabta Police Training Program in Pakistan developed the ACM and implemented it through a six-day experiential workshop. Workshop content was unusual in that it emphasized the importance of police officers reflecting on their own gender conditioning and experiences of violence. The workshop addressed skills building in communication, anger and stress management, as well as self-awareness. Complementarily, Sakshi's Judicial Training on VAW program in India brings together

judges, NGOs, and health care professionals and complainants. Visits for judges to domestic violence shelters and women's prisons are organized to generate greater understanding of the challenges confronted by survivors of GBV.

- *Institutionalizing training with a standardized curriculum.* The Police Training on Domestic Violence program in Turkey included a training manual for police facilitators; a pocket-sized resource guide for police officers who went through the field training; and an interactive DVD, presenting the steps to assist domestic violence survivor. The DVD gave officers a standardized procedure that could be shared by all precincts in Turkey. The project team used a micro-training model to train 250 police facilitators in the use of these materials. Similarly, in Pakistan, the third and final phase of the Rabta program focused on integrating the ACM into the Police Training Manual.

Evidence Base. Qualitative evaluations of these interventions have contributed to an emerging evidence base, suggesting that such training approaches can be effective in improving law enforcement and judicial officials' understanding of and support for the rights and needs of female survivors of violence. In some cases has translated into an improved institutional response. The evaluation of the Police Training on Domestic Violence in Turkey, using written forms after each training of trainer session and evaluation workshops with police facilitators midway through and at the end of the project, found marked improvement in participants' understanding of women's rights to justice and of domestic violence as a crime, and not merely a private family matter. Police data show that, since the field trainings, more survivors have come forward for help in many regions around the country. The evaluation concluded that by standardizing the training through the interactive DVD, the program was able to achieve several goals. First, the DVD ensured that all 40,000 police officers spread throughout the country learned the same information and, as a result, became conversant in policies regarding domestic violence. Second, the step-by-step approach fit within the culture of law enforcement within which there is generally an adherence to systems, rules, and protocol. Many of the police in the training noted that the DVD was the most useful part of the training.

Similarly, the findings from a 2011 external evaluation study of the Rabta program confirmed that the introduction of the ACM methodology had been successful, in terms of changes in participants' gender attitudes with respect to VAWG. The evaluation concluded that transferring ownership of training from Rozan to the National Police Academy and integrating this within the Police Training Manual was critical in reaching large numbers of police officers and in challenging the idea that VAWG is a peripheral issue. However, mainstreaming of ACM this way posed challenges in terms of maintaining the quality of ACM

implementation [73]. Sakshi's evaluation of its Judicial Training on VAW program also contributes to this evidence. Sakshi monitors decisions in relevant cases in order to assess program impact. They have tracked dozens of major cases in the Asia region on rape, child sex abuse, and sex discrimination in the workplace, including the landmark Vishaka case on sexual harassment in workplaces and educational institutions, in which positive decisions were made by judges who had participated in their workshops.

A review of work with law enforcement officials on their responsiveness to GBV, however, emphasizes that such training initiatives need to be complemented by the establishment of oversight mechanisms to ensure compliance with official mandates on responding to VAWG [74]. This includes building the capacity and representativeness of internal oversight actors within the police service; monitoring the implementation of gender-responsive policy within police services; oversight of police services for women, men, girls and boys; oversight of human resources within the police service; preventing and addressing sexual harassment and discrimination within the police; and preventing and addressing police misconduct against members of the public.

3.3.2 Campaigning For Survivors' Access To Justice

In addition to these professional training programs with male-dominated law enforcement and judicial systems, another approach taken by men's organizations has been to monitor and campaign for local-level implementation of relevant legislation. Two documented examples of monitoring and campaigning work by men's organizations are described in Table 19 as promising examples to ensure greater law enforcement on VAWG.

Table 19. Program Examples – Campaigning For Survivors' Access To Justice

Program Information	Implementing Organization(s)	Program Description
Ab To Jaago! (Wake Up Now!) Campaign India; 2007	Men's Action to Stop Violence Against Women (MASVAW)	In collaboration with women's rights organizations, MASVAW coordinated *Ab Ta Jaago!*. MASVAW provided rights-based education about the provisions of the 2005 Protection of Women from Domestic Violence Act in 41 districts across the state of Uttar Pradesh in India (http://dvactupcampaign2007.blogspot.com/2007/12/lucknow.html).
Men's Community Action Teams campaigning for access to justice South Africa; ongoing	Sonke Gender Justice	Sonke has organized action teams in the Eastern and Western Capes to take up individual cases of VAW that the police and/or courts have failed to address.

Key components of this work include:

- *Gathering data from women, police and judicial authorities on problems in the implementation of relevant policy and legislation.*
- *Using this data in various ways to bring public and official attention to the inadequacy of law enforcement and judicial responses to individual cases of violence.* In India, MASVAW's *Ab To Jaago! Campaign* organized mock 'tribunals' to highlight the available evidence of VAWG and to maintain pressure on the government for full implementation of the Domestic Violence Act. In South Africa, Sonke's *Men's Community Action Teams* have used public protests and street theater outside police stations and courts to pressure authorities to take action to identify and prosecute the perpetrators of such violence, as well as to promote and support the implementation of primary violence prevention.
- *Contributing to the national 'conversation' about impunity around VAWG.* On the basis of campaigning on specific cases, these campaigns have also contributed to the national 'conversation' about the impunity surrounding VAWG. Sonke's Men's Community Action Teams in South Africa have engaged the media to generate national and local pressure for an effective national plan, with adequate budgetary support, to address VAWG. In the Western Cape, another Community Action Team is active in the struggle to demand justice in the case of David Olyn, a young gay man brutally murdered in Ceres. The focus of this work is to hold the criminal justice system accountable, support community-based violence prevention for LGBTI people, and sustain a national conversation about homophobia and LGBTI rights, including the need to engage straight-identified men in promoting and defending LGBTI rights.

Evidence Base. Neither of these campaigns has been subject to a specific evaluation. An evidence base for this campaigning approach to improving survivors' access to justice remains to be developed.

3.3.3 Promoting Justice For Survivors Within Alternative Justice Systems

Efforts to work with alternative or traditional and invariably male-dominated justice mechanisms have also shown some promise as a strategy for engaging men in improving the response to VAW and securing greater justice for female survivors of such violence. Table 20 presents one of the most well documented examples of this work; with important lessons for developing such work elsewhere.

Table 20. Program Examples – Promoting Justice For Survivors Within Alternative Justice Systems		
Program Information	Implementing Organization(s)	Program Description
Reforming the Shalish program Bangladesh; ongoing	Maduripur Legal Aid Association; Nagorik Uddyog	The Shalish is a community-based justice system in which small panels of influential local figures help resolve community members' disputes and prescribe penalties if necessary. In the Shalish, arbitrators are almost exclusively men who tend to maintain conservative cultural norms and practices, resulting often in discriminatory rulings against women, particularly in matters of sexual conduct [75]. Local women's rights NGOs are working to reform the Shalish and have trained Shalish panels on gender equality through intensive workshops to help ensure Shalish rulings are consistent with state laws.

The key components of this work include:

- *Training sessions for those involved in running and managing alternative justice systems.* In Bangladesh, these sessions cover the legal rights of citizens as well as women's rights. Committee members undergo regular refresher courses.
- *Increasing the representation and involvement of women in alternative justice processes and mechanisms.* In the *Reforming the Shalish* program, this has involved the formation of alternative Shalish committees made up of members that represent a cross-section of the community, with at least one third of members being women. A 2013 report on reform initiatives working to improve the gender responsiveness of alternative justice mechanisms emphasized the importance of building on existing mechanisms that women and girls have developed to meet their justice and security needs and by strengthening their leadership capacities [76].
- *Recognizing and addressing the complex links between alternative and formal justice systems.* In Bangladesh, the *Reforming the Shalish* program established Legal Aid Committees to monitor the outcomes of Shalish hearings every three months and introduced basic record-keeping so that agreements and other key proceedings are documented and can be assessed with reference to national law and policy.

Evidence Base. This remains a relatively new area of work, such that there is little in the way of an established evidence base. In its own lessons learned documentation on the *Reforming the Shalish* program, the NGO Nagorik Uddyog concluded that legal training was not enough to overcome barriers to women's active participation in Shalish hearings, as female shalishdars often find that they have knowledge but lack the authority to make a substantial difference. Nagorik Uddyog therefore introduced

a women's leadership program, which has built solidarity and networking among women leaders. This has led to a perceptible change in women's participation in Shalish hearings.

3.4 HOW: WORKING WITH MEN WHO HAVE USED VIOLENCE

3.4.1 Counseling Programs For Men Who Have Used Violence

Over the last 20 years, counseling programs for men who have used violence have become an established component of justice system responses to VAW in the Anglophone Global North. In countries in the Global South, these types of program exist, but remain rare. One innovative example of a counseling program for men who have used VAW is presented in Table 23.

Table 21. Program Examples – Counseling Programs For Men Who Have Used Violence

Program Information	Implementing Organization(s)	Program Description
Male Counseling Program Indonesia and South Africa; ongoing	Rifka Annisa; Mosaic Training, Service, and Healing Centre for Women; Rutgers WPF	This program is currently being piloted by a partnership between Rutgers WPF and Mosaic Training, Service and Healing Centre for Women in South Africa, and Rifka Annisa and WCC Bengkulu in Indonesia (www.mosaic.org.za). The *Male Counseling Program* is focuses on behavior change for male clients involved in IPV.

Key components included a *Toolkit for Men*, which offers the building blocks for a program of 12 individual counseling sessions. The toolkit consists of a number of manuals for counselors and for facilitators who train counselors. The toolkit also includes a booklet with guidelines for adaptation and implementation, to guide organizations interested in starting a similar program.

Evidence Base. *The Male Counseling Program* model is currently being evaluated and no evaluation data was available for review. A recent Briefing Paper from MenEngage has reviewed the broader evidence base for the effectiveness of programs working directly with men who have used violence against female intimate partners [77]. Based on a literature review of over 75 peer-reviewed articles, reports, and grey literature, the Briefing Paper concludes that the evidence for the effectiveness of such programs is "ambiguous" and "inconclusive." Several experts interviewed asserted that there is some evidence for effectiveness, but that there is a need for basic standards for programs, standardized indicators of effectiveness, cost-benefit analyses, rigorous pilot-testing, and more impact evaluations in the Global South and resource-poor settings. While the evidence base is overwhelmingly drawn from the Global North, the Briefing Paper notes that promising evaluations are underway in Vietnam, the Dominican Republic, and in Brazil.

3.5 WHAT: CHALLENGES AND LESSONS

3.5.1 Challenges Faced

Securing institutional support from law enforcement institutions: Institution-wide change requires leadership from the top. The degree to which senior police officials accepted the training and endorsed new behavior influenced the effectiveness of the training initiatives undertaken. With reference to the police training program in Turkey on domestic violence, the training protocol on which the project was based officially ended in 2008. Despite overwhelming support from precincts throughout Turkey, senior officials denied an extension.

Shifting cultural norms both within and outside institutions: A challenge facing initiatives seeking to work with male-dominated institutions is that they must address the prevailing patriarchal norms of the broader society, as reflected in men's attitudes and behaviors, as well as the particular institutional 'cultures' which shape these attitudes and behaviors in men's performance of their institutional roles. This dual challenge was identified in the evaluation of the police training program in Turkey, where the training for police required a shift in thinking about traditional gender roles in Turkish society and a questioning of many men's view that the unity of the family must come before the survivor's right to prosecute. This neglect of survivors' rights was also shaped by police officers' own institutional culture that leads them to focus on the criminal, not the survivor. A goal of the program was to teach them how to meet the needs of survivors.

Addressing the multiple barriers to women's access to justice: Men's organizations, such as Sonke Gender Justice in South Africa and MASVAW in India have undertaken important campaigns to help improve women's access to justice in cases of violence against them, through education on rights to justice under new legislation and mobilizing public pressure on law enforcement officials to take action. Many economic and social barriers to women's access to justice persist however, linked to the multiple forms of discrimination that different groups of women face (on the basis of class, ethnicity, age, disability to name only some). Getting men involved in improving women's access to justice for them as individuals is thus also about broader social justice struggles to address the multiple forms of social marginalization that women in a given community are experiencing.

Empowering women within alternative justice processes: The experience of programs working with alternative justice mechanisms suggests that gender training with the male-dominated leadership of such mechanisms can effect change in the ways in which they deal with survivors of GBV. But

evaluations also make clear the need to sustain this engagement beyond isolated training events, and in particular to find ways to strengthen women's presence and leadership in such structures [70].

Recognizing the challenges of working with men who use violence: The global review of programs working directly with men who have used IPV identified a number of challenges facing this work [77]. These include the high attrition rate of men involved; the difficulty of challenging culturally endorsed dominant notions of masculinity; and a lack of trust in the efficacy of such programs and a related fear that they are diverting scarce resources from under-funded survivor support services. In response to these concerns, the review recommends a focus on significantly improving the training of professional staff involved in delivering such programs and strengthening networks so that these programs can be more fully integrated into more coordinated legal, health, and social support responses to survivors. Given resource constraints, the review also recommends the testing and evaluation of other strategies to work with individual men who have used violence, such as hotlines that offer support to men who are worried they may use violence, Restorative/Community justice models, and peer support models.

3.5.2 Lessons Learned

Work with the whole person, not just professional identity. In the absence of more rigorous evaluations, it is difficult to assess the impact of training-oriented strategies on the functioning of law enforcement and judicial systems. However, the in-depth evaluation of Rozan's work with the police in Pakistan shows that an emphasis on not only cognitive but also affective methodologies is important because it helps participants explore not only their professional responsibilities with respect to dealing with GBV but also their personal experiences of such violence and the part played by dominant norms of masculinity in their own lives [73].

Use institutional hierarchies to facilitate program implementation. A key lesson learned from the police training program in Turkey was that dispelling resistance from the male police officers worked best when facilitators used a combination of assertiveness and empathy. The evaluation notes that the tone was set at the beginning of each training session to command respect. Matching high and low ranking officers to conduct field training was also found to be useful since both 'ranks' had something unique to contribute.

Choose the right time and messenger for the message. Carefully timing the introduction of more 'difficult' material is critical. In Turkey, introducing the topic of GBV at the beginning of the training sometimes provoked resistance. Beginning trainings with more personal reflection exercises or activities on communication skills, and then introducing modules on GBV later in the training once trust was

established, was helpful. Programs also found it helpful to draw upon both men and women in exploring the problem of GBV. Additionally, the model of 'men talking to men' was proven very useful in gaining buy-in from males. However, the experience of these training programs also showed that the voices of women, particularly those involved in NGOs, helped the police understand the struggles of survivors in a way that men alone could not fully convey.

Tailor curricula to specific occupational requirements. Training is most effective when all levels of personnel receive training and when it is linked to changes in policies, procedures, resources, and monitoring and evaluation. One of the most significant challenges facing such systematization is to ensure the quality of training provided, especially given the need identified above to include both affective and cognitive methodologies in such training. The experience from Rozan in Pakistan is cautionary in this regard, as it proved difficult to ensure the quality of facilitation required by the Attitudinal Change Model when police trainers facilitated the trainings themselves. Similarly, the use of a standardized training curriculum, with accompanying DVD, proved to be crucial in implementing institution-wide training on domestic violence in Turkey. It is also clear that more in-depth specialist training is also important for those providing frontline response and investigative services to survivors. Training should be recurrent, as "one-off" trainings have limited effect.

Target institutions beyond law enforcement to improve response to survivors. Training for male law enforcement officials to improve their response to female survivors can make an impact on their attitudes towards their responsibilities to uphold women's rights to justice. However, the experience of programs reviewed here is that police still lack the necessary support from social services, hospitals, forensic institutions and other first responders. Gender-based work with male-dominated law enforcement institutions to improve their response to survivors needs to be located within broader strategies to strengthen a multi-institutional approach to addressing the needs and rights of survivors.

Work to hold duty-bearers accountable. Sonke Gender Justice's use of the *Equality Court* to hold an ANC Youth League Leader accountable and MASVAW's *Ab To Jaago! (Wake Up Now!) Campaign* are both examples of the ways in which organizations working with men for gender equality can seek to hold duty bearers accountable for their responsibilities with regard to policy commitments on VAW. Mobilizing such external pressure is an important complement to the internally focused training initiatives described above.

Box 3 – Snapshot of Governance, Law Enforcement, and Justice Systems

Areas of Work	Program Approaches
3.2 - Influencing policy and public discourse on violence against women	▪ Policy advocacy ▪ Upholding gender justice in public discourse
3.3 - Law enforcement	▪ Training for police and judiciaries ▪ Campaigning for survivors' access to justice ▪ Promoting justice for survivors within alternative justice systems
3.4 - Working with men who have used violence	▪ Counseling programs for men who have used violence

Challenges Faced

- Securing institutional support from law enforcement institutions
- Shifting cultural norms both within and outside institutions
- Addressing the multiple barriers to women's access to justice
- Empowering women within alternative justice processes
- Recognizing the challenges of working with men who use violence

Lessons Learned

- Work with the whole person, not just professional identity
- Use institutional hierarchies to facilitate program implementation
- Choose the right time and messenger for the message
- Tailor curricula to specific occupational requirements and job pressures
- Target institutions beyond law enforcement to improve response to survivors
- Work to hold duty-bearers accountable

4. CONFLICT AND POST-CONFLICT HUMANITARIAN ASSISTANCE

4.1 WHY WORK WITH MEN AND BOYS?

The UN Security Council has recognized sexual and GBV as an international security issue and among the worst forms of violence in current wars and civil conflicts. Feminist analyses have long emphasized the connections between violent masculinities, militarism, and war [78, 79]. As the Global Summit to End Sexual Violence in Conflict hosted by the UK government in 2014 made clear, there is an urgent need to identify and scale up work with men on preventing and responding to GBV in military and paramilitary institutions as well as conflict-affected communities.

A significant body of research points to the ways in which ideals and images of masculinity are used to motivate and pressure men into military combat, as well as to the links between such militarized masculinities and the sexualized nature of the violence against civilians and combatants. In research on South African Defense Force recruits in the 1980s [80], many soldiers interviewed "emphasized that the core of military training was to equate aggression with masculinity." Sex plays a central role in military culture, including but not confined to the functions of rape in armed conflict.

Sexual violence has been identified as an expression of the hyper-masculinity celebrated by military culture. A 2013 study notes the many factors that contribute to men engaging in violent conflict [81]:

> *Men's senses of accomplishment in living up to social mandates—or frustrations at not fulfilling them—in interaction with contextual and individual factors, can help explain why men become combatants—as well as which men fight and which do not.*

Membership in an armed force and possession of a weapon can provide male combatants with a source of protection and income. Research in Timor Leste notes the ways in which firearms came to be regarded as status symbols for men [82]. Furthermore, young men's frustration with their lack of economic opportunities to assert their status as adult men with the ability to 'provide' for their family has been identified as a key factor in them participating in military forces and paramilitary groups in sub-Saharan Africa [13]. Addressing the links between masculinity, militarism, and violence is an important aspect of male engagement programming for this sector.

A second key area of work with men must also be to address the problem of impunity with which the vast majority of sexual violence is carried out by men in conflict situations and peacekeeping operations.

Whether used randomly, opportunistically or systematically, sexual violence takes on new forms as a consequence of conflict and is often times used as a tactic of warfare. It has been noted that both conflict and post-conflict environments are places where sexual violence tends to be more prevalent and more severe due to the breakdown of social cohesion and law and order, and the compounding of existing vulnerabilities [83].

On the other hand, research has also highlighted the absence of sexual violence on the part of many armed groups [84]. This neglected fact has important policy and programming implications, for if some groups do not engage in sexual violence, then rape is not inevitable in war as is sometimes claimed, and there are stronger grounds for holding responsible those groups that do engage in sexual violence [85]. Working with men to end the impunity and hold perpetrators of sexual violence accountable is an essential area of male engagement work in this sector. **Section 4.2** discusses work that has been done with men within military institutions on issues relating to VAW.

The problems that male combatants face in transitioning to civilian life have also been identified as an important focus for working with men on GBV. Such problems can include difficulty in navigating shifting gender norms, internalization of violent norms of masculinity, mental health issues, drug and alcohol abuse, and the trauma associated with sexual violence they may have experienced during conflict [81]. Using Disarmament, Demobilization and Reintegration (DDR) programs to explicitly address these problems is an important area of male engagement work. **Section 4.3** reviews approaches to this work.

In addition to the short-term work that can be done through DDR programs, there is the longer term challenge of working with men within peace building initiatives to engage them in efforts to prevent VAW and promote greater gender equality [86-88]. Post-conflict situations present an opportunity for women and men to question pre-existing patriarchal relations, given that traditional gender roles may be altered after conflict, as women may have performed many traditionally masculine household tasks in the absence of a partner.

Gender ratios also can be skewed due to higher male mortality. On the other hand, men's desire to reassert patriarchal control, their inability to live up to their idealized notion of the masculine breadwinner, or their internalization of norms of violent masculinities as a result of their combat involvement, can lead to greater VAW. Data from the International Men and Gender Equality Survey (IMAGES) study in DRC found that after twenty years of conflict, the number of men who cannot fulfill societal expectations to provide for their families is extremely high, nearly double the number before

the conflict [89]. More than half the population lives on less than one dollar per day, and 75 percent of men reported being ashamed to face their families because they could not even provide for their basic needs. This financial stress, compounded by men's inability to perform their perceived duties, may lead men to cope with their perceived loss of self through violence. The study found that men who experienced displacement were more likely to report physical violence against a female partner, suggesting again the impact of conflict-related displacement on couple relations. Working with men on VAWG issues must be an essential component of post-conflict peace building initiatives, and approaches to this work are discussed in **section 4.4**.

4.2 HOW: SECURITY SECTOR REFORM

4.2.1 Training Initiatives

Security sector reform initiatives have recently included gender training within their remit, and are thus a potentially invaluable approach to working with military personnel to transform practices and cultures of violent masculinities within their military institutions. Examples of such initiatives, however, are almost exclusively drawn from high income countries. Even in the examples cited, the emphasis is on developing Codes of Conduct against sexual violence and human rights education for military personnel. Little to no mention is made of efforts to link these issues with reflection on and questioning of cultures of violent masculinities within military settings or to strengthen the association between military identity and a positive masculinity premised on ensuring the security of the people whom the military is serving. Given the very limited nature of the evidence available, the following documented example of work with UN peacekeepers is provided as a promising example of the direction such training initiatives could take.

Table 22. Program Examples – Training Initiatives

Program Information	Implementing Organization(s)	Program Description
GBV Prevention and Response Initiatives with Male UN Peacekeepers Sub-Saharan Africa; ongoing	UN Action	These initiatives involve training programs on prevention and response to conflict-related sexual violence, including a Code of Conduct addressing issues relating to VAWG.

Key components of such training programs include:

- *A training curriculum that engages men – uniformed personnel and security forces – in examining the links between gender norms and conflict-related GBV*.

- *Dissemination of a Code of Conduct on issues relating to VAWG.*
- *Guidelines on compliance with UN policies against acts of sexual violence and addressing the rights and needs of survivors of GBV.*

Evidence Base. The emerging evidence base for this work, based on the few evaluations that have been undertaken, highlights a range of challenges that must be addressed if it is to be more effective. The "Ten-year Impact Study on Implementation of UN Security Council Resolution 1325 (2000) on Women, Peace and Security in Peacekeeping" covering 12 UN peacekeeping missions in 11 countries found that the impact of peacekeeping missions in supporting gender-sensitive SSRs has been mixed [90]. The culture of most national security institutions remains unfriendly to women, and discrimination against and sexual harassment of female officers are widespread. Widespread sexual and gender based violence within peacekeeping missions continues to pose a formidable challenge. There has been success in supporting the adoption of laws to combat sexual and gender based violence and in training the judiciary and police; but conflict-related sexual violence as a deliberate strategy in areas of conflict still occurs with impunity. The study noted that the understanding of and support for gender equality by senior personnel and mission management was variable. The study also identified the need to invest in developing tailored gender training for senior managers, gender advisers, and program and technical staff of other substantive areas to help them to integrate gender perspectives into their work.

A 2014 report titled "Integrating a Gender Perspective into Internal Oversight within Armed Forces" highlights the need to address sexual violence within and by armed forces through looking beyond training initiatives and establishing effective oversight and accountability mechanisms [74]. Recent research has highlighted the opportunities for and challenges facing such accountability mechanisms [85]. The fact that many armed groups effectively limit their perpetration of rape suggests that commanders can prevent rape and other forms of sexual violence if they choose to do so. The study notes that this provides an empirical foundation for accountability efforts aimed at commanders whose combatants commit sexual violence. As the study authors insist [85]:

> *A repeated finding is that state forces are more often reported to perpetrate rape than insurgent actors. This finding may strengthen efforts to hold states accountable for violations by their representatives or within their borders.*

This review did not identify any initiatives working on oversight and accountability mechanisms whose

evaluations demonstrated an impact on changes in military culture and practice.

4.3 HOW: SOCIAL AND ECONOMIC REINTEGRATION OF COMBATANTS

4.3.1 Male Engagement In DDR Processes

The emergence of what is referred to as "Second Generation" Disarmament, Demobilization, and Reintegration (DDR) has entailed a greater focus on issues of GBV, with a number of implications for male engagement. A recent report, based on four field studies (Afghanistan, Côte d'Ivoire, Haiti, and Liberia) and a desk review of other DDR settings, notes that the focus of Second Generation programs has shifted from military structures to the larger communities that are affected by armed violence [91]. This shift includes attention to post-conflict stabilization measures, including community-based security and violence reduction approaches that are particularly valuable in building social cohesion and accountability mechanisms. It also includes disarmament and dismantlement of militias, commanders and senior officers' incentive programs, at-risk youth and gang programs, and psychosocial recovery strategies. Table 23 provides a documented example of a specific initiative to work with men on issues of masculinity and GBV in the context of a DDR program.

Table 23. Program Examples – Male Engagement In DDR Processes

Program Information	Implementing Organization(s)	Program Description
One Man Can (OMC) DDR Program Sudan; 2011	Sonke Gender Justice; UNDP	Sonke rolled out its OMC in war-affected communities in Sudan in 2011 to increase men's involvement in preventing GBV (http://www.sd.undp.org/content/sudan/en/home/ourwork/crisispreventionandrecovery/successstories/one_man_can/).

Key components of this work included:

- *A workshop methodology,* which was used with men involved in DDR programs to reflect on and discuss gender inequalities in the home and in the community and to break the silence about GBV and promote positive masculinities.
- *A concurrent public information campaign developed by facilitators and community educators*, which including drama, music, and education sessions. Community leaders also recorded key reproductive health messages for local radio. Overwhelmingly, women welcomed the fact that men were also targeted, allowing them to openly discuss cultural practices and women's rights and roles.

Evidence Base. No formal evaluation of this intervention was undertaken; and there is as yet no

substantive evidence base relating to this area of work. Anecdotal information, however, suggests that it shows promise in terms of promoting a greater concern among men about problems of VAWG and a greater understanding of their roles and responsibilities in addressing such problems. In one location, it was reported that men recognized the challenges to overcoming traditions of early marriage, female genital mutilation and GBV, while at the same time accepting that they have a role to play in the process of change. Participants expressed that they experienced an increase in discussions on VAW in both private and public spheres.

Another indication of the success of the program is the fact that following the implementation of the OMC campaigns in Sudan's Blue Nile, Northern Kordofan, and Khartoum states, UNDP sought to expand the program through capacity building of selected government and NGOs aimed at establishing a national OMC Network. The training provided participants with the necessary knowledge, tools, and materials to enable them to lead the campaigns' activities at the community level. At the conclusion of the training, NGO participants agreed to form an OMC National Network to combat GBV across Sudan and promote gender equality and healthy relationships between men and women. NGO members affirmed their commitment to working together, to mobilize support and resources, and reinforce each other's capacity to work in gender equality and GBV issues.

4.4 HOW: PEACE BUILDING INITIATIVES

4.4.1 Psychosocial Group-Work And Support

Promising interventions that focus on providing psychosocial support for nonviolent behaviors and male identities are providing lessons on how to address the challenges of engaging men in sustainable peace and to prevent conflict and violence [81]. Some of this work has focused specifically on men to support them in developing and sustaining nonviolent masculinities. Other interventions have worked with women and men, as well as girls and boys, to develop community norms supportive of nonviolence and peace building. Table 24 presents two evaluated examples as promising approaches that show some impact on attitudes and self-reported behaviors.

Table 24. Program Examples – Psychosocial Group-Work And Support		
Program Information	Implementing Organization(s)	Program Description
Living Peace Groups initiative Burundi and DRC; 2012-2013	Promundo and local partners	Promundo worked with local partners to develop a community-based program, primarily targeting men and based on group therapeutic and psycho-educational tools [92]. In total, 27 groups were implemented over 10-15 weeks, with 324 men, and in some cases, their female partners. This initiative was supported by the World Bank's Learning on Gender & Conflict in Africa program.
Community Education Project Uganda; 2008-2010	Alert	Based in two villages in northern Uganda's Gulu district, this project used a psychosocial education approach to support post-conflict reconstruction [93]. Initially, Alert conducted a year of ethnographic research, which supported the design of an education project to address the psychosocial needs of community members using a methodology similar to Stepping Stones (http://www.steppingstonesfeedback.org/).

Key components of this work include:

- *Reconstructing bonds between men and women in a way that promotes shared decision-making and respect, to help heal individual trauma and broken relationships.* In the *Community Education Project* community members – in four groups according to age and sex – held 90-minute weekly discussions for a year. Discussions focused on topics chosen by participants and included: family and community relations, gender power relations, trauma and post-war grief, domestic violence, participatory planning and decision-making, conflict resolution, social support, HIV and AIDS, reproductive health and sanitation education, forced sex, and reintegration of rebel fighters. Subsequently, each group reported a summary of their discussion to the other groups. The *Living Peace Groups* curricula used group educational exercises with men to promote positive, alternative perspectives on gender and couple relations, manhood, and sexuality.

- *Building skills in conflict resolution at the family level.* The *Living Peace Groups* initiative addressed the effects of trauma on men, and helped them develop positive coping strategies as a way to improve their relationships with their intimate partners.

- *Linking community members with needed services.* As part of the *Community Education Project*, the facilitators, one of whom was a trained counselor, offered counseling when they encountered people with serious problems, and sometimes arranged group counseling or identified sources of professional mental health care in more serious cases.

Evidence Base. Evaluations of these two interventions, albeit without any control or comparison group,

are contributing to an emerging evidence base that suggests this work shows promise in promoting attitudinal and behavioral change among men in post-conflict societies that can help reduce VAWG. An endline survey of the participants in the Living Peace Groups found that almost all men and women reported significant, positive changes, including consistently reporting the following behavioral changes (especially among men): reduced alcohol abuse and drinking; increased ability to deal with frustration and control aggression; greater sharing of income by men with their wives and families; improved couple relations and reduced family stress; and better physical and mental health. It is also important to note – as another indicator of impact – that many groups decided to continue the weekly meetings on their own after the pilot phase. By being able to reflect on their trauma and create social bonds within the groups, men and women were able to incorporate their new knowledge and behavior into their homes. As a result of these promising results, Promundo is working to scale-up the community based approach in the new initiative *Living Peace: Men Beyond War* (menbeyondwar.org).

Reports from participants in the *Community Education Project* identified the project's impacts as including: greater equality within families; more joint planning and decision-making within families; increased community integration; significantly reduced levels of violence; and greater responsibility in sexual relations. Improved economic wellbeing was an additional benefit, as a result of increasing levels of participation in economic activities in place of dependence on relief supplies. The project's final self-evaluation reported that the most important sessions, namely the ones that seemed to have created the greatest impact and to have been most taken up outside and inside the target villages, were the ones on masculinities. A follow-up visit by Alert in February 2013 found that, even after a lapse of three years, memories of the project were still very vivid in the minds of the residents. Those who had participated said that they had been permanently changed by the experience while those who had not participated were keen for the discussions to restart so that they could benefit.

4.4.2 Gender Education Groups For Men In Post Conflict Communities

Humanitarian programming has also emerged as an important site for developing male engagement strategies to better prevent and respond to GBV in emergency and post conflict settings. Multiple reports by the Inter-Agency Standing Committee (IASC) reflect and elaborate on this issue [94, 95]. One of the most common approaches has been to implement gender education groups for men as part of peace building efforts in post-conflict communities. Some of these approaches have been rigorously evaluated while others provide useful programmatic lessons and innovative methods to address GBV in emergency and post conflict settings. The following three examples of such programming include a

rigorously evaluated example from Cote d'Ivoire, a documented example with useful lessons from Thailand, and an innovative example from Uganda.

Table 25. Program Examples – Gender Education Groups for Men in Post Conflict Communities

Program Information	Implementing Organization(s)	Program Description
Men and Women in Partnership Initiative Cote d'Ivoire; 2010-2012	IRC	IRC used a discussion group methodology with 30 men to transform the attitudes and norms that condone and reinforce VAW. This initiative served as part of IRC's multi-pronged strategy to respond to and prevent GBV in conflict-affected settings [96].
Men Involved in Peace Building (MIP) Program Thai-Burmese border; 2004-2006	IRC	MIP developed a group-based education intervention with men to respond to a high incidence of domestic violence and several high-profile sexual assault cases within two refugee camps along the Thai-Burma border in Mae Hong Son Province, Thailand [97].
Gender Roles, Equality and Transformation (GREAT) Project Uganda; ongoing	Institute of Reproductive Health (IRH)	GREAT aims to promote gender-equitable attitudes and behaviors among adolescents aged 10 to 19 and their communities with the goals of reducing GBV and improving SRH outcomes in post-conflict communities (http://irh.org/projects/great_project/).

The key components of this work include:

- *A group-based gender education and discussion methodology.* In the case of IRC's *Men and Women in Partnership Initiative* in Cote d'Ivoire, the men's discussion groups comprised 16 3-hour weekly sessions over a 4-month period and aimed to raise awareness of the harmful impacts of GBV on women, girls, and communities; transform beliefs and attitudes about gender and violence; and develop emotional management skills to help men avoid violence.

- *Complementing group-based education work with activities that generate a supportive environment for behavior change.* The GREAT project in northern Uganda is testing a model that complements this group-based education approach with a serial radio drama to catalyze discussion and reflection at scale; a Community Action Cycle conducted with community leaders to strengthen their capacity to promote and sustain change; training and engaging Village Health Teams to improve access to and quality of youth-friendly SRH services; and cross-cutting activities to recognize and celebrate people who demonstrate commitment to gender equitable behaviors.

Evidence Base. This remains a relatively new area of male engagement work; but a clustered randomized trial evaluation of IRC's *Men and Women in Partnership Initiative*, using both quantitative surveys and qualitative interviews, is contributing to an emergent evidence base. The findings from the evaluation are encouraging with respect to both attitudinal and behavioral change. The program concluded that interventions focused on transforming beliefs and attitudes related to gender should target both men and women in order to effect meaningful, lasting change.

Evaluation Results of IRC's *Men and Women In Partnership Initiative*

- ❒ The men's discussion groups contributed to a decline in IPV.
- ❒ Men's attitudes about violence changed after enrolling in the discussion groups.
- ❒ The discussion groups were effective in increasing men's involvement in some household chores normally performed by women, such as cooking, cleaning, and caring for children.
- ❒ Men in the discussion groups learned to manage their emotions to avoid violent behavior. Men were reminded that violence does not result from anger and men can choose to avoid violence.

The evaluation also concluded that engaging men to transform beliefs and behaviors that underpin GBV is an important – but not sufficient – component of reducing VAW. The results of the study suggest that the discussion groups played a positive role in supporting men to examine their own gender biases and begin to modify their behavior toward their partner. Nevertheless, for large and sustainable changes, the evaluation team recommended that interventions engaging men should be part of an ongoing, comprehensive package of policies, programs, and services that continue to address the underlying causes of violence with all members of the community, as well as deliver critical supports to victims and GBV survivors. Further research is needed to evaluate the effectiveness of such multi-level approaches.

Evaluation of the GREAT project will add further to the evidence base. The first year of the project was dedicated to formative research to understand the trends in the learning, internalizing, and transfer of gender norms in northern Ugandan society. Implementation is currently underway and will be evaluated against a baseline survey that measured key knowledge, attitudes, and behaviors in schools and households before the start of intervention activities.

An internal project review of the implementation of IRC's MIP program in two refugee camps along the Thai-Burma border concluded that men need to be afforded significant time and space to reflect and internalize new concepts related to gender roles and violence. Over time, many men expressed the desire to be involved in community change projects and to become more knowledgeable about issues such as GBV in order to be active in finding solutions. Many people, including many male leaders, openly

recognized that they did not have the skills to deal with problems related to GBV and need assistance. In light of the lessons learned, the MIP program revised its approach and prioritized married men and adolescents as target stakeholders. Program activities focused on capacity building for male leaders and reaching the broader male community by identifying male role models to document their stories and experiences; training peer educators to work with adolescent boys; training community, school and religious leaders; and developing a mass media campaign. Subsequent evaluation of this new approach was not available for review.

4.4.3 Peace Building Through Mobilizing Men For Women's Economic Empowerment

Other programs with a male engagement component have focused on economic development and WEE as being key to peace building. For example, Women for Women International's *Men's Leadership Program* in Afghanistan, Iraq, Nigeria, and the DRC engages men as leaders of communities where women's economic activities are taking place. Engaging men in these programs can result in better economic outcomes for women, addressing men's needs for income generation, and creating opportunities to improve couple relations [98]. The mid term review of the following documented example of such work showed promising results.

Table 26. Program Examples – Peace Building Through Mobilizing Men For WEE

Program Information	Implementing Organization(s)	Program Description
Roco Kwo (Transforming lives) Project Uganda; ongoing	Roco Kwo	Roco Kwo complements its support to women-targeted VSLAs with supporting and training groups of Role Model Men. Role Model Men, also known as "Lacmo Kweri" in Luo, are elected by the community and commit to sharing domestic chores with their wives, staying faithful to them, and denouncing VAW [93].

Key components of this work include:

- *Training and supporting the Role Model Men to promote positive masculinities with other men, in their daily lives, at meetings, and in house-to-house campaigns.*
- *Organizing seminars for couples*, in which pairs of husbands and wives participate in facilitated discussion around rights, roles, and responsibilities in the household and in the community, and about how to stop domestic violence.
- *Creating sub-county advocacy groups*, whose membership is not confined to men, but whose intention is to serve as a vehicle for mobilizing male opinion leaders such as cultural leaders,

teachers, officials, including politicians, technical staff, teachers or police to accept and advocate for change in women's status. These leaders advocate within the community and communicate the views of community members to decision-makers.

Evidence Base. A qualitative midterm review of the *Roco Kwo* project is adding to the evidence base on this approach, highlighting its promise in terms of changes at the individual and community level [93]. Focus groups results showed that women's participation in decision-making had generally increased. For example, some of the increasing numbers of women who stand for election are *Roco Kwo* participants, who have acquired skills and confidence as a result of their participation in the project. Within the program, women held 60 percent of positions (including chairpersons and treasurers), and made up around 60 percent of advocacy group members. The review concluded that the male engagement strategies had been effective in supporting positive behavior by men by using a non-confrontational approach that created openings for dialog about gender relations. As a result, the project had strengthened women's position in relation to decision-making at household and community levels, and reduced conflict and violence within the household.

4.5 WHAT: CHALLENGES AND LESSONS

4.5.1 Challenges Faced

Recognizing the power and limits of 'role model' approaches: A number of the programs discussed here trained men as role models to promote a more positive masculinity among their peers and within the broader community. While noting the impact that this Role Model Men strategy can have, especially for the individual men concerned in terms of changing their gender attitudes and behaviors, the evaluations often note that underlying patriarchal values may often be more difficult to dislodge, especially if broader social, political and economic dynamics are not addressed. It is important to look beyond this individualized model of change to supporting men and women to act collectively to change the patriarchal social structures that underpin men's violence. As one study concluded [99]:

> *The end result of interventions that focus only on physical violence but do not question male privilege and attendant expectations of female submissiveness may be a more resilient, if less physically violent, form of patriarchy.*

Looking beyond workshops to initiate institutional reform processes: The growing focus on gender issues, and in particular on gender and human rights training within SSR processes, is clearly a welcome

development; though rigorous evaluations have yet to be conducted to properly assess the impact of such work. However, what is apparent from reviews of SSR initiatives is that efforts to prevent the perpetration of GBV and promote respect for human rights and gender equality within armed forces must move beyond training events to look at ways to institutionalize such reforms. A recent review of this work concluded that [100]:

> *One problem with the current training and workshop approach is that these events tend to be isolated, with soldiers going through a couple of days of training and then returning to their military units. Isolated events such as these will certainly not produce much change. It is only when norms-enforcement mechanisms are integrated into day-to-day military life and instruction that there will be any palpable normative and behavior change.*

Reforming DDR programs to institutionalize work on gender justice: A similar challenge can be seen in the ways that DDR programs have tried to work with men on promoting more positive masculinities. The *One Man Can* project in Sudan offers an example of promising practice in its support for men to take action for gender equality outside of the workshop setting. Research has found, however, that a deeper problem is the heteronormative culture of many DDR programs themselves [101]. Conceptualizing DDR programs as spaces where men can learn about a non-violent masculinity emerges as a significant lesson; and this may involve questioning the view that DDR programs should only target men [102].

4.5.2 Lessons Learned

Question gender binary stereotypes about perpetrators and victims of violence. There is clear programmatic need to address the complexities of GBV as it affects both women and men, as well as the roots of such violence in hierarchies of power to which men and women are subject. As work in the post-conflict communities of northern Uganda has found, it is both necessary and difficult to address men's own experiences of GBV in order to promote more non-violent social relations. One study emphasizes that [93]:

> *The Uganda case also [...] highlights in the discussion of violence the importance of acknowledging male as well as female vulnerability to violence, and of recognizing the use of male-on-male sexual violence as a tool of warfare. Male vulnerability to violence has proved to be highly sensitive, with both the men concerned and service providers finding it hard to discuss the issue openly.*

Understand the complex links between men's gender identities and violent behaviors. At the same time, working with men on their own violence in conflict and post conflict situations must address the complex ways in which it is linked to their social identities as men. The programmatic emphasis on addressing the connections between militarism and masculinity has proved useful in some ways, but in-depth research with military groups in the DRC has highlighted the limitations of a simplistic concept of 'military masculinity' and emphasized the need to look more closely at the ways in which military cultures and combat experience interact with pre-existing notions of masculinity in a given society [100]. Noting that the focus of gender training for men within military institutions as part of SSR initiatives often takes the form of workshops and training sessions on human rights and international humanitarian law, research in the DRC with soldiers' experiences of such training concluded that [100]"discussions of masculinity, violence and ethics must also be situated within beliefs that are central to people's everyday lives."

Use psychosocial approaches to support men in embracing positive masculinities. The importance of using psychosocial approaches to work with men to come to terms with their 'new' lives in post conflict situations emerges very strongly from the program experiences reviewed here. The impact of conflict on 'collapsing' or 'traumatic' masculinities, where men feel unable to live up to traditional notions of masculinity, can have profound effects on men's mental health and consequent behavior. For example, according to a 2012 survey conducted by Promundo, Sonke Gender Justice Network and the Institute for Higher Education in Mental Health, 73 percent of men in and around Goma in the eastern DRC are ashamed to face their families because they cannot provide enough to meet their basic financial needs [89]. Men's experience of losing power and economic standing often fuels their use of violence at home. Group-based methodologies that focus not only on educating men but also supporting them to reflect on their own experiences and behaviors, and link them to appropriate support services where available, have proven to be effective.

Link material interests with positive masculinities. Given the links between men's material circumstances and their gender identity that is often organized around the notion of the male breadwinner, another lesson emerging strongly is the need to understand and address the material conditions of men's lives, through economic empowerment initiatives that work with both women and men, and use such initiatives to promote greater gender equality. The importance of a gender relational approach, which focuses on understanding how gendered identities are constructed through the

societal power relations between and among women, men, girls, boys, and members of sexual and gender minorities is central to this [99].

Synchronize work with men and women in peace building. More generally, a promising practice identified by many of the program evaluations reviewed for this report is the importance of synchronizing the gender based peace building work being done with both women and men. One study of peace building initiatives in Burundi, Colombia, Nepal, and Uganda concluded that those approaches that result in positive transformations were most often characterized by inclusivity, dialogue, and empowerment, in that they involved women and men, young and old, powerful and powerless, thus capturing a wide variety of perspectives and knowledge [99]. Some of the women, men and sexual and gender minorities most directly affected by violent conflict drove programming of these initiatives, thereby empowering these groups to promote sustainable change.

Focus on family care giving as a key to nonviolent masculinities. Focusing work with men, in both DDR programs and peace building initiatives, on the roles they can play as caregivers within their own families and in the broader community is a promising practice for promoting more positive, nonviolent masculinities. Not only is this approach validated by research on the associations between men's care giving involvement and more gender equitable attitudes, but focusing on men's involvement with their families has been found to be an important component of supporting their social reintegration. The work that is being done by the MenEngage Africa Fathers Initiative builds on such insights [81]. The importance of such work being both skills based and counseling oriented also emerges strongly from the literature. As ethnographic research with ex-combatants in Colombia has made clear [101]:

> *Most of these men were not taught how to be loving partners or fathers. [...] These men and their families would benefit from family counseling that examines the violent patterns of interaction they have learned, situating that violent behavior within broader structures of inequality that include not only gender but also class, ethnicity, and race.*

Broaden the concept of gender justice within peace building. While not explicitly addressed by the programs considered for this review, research is also revealing the need to consider issues of sexuality and in particular sexual diversity, within the concept of gender. The experience of the Refugee Law Project (RLP) in Uganda in working with male and female refugees who are also members of sexual and gender minorities highlights the need to address the specific vulnerabilities of such women and men [93]:

RLP's experience has led it to see sexual identity and orientation as integral to a broad conception of gender identity, and hence to be understood as falling within the framework of 'gender and peacebuilding.' A positive peace is one in which everybody has access to justice and to the services they require – including the upholding of the rights of sexual and gender minorities.

Box 4 – Snapshot of Conflict and Post-Conflict Humanitarian Assistance

Areas of Work	Program Approaches
4.2 - Security sector reform	▪ Training initiatives
4.3 - Social and economic reintegration of combatants	▪ Male engagement in DDR processes
4.4 - Peace building initiatives	▪ Psychosocial group-work and support ▪ Gender education groups for men in post-conflict communities ▪ Peace building through mobilizing men for women's economic empowerment

Challenges Faced

- Recognizing the power and limits of 'role model' approaches
- Looking beyond workshops to initiate institutional reform processes
- Reforming DDR programs to institutionalize work on gender justice

Lessons Learned

- Question gender binary stereotypes about perpetrators and victims of violence
- Understand the complex links between men's gender identities and violent behaviors
- Use psychosocial approaches to support men in embracing positive masculinities
- Link material interests with positive masculinities
- Synchronize work with men and women in peace building
- Focus on family care giving as a key to nonviolent masculinities
- Broaden the concept of gender justice within peace building

5. SOCIAL DEVELOPMENT

5.1 WHY WORK WITH MEN AND BOYS?

Work on women's empowerment within the social development sector has focused generally on the inequitable gender norms that maintain women's subordination and, more specifically, on particular practices that constitute acts of VAWG that are sanctioned and supported by community leadership structures. As such leadership structures continue to be male-dominated in most societies, men are an important target of such work on community norms and harmful practices. Engaging men and boys in collective conversation and action with women and girls to change harmful gender norms linked to VAWG at the community level has emerged as an important area of male engagement work. To complement this, over the last decade or more, a growing body of work has focused specifically on changing men's attitudes and behaviors as part of efforts to prevent VAWG and to create community norms supportive of gender equality. **Section 5.2** reviews approaches to this work.

All violations of women's and girls' rights may be described as harmful practices; but there are particular forms of VAWG that some community members defend on the basis of tradition, culture, or religion [103]. These forms of VAWG are often known as 'harmful traditional practices' and can include acid violence, dowry and bride price, early/forced marriage and marriage by abduction/rape, female genital mutilation/cutting (FGM/C), 'honor' crimes, corrective rape, female infanticide, ritual sexual slavery, and virginity testing. Harmful traditional practices are a product of social norms that aim to uphold patriarchal, cultural ideas about gender roles and social relations. Many of these practices, including acid violence and sex-selective abortion, have become common relatively recently but may be considered harmful traditional practices as they are rooted in and upheld by such cultural ideas. Although in many countries there are specific laws aiming to curtail these practices, in most instances, these practices also violate countries' existing laws relating to physical and sexual violence.

Given this, men must be an important target of interventions (especially male community and religious leaders). Practices such as honor killing of wives, dowry-related violence, forced marriage, and trafficking are often perpetrated directly by men, while other practices such as sex-selective abortion, FGM/C, and early marriage of girl children, are perpetrated with men's involvement and complicity. Since these practices are sustained by patriarchal constructions of masculinity and unequal gender relations, men do have a potentially positive role to play in eliminating such practices. **Section 5.3** reviews approaches to this work with men to address harmful traditional practices.

5.2 HOW: HARMFUL GENDER NORMS

5.2.1 Community Conversations And Action

A major element of male engagement programming at the community level has been group-based work and community mobilization directed toward understanding and changing harmful gender norms and relations that fuel VAW. As Heise notes, workshops directed at men and women separately or together [7]:

> *Encourage critical awareness of gender roles and norms, promote the position of women, challenge the distribution of resources and allocation of duties between men and women; and/or address the power relationships between women and others in the community.*

Table 27 depicts two programs that are rigorously evaluated examples of such work.

Table 27. Program Examples – Community Conversations and Action

Program Information	Implementing Organization(s)	Program Description
Stepping Stones Global; ongoing	ActionAid	*Stepping Stones* is a training package for gender, HIV, communication and relationship skills, and community action on gender norms and relations [3]. It uses a gender transformative approach designed to promote and support more gender equitable relationships. It has been used in over 40 countries, adapted for at least 17 settings, and translated into around 20 languages.
SASA! Uganda; ongoing	Raising Voices	*SASA!* Is a community mobilization intervention developed to change community attitudes, norms, and behaviors that result in gender inequality, violence, and HIV vulnerability for women (http://raisingvoices.org/sasa/). *SASA!* is designed to address a core driver of VAW and HIV - the imbalance of power between women and men, girls and boys.

The key components of this approach include:

- A *group-based gender education, reflection and discussion methodology, targeting both women and men* and addressing gender norms and inequalities, the role of harmful norms and practices of masculinity in fueling VAW, and ways that women and men of all ages can work together to reduce VAWG by promoting greater gender equality and positive masculinities in their community.

- *Promotion of community-wide dialogues/discussions around positive versions of manhood and equitable gender norms and non-violent behaviors.* The Centre for Domestic Violence Prevention (CEDOVIP) in Uganda uses the *SASA!* approach with men and boys to rethink their use of power, and focuses on a collective community-wide responsibility to uphold and respect women's rights and

dignity. CEDOVIP works with male community members and leaders over a long period of time to address underlying causes of GBV. By examining and questioning rigid gender norms, men are able to internalize positive forms of masculinities and nonviolent behaviors. CEDOVIP gathers baseline data about a community's context in order to develop programming tailored specifically to its needs, and then builds relevant local networks of individuals to empower community members and address the problem of GBV.

- *Complementing group-based education with community action interventions. Stepping Stones* has been widely replicated, and in some contexts, its group-based gender education, reflection, and discussion methodology has been complemented by support to community action initiatives to address some of the 'drivers' of VAWG in specific communities.

Evidence Base. Overall, there is a strong evidence base highlighting the effectiveness of such community level interventions, grounded in gender theory, in promoting attitudinal and behavioral change and, in some cases, in decreasing IPV. There is also an emerging consensus that both single-gender and mixed-gender discussions are necessary to effect change [103]. A randomized control trial evaluation of Stepping Stones from South Africa found a decrease in men's reports of IPV perpetration by 38 percent at 24 months in the intervention group [3]. However, there was no change in reports of IPV or forced sex among women. In addition to changes in violence, the evaluation reported decreases in risk factors such as problem drinking at 12 months and increases in protective factors such as education and better communication skills within relationships. A review of Stepping Stones interventions in seven countries (India, Gambia, South Africa, Ethiopia, Angola, Tanzania, Uganda, and Fiji) revealed that only one did not show any impact on targeted attitudes and behaviors [104].

Initial findings from an as yet unpublished quasi-experimental evaluation of Raising Voices' *SASA!* program in Uganda found that past year physical IPV experienced by women was significantly lower in intervention versus control communities, although there was no significant decrease in sexual IPV. This evaluation is the first study to assess the impact of a partner violence prevention intervention at a community level, rather than among direct intervention recipients or their partners. If there is evidence that community mobilization campaigns have the potential to change risk factors for VAWG, particularly violence condoning attitudes and beliefs, the nature of the factors mediating the relationship between men's attitudes and men's violent behavior are yet to be established.

5.2.2 Male-Focused Interventions

There is a growing body of documentation from the Global South on programs working with men that seek to address the gender inequitable attitudes and behaviors that fuel VAW. Such programming is typically focused on group education, with an increasing emphasis on linking this with community mobilization. Most of the work continues to be done in single sex groups, with some programs evolving to working with both sexes, simultaneously or sequentially. Table 28 outlines an evaluated example of this male-focused approach to addressing men's gender inequitable attitudes and behaviors to change harmful gender norms.

Table 28. Program Examples – Male-focused Interventions

Program Information	Implementing Organization(s)	Program Description
Program H India; 2012	Instituto Promundo	In India, *Program H* worked through community leadership councils, youth groups, advocacy campaigns, and community outreach to educate more than 1500 men and youth on the consequences of GBV and on strategies to prevent such violence. Themes of masculinity, gender, VAW, and sexuality were central to these efforts [105].

Key components of this approach include:

- *A group-based gender education, reflection, and discussion methodology engaging young men and their communities in critical reflections about rigid norms related to manhood.* Typically, this group education covers topics such as understanding masculinity, gender, VAW, concepts of power in relationships, sexuality, human rights, and men's participation in domestic activities. Some curricula ask men to draft personalized plans outlining how to make changes in their own lives and relationships that will contribute to greater gender equality and a reduction in GBV.

- *Community events, developed and implemented by the male participants, to raise awareness and engage other men in action against VAWG.* Events included football tournaments, lifestyle social marketing campaigns, and community dialogues.

Evidence Base. A growing evidence base suggests that this male-focused approach shows promise, especially at the level of improving men and boys' gender-related attitudes –a risk factor for violence perpetration. The *Program H* intervention in India was subject to a quasi-experimental impact evaluation and used the GEM scale to assess the program's impact on gender-related attitudes (http://www.promundo.org.br/wp-content/uploads/2012/04/UNT_Eng_10-1.pdf). The evaluation found

a statistically significant change in attitudes correlated with use of VAW and a statistically significant self-reported decrease in use of violence against female partners in the previous three months. Qualitative results further affirmed that the group education and campaign activities led to increased discussion by young and adult men about gender equality and decreased support for attitudes that encourage men's use of IPV. As a result of the workshops, men self-reported washing their own clothes and participating more equally in household responsibilities; and boys self-reported advocating for their sisters' right to an education. Participants developed individual plans to address the prevalence of VAW in their own lives. Additionally, the group as a whole devised community education plans for their villages to educate their neighbors on these issues.

Four reviews have recently analyzed programs engaging men in work on harmful gender norms and GBV. The programs have different foci but all included community mobilization and group education interventions [5, 68, 103, 106]. A recent analysis of 11 programs drawn from these reviews has concluded that although the evidence for their effectiveness in preventing VAWG is inconclusive, there is substantial evidence of the effectiveness of these types of interventions to improve men and boys' gender-related attitudes, a risk factor for perpetration [19]. Out of the ten studies measuring attitude changes, nine showed positive results and declines in gender inequitable attitudes. Interventions that combine gender transformative group education with boys and men (sometimes in mixed gender groups) with intense community mobilization form a promising approach to working with men and boys on addressing GBV [7].

5.3 HOW: HARMFUL TRADITIONAL PRACTICES

5.3.1 Male Engagement Programming On FGM

Addressing harmful traditional practices remains a relatively underdeveloped area of work for the male engagement field. Some progress has been made, however, in efforts to engage men in addressing female genital mutilation. While communities perpetrate such practices in general rather than men in particular, it is clear that addressing men's attitudes and behaviors is critical to eliminate them. For examples, in Somalia, women's organizations campaigning against FGM quickly realized that they must address men. Some men were strongly resistant and hostile to anti-FGM campaigns; some saw FGM as necessary to ensure their daughters' sexual 'purity' before marriage and preserve their family honor. Table 29 describes an evaluated example of a program working to reduce FGM, in part through engaging male community leaders.

Table 29. Program Examples – Male Engagement Programming on FGM		
Program Information	Implementing Organization(s)	Program Description
Community Empowerment Program Senegal; ongoing	Tostan	Tostan, an international NGO based in Senegal, uses a combination of non-formal education and social mobilization to empower communities and reduce the practices of child marriage and FGC (http://pdf.usaid.gov/pdf_docs/PNADR814.pdf).

The key components of this approach include:

- *Initially seeking the approval and buy-in of male village leaders.* Once village leaders are knowledgeable about the harms of early marriage and FGC, Tostan then engages the rest of the community in educational sessions.

- *Employing local facilitators to teach education sessions about child marriage-related issues such as sexually transmitted infections, HIV and AIDS, birth control, and birth spacing.* Those who take part in the education program pass on what they have learned to the rest of the community and to other villages through inter-village meetings. Public discussions are held with the community to seek its support in denouncing harmful practices.

- *Tapping into local popular communication channels for cultural traditions.* The program also taps into dance, poetry, theater and song to convey messages and gain the buy-in of stakeholders.

- *Using community dialogue to strengthen ownership of and responsibility for change.* The decision to abandon FGM/C must be collective, widespread, and explicit. This gives each family the confidence that others are also abandoning the practice and that no single girl or family will be disadvantaged by the decision.

- *Enlisting influential leaders, family heads, and community members to make public announcements and pledges to eliminate FGM/C in front of the whole community.*

- *Targeting men explicitly with multiple strategies to end FGM.* Some programs in Egypt, Gambia, Senegal, Somalia, and Sudan working to end FGM and other harmful traditional practices by raising men's awareness of FGM, undermining their support for FGM, lessening their resistance to anti-FGM campaigns, and enlisting their public support to help change community norms. Some organizations also train male community leaders and educate adolescent males [107].

- *Mobilizing male community and religious leaders to issue religious declarations opposing FGM, take*

public stances, and lead community efforts [108]. Recruitment and education of supportive male leaders has been an important strategy in efforts by Women for Women International to build gender equality in Nigeria, Iraq, and the DRC [109].

Evidence Base. The evidence base for male engagement programming in relation to work on FGM is mixed. An evaluation of the Tostan model found that the program was able to foster change in knowledge, attitudes, and behaviors in 90 intervention villages. This impact was reinforced by a public declaration by approximately 300 villages against child marriage and FGC. As a result, there has been a slight reduction in the prevalence of marriage of girls under 15 years old, with a stronger delay for women aged 15 to 18 years. On the other hand, concerns have been expressed that an emphasis on enlisting the support of male community leaders has resulted in downplaying the gender equality and girls' empowerment components of such work, and may also simply drive the problem underground.

5.3.2 Male Engagement Programming On Child Marriage

Recent work on the issue of male engagement in ending child marriage argues that working with boys and men can be a promising strategy [110]. This review found one evaluated example that affirms some of the promise that this approach holds in relation to reducing child marriage.

Table 30. Program Examples – Male Engagement Programming On Child Marriage

Program Information	Implementing Organization(s)	Program Description
TESFA (Hope) Program Ethiopia; ongoing	CARE	*TESFA* was first implemented in two districts in the South Gondar area of Ethiopia's Amhara region. In South Gondar, girls are at great risk of early and forced marriage and FGC. TESFA built on CARE's well-established VSLA model, where girls were organized into groups and program content was delivered primarily through peer educators (http://www.icrw.org/files/publications/140314 percent20ICRW percent20ChildMarriage percent20Report percent20Web.pdf).

Key components of this approach include:

- *Educating and rallying parents and community members.* The TESFA program educated and rallied parents and community members, and recruited male village elders, religious leaders, and health workers as a part of Social Action and Analyses groups – also referred to as "gatekeepers."
- *Training "gatekeepers" on issues related to the main project goals through a peer-education system similar to that used with the girls' groups.* Gatekeepers also acted as liaisons between the program and the community and were tasked with providing support to the girls groups. This engagement

proved to be critical to the success of the program.

- *Engaging men on ending child marriage through different strategies.* Strategies included one-on-one meetings with parents, community and religious leaders to gain support; group and community education sessions with men on the consequences of and alternatives to child marriage; and forming parental and adult committees and forums as guides to life skills and SRH curricula.

Evidence Base. Once again, the evidence base for male engagement programming in relation to ending child marriage is mixed. An evaluation of the TESFA program by ICRW found that the lives of married adolescent girls in the program improved significantly in economic, health, and social terms. Such changes included large gains in communication between young wives and their husbands; decreased levels of GBV; improved mental health among participating girls; increased investment in productive economic assets; and improved knowledge and use of SRH health services, including family planning. TESFA's presence in communities also yielded a few unexpected outcomes. Among them, ICRW witnessed husbands taking on responsibilities traditionally reserved for wives, including childcare and cooking and some girls returned to school to continue their education. Most notably, community members in the intervention area prevented more than 70 child marriages from taking place.

Also contributing to the evidence base is an ICRW review that systematically analyzed the small number of evaluated programs aimed at preventing child marriage and identified more than 150 potentially relevant efforts, only 23 of which had documented an attempt to measure change in child marriage-related behaviors, knowledge, or attitudes among relevant stakeholders [111]. The vast majority were implemented in Asia (mostly South Asia). The review identified five main strategies for delaying marriage or preventing child marriage, two of which have clear implications for male engagement strategies. Thirteen programs utilized the first strategy –educating and mobilizing parents and community members and four programs incorporated the second –fostering an enabling legal and policy framework.

The review also concluded that evaluation results tend to lean positive but were not conclusive. Significantly, the programs that documented the weakest results were primarily those that worked only at the community or macro level—mobilizing community members or changing laws or policies related to child marriage. Programs that worked directly with girls to empower them with information, skills, and resources documented the strongest results. Another review of legal, policy and program initiatives to delay age at marriage in India found that results from programs working with men and boys were

ambiguous [112]. The study recommended that programs should better understand the perspectives of married young men on child marriage to understand the experiences and attitudes of young men who seek to marry early to underage girls. A second recommendation was to create platforms at the community level to educate boys and girls regarding negative consequences of child marriage and discuss issues and concerns regarding sexuality.

5.4 WHAT: CHALLENGES AND LESSONS

5.4.1 Challenges Faced

Working 'with the grain' of male community leadership to open space for broader gender change: The male engagement strategies used to try and end specific harmful traditional practices have focused necessarily on working with male community and religious leaders. Their support for the kinds of public declarations to end such practices has been crucial. In this sense, the male engagement strategy has been to work 'with the grain' of male authority to effect a change in women's lives over which male leaders have significant power. Yet, this "gender aware" strategy, because of the relationships it has developed with male community leaders, can also over time open up space and opportunity to work more broadly with leaders on issues of women's rights. The challenge here is to identify ways to support program staff to recognize and seize such opportunities for more gender transformative work.

Maintaining clear lines of communication with and accountability to women's empowerment work: A key challenge facing male-focused programming on harmful gender norms is the need for this work to stay accountable to women's empowerment work in its locality. For example, in Liberia, IRC evaluated a Male Involvement Project that had created men's action groups against GBV in nine communities where women's action groups had already been established. The evaluation identified a number of problems arising from a lack of such communication and accountability. First, some men's groups lost sight of the group's purpose and began to focus only on problems facing men. Second, when men became involved in mixed gender groups, some took charge and assumed leadership positions. The merging of men's and women's groups was hastily done without assessment of whether the groups were ready. Third, some men also justified violence as part of a process of change. It proved difficult to broaden men's understanding of violence beyond individual acts; and motivation for participation in the men's groups was not always a commitment to ending violence. Instead, in some cases, men participated because they feared losing control over women; they saw the group as an opportunity to influence community decision making; or they held assumptions about access to NGO resources. In response to these

challenges, DfID developed a *Practical Guide on Community Programming on Violence against Women and Girls* with the following important implications for male engagement efforts in community level programming on VAW [113]:

1. The safety of women and girls is of primary consideration and women's rights and empowerment must remain central.
2. Programs should be developed and implemented in partnership with women's rights organizations rather than by men's groups working autonomously.
3. Women's leadership in activities to engage men should be promoted.
4. Women only spaces must be created and protected.
5. Programs must be evaluated continually to prevent programs from becoming male-dominated.
6. Programs should go beyond small scale educational interventions targeting individual change and should mobilize men's support for wider societal change.
7. Program evaluations must seek out the perspectives of both men and women.

Redefining masculinity at the same time as challenging male privilege: The focus on promoting positive masculinities has proved to be a powerful way of engaging men in conversations about the impacts of harmful norms of masculinity on women and girls. As already noted, this work has proven effective, at least in the short term, in promoting more gender equitable attitudes among men; even if the effects on changes in behavior are less clear. At the same time as this work seeks to promote positive masculinities, the challenge for this work with men is to recognize and seek to undo the male privilege from which they benefit and which subordinates women. Programs have found different ways to do this, including examining the ways in which men's privileges can also harm men (e.g. the ways in which men are not held responsible as the primary caregiver for their children can undermine having an emotional connection with their children). Making visible to men the negative impacts of harmful masculinity on them is important to help them see the benefits to themselves of transforming gender norms. Other programming strategies include strengths-based outreach that approach men as partners in prevention efforts, initiating conversations on topics of central importance to men, such as fatherhood and relationships, and helping men reflect on ideas about positive masculinity that combine notions of strength and nonviolence.

5.4.2 Lessons Learned

Build solidarity between women and men to work collectively for gender justice. One of the key lessons

to emerge from Stepping Stones was the importance of a structured community process for building trust and solidarity between women and men to take action on commonly agreed problems that put women and girls at risk of violence and HIV and AIDS. The use of both single-gender and mixed-gender spaces was key to this. In the former, work could be done specifically with men to reflect on the ways their attitudes and behavior contributed to women and girls' vulnerability, while in the latter, conversations between women and men could be structured and supported to develop a consensus about joint action in the community.

Address the specificity and diversity of men's interests in change. A number of these program evaluations demonstrate that group-based methodologies, using both single-gender and mixed-gender groups, combined with some components of community level action can be effective in changing gender inequitable practices and norms. However, a key to this effectiveness is grounding the methodology in the specific community conditions within which it is working. Crucially, such programming must be sensitive and responsive to diversities among women and men, including sexual diversity, different ethnic groups and social class differences. Understanding these diversities in different local contexts is key to the successful translation of a proven methodology, such as Stepping Stones or Program H, to new settings. This suggests a need to consider the cultural/contextual relevance of male engagement programming and the feasibility of adapting a specific model so that it can be culturally/contextually relevant with sufficient local ownership to support effective implementation.

Strengthen program capacity to work for institutional level change. The emphasis of most of the work described under this sector was on using a range of strategies to work with men and boys to promote change at the individual and community levels. However, as evaluations of reviewed programs and other such work have noted, and as lessons drawn from the other sectors discussed in this report make clear, male engagement programs on issues of VAWG must also develop skills and strategies to work for change in the institutions that profoundly affect the lives of women and girls and men and boys at the community level. The need for linkages across different sectors, i.e. linking work with men's and women's groups on social development with work in schools and with law enforcement agencies, is needed for a more comprehensive and coordinated response to the challenge of ending VAWG [6].

Strengthen civil society movements for gender justice. Linked to this need for more multisectoral work is the challenge of moving beyond relatively short-term project timeframes to strengthening civil society movements that can sustain work to end VAWG and promote gender justice. A key lesson learned, not least from the MenEngage Alliance's efforts to strengthen collaborative work between men's

organizations and women's and child rights organizations in the African region, is the need to invest in nurturing the relationships and collaborations that can generate longer term movements for change.

Link gender justice with social justice. Another key lesson to emerge from the work reviewed here was to base the forging of solidarity between women and men for collective action for gender justice on an understanding of their shared interests in social change. Much of the work described here is done in economically and socially marginalized communities in which women's and men's shared class position give them a basis of solidarity, notwithstanding the benefits that men accrue from the patriarchal privileges they enjoy. In such settings, many men have experiences of many forms of violence themselves, which can become the basis of a shared commitment between women and men in a given community to work together to address all forms of violence experienced in the community. A recent global review of programs working with men and boys to end GBV concluded that [114]:

> *On a macro level, program informants delineated a tension around highlighting and prioritizing the issue of gender-based violence when violence more generally is structurally embedded in communities and society. Further, these forms of violence, which across contexts might include poverty, genocide, racism, civil war, or multi-state war, can serve to marginalize men who likely have important contributions to make to gender-based violence prevention efforts.*

Box 5 – Snapshot of Social Development

Areas of Work	Program Approaches
5.2 - Harmful gender norms	▪ Community conversations and action ▪ Male-focused interventions
5.3 - Harmful traditional practices	▪ Male engagement programming on FGM ▪ Male engagement programming on child marriage

Challenges Faced

- Working 'with the grain' of male community leadership to open space for broader gender change
- Maintaining clear lines of communication with and accountability to women's empowerment work
- Redefining masculinity at the same time as challenging male privilege

Lessons Learned

- Build solidarity between women and men to work collectively for gender justice
- Address the specificity and diversity of men's interests in change
- Strengthen program capacity to work for institutional level change
- Strengthen civil society movements for gender justice
- Link gender justice with social justice

SUMMARY: CHALLENGES, LESSONS, AND GAPS

KEY CHALLENGES

Engaging Men In Challenging The Gender Inequalities In Power That Underpin VAW: Many interventions across the sectors reviewed for this report noted their impact on promoting more gender equitable attitudes among men and boys, and in some cases adoption of more gender equitable self-reported behaviors and less use of violence. But invariably evaluations of such interventions comment on the deeper and longer term challenge of redressing unequal relations of power between men and women that fuels and reinforces VAWG. The "positive masculinities" framework has proved useful in many contexts in engaging men in work to change harmful gender attitudes and to see the benefits of this change not only for women and girls but also for men and boys. Nevertheless, managing the tension between redefining masculinity in this way while simultaneously challenging male power and privilege, and appealing to men's interests in adopting positive masculinities while simultaneously addressing women's interests in their own empowerment, remains a significant challenge.

Staying Accountable To The Goal of Women's Empowerment: Linked to the above, and implicit within the male engagement programming across the five sectors under review, is the challenge of how this work remains accountable to ongoing work by women's organizations on VAWG specifically, and women's empowerment more generally. Few programs documented the ways in which they understood and practiced this accountability. In some cases, it seems that an unintended consequence of the emphasis on working with men to change their gender attitudes and practices was that gender empowerment and violence prevention work with women within the same community received insufficient attention. Creating structures and processes within male engagement programs to maintain clear lines of communication with and accountability to women's empowerment work continues to be an important priority. Practical steps in this direction include [113]: promoting women's leadership in activities to engage men; creating and protecting women-only spaces; continually evaluating programs, with input from women and men, to prevent programs from becoming male-dominated; and going beyond small scale educational interventions targeting individual change to mobilize men's support for wider societal change.

Recognizing The Potential And Limits of 'Role Model' Approaches: The use of 'role model' approaches to engage men as role models of positive masculinities for their peers featured in

interventions across different sectors discussed in this review. Evaluations noted the impact of this approach on disseminating the positive masculinities message to a wider group of men. However, as some program evaluations noted, an unintended consequence of this approach is that men's involvement in ending VAW gets framed solely in terms of changes in an individual's attitudes and behaviors, paying less attention to the need for collective action by both women and men to change community norms and institutional policies and practices in order to prevent and respond to VAWG more effectively.

Translating Attitudinal Change Into Behavior Change: Even within this emphasis on individual level change in male engagement programming, there remains the challenge of translating attitudinal change into behavior change. Many programs that reported success with regard to the former noted the difficulties with regard to the latter, not least in terms of how to sustain change beyond typically short-term interventions. The ways in which programs tried to meet this challenge, i.e. through skills-building approaches and fostering supportive peer groups, are discussed in the next section.

Addressing Men's Differing Experiences Of Privilege And Subordination: A continuing challenge faced by programs reviewed for this report was how to be sensitive and responsive to diversities among men, whether linked to class, ethnicity and/or sexuality, and how to engage with the ways in which men's differing and complex experiences of privilege and subordination affect their attitudes towards and practices of masculinity and violence. Much of the work reviewed in this report was done in economically and socially marginalized communities in which women's and men's shared class position give them a basis of solidarity, notwithstanding the benefits that men gain from the patriarchal privileges they enjoy. In such settings, many men have experiences of many forms of violence themselves, which can become the basis of a shared commitment between women and men in a given community to work together to address all forms of violence experienced in the community.

Linking Prevention With Response: Most of the male engagement programming discussed in this report, whether implicitly or explicitly, focused on the prevention of VAWG by seeking to change men's harmful gender attitudes and practices that contribute to or constitute such violence. An unintended consequence of this emphasis on prevention, however, has been a relative neglect of the roles that men can play in responding to the rights and needs of GBV survivors. Even within the Governance, Law Enforcement, and Justice Systems sector, where this work has developed the most, programs tended to focus narrowly on sector-specific responses rather than to address the ways in which work with law

enforcement can not only improve survivors' access to justice but also their access to other services, including medical and psycho-social support. Designing and implementing male engagement programming on VAWG that explicitly links prevention and response remains a significant challenge.

Developing Strategies And Skills for Institutional Reform: While much of the work with men and boys reviewed in this report focused on change at the individual level, and to a lesser extent at the community level, it is clear that institutional reform must be a critical focus of improving the prevention of and response to VAWG, not least when most institutions remain male-dominated. However, the strategies and skills used by male engagement interventions to work on such institutional reform typically remain training-oriented and workshop-based, with less attention being given to advocacy and campaigning approaches that can apply pressure and hold duty bearers accountable for their institutional responsibilities. Looking beyond workshops to develop a broader range of strategies and skills to initiate and sustain institutional reform processes remains a major challenge facing male engagement programming.

LESSONS FROM SUCCESSFUL PROGRAMS

Gender Synchronization. A key element of success for male engagement programming is synchronizing this work with ongoing work with women and girls on violence issues and female empowerment more broadly. Whether this was done directly through working with mixed-gender groups or through coordinating work between male-focused and female-focused interventions, a number of program evaluations noted the importance of strengthening collaboration between women and men to work collectively for gender justice, not least with respect to the challenges of accountability identified above.

Social Ecological Framework. A number of programs also noted the importance of using a social ecological framework to understand and address the different levels of change which male engagement programming must address in order to be more effective in its work on VAWG. This was most clearly seen in interventions that used community level awareness raising campaigns and social marketing to complement group based gender education and reflection methodologies to promote positive masculinities, in order to address the broader social influences shaping masculinities outside of the workshop setting.

Culturally Compelling Positive Masculinities. Offering men a positive vision of more gender equitable masculinities, and linking this vision to culturally specific and compelling ideals of masculinity that are

supportive of more equitable, non-violent gender relations has proven effective. Framing these visions in terms of the material benefits of such masculinities, for example in terms of improved household finances and economic security and associated benefits in terms of improved social status, has also contributed to the success of male engagement programming on VAWG.

Supportive Male Peer Groups. Many programs identified the persistence of peer group pressure to conform to hegemonic norms of masculinity as a concern relating to the sustainability of their impact. A deliberate strategy to foster alternative peer groups, such as the Role Model Men initiatives reviewed here, shows promise as a means of creating the networks of support and accountability that men and boys often need to sustain changes in their gender practices and relations with their female partners and within their households.

Emphasis On Men And Care Work. A lesson emerging from interventions across different sectors is that it has often proven effective to link alternative positive masculinities with the benefits men (and women) gain from men's increased involvement in care giving within the family and community.

Emphasis On Skills Building. Men need skills to make a difference in ending VAWG. One lesson to be drawn from more successful male engagement programs is their emphasis on building men's skills as much as changing their attitudes. This includes skills in dealing with peer pressure to conform to harmful norms of masculinity, negotiating and maintaining more equitable relationships with female partners and family members, as well as in acting to intervene in situations which threaten women's safety. Group-work methodologies with an emphasis on participatory and experiential learning seem to be more effective in this regard.

Emphasis On Pressure As Well As Persuasion For Institutional Change. Men's organizations, working collaboratively with women's rights groups, have developed innovative approaches to hold public figures accountable for their gender inequitable public discourse and campaign for women's access to justice and other services in response to violence they have experienced. Such approaches demonstrate the value of using a mix of strategies to push for the institutional reforms that are needed to improve the prevention of and response to VAWG and to challenge the impunity with which such violence continues to be perpetrated. Complementing strategies of 'persuasion' that often focus on training-oriented approaches to institutional reform, with strategies of 'pressure' that use advocacy and campaigning approaches that seek to hold duty-bearers accountable, is an important lesson to be drawn

from the male engagement programming reviewed here.

REMAINING GAPS

As male engagement programming on VAWG remains a relatively new area of work in the sectors under review, many gaps remain. Among the most significant highlighted by the interventions reviewed here include:

Addressing Sexuality And Sexual Diversity. There is a growing body of research exploring the links between masculinity, sexuality, and sexual violence; but programming approaches to addressing these links remain under-developed. Even in the Education sector, where group-work curricula have been developed to address issues of gender, sexuality, and violence with young people, concerns have been raised that teachers often lack the technical capacity to use such interactive curricula to discuss culturally sensitive issues of sexuality. Furthermore, much of the work on positive masculinities with men is focused implicitly on heterosexual gender relations and neglects the violence associated with people's diverse experiences of gender identities and sexual orientations. The heterosexual assumption that positive masculinities work with men and boys is simply about promoting more equitable relationships with women and girls seems to underpin much of the male engagement work reviewed for this report. Rarely is this assumption stated or questioned. This means that the effects of hegemonic masculinity in terms of the violence experienced by people of all gender identities within LGBTI communities rarely get explored or addressed. This suggests a need to understand positive masculinities work with men within a gender justice framework that is concerned with all forms of violence based on harmful norms of gender and sexuality.

Using Psychosocial Interventions To Address Trauma. There is a growing interest, especially in post-conflict settings, in developing psychosocial interventions to work with men on issues of VAWG. The need to address men's own experiences of trauma, and how these affect their violent behavior, is emerging as an important and as yet under-developed area of male engagement programming.

Developing Multisectoral Programming. The need for multisectoral programming to address the multiple determinants of women's vulnerability to and male perpetration of violence, and to adequately respond to the rights and needs of female survivors, is widely acknowledged. Yet this review found that such multisectoral programming is rare in practice; and male engagement programming in respective sectors remains confined to that sector. Looking for opportunities to link work across different sectors,

especially in terms of developing more work on men's roles in responding to survivors' rights and needs, is an important gap that needs to be addressed.

Sustaining Synergies For Social Change. Most of the male engagement interventions discussed in this review were project-based, and thus time-limited. Program evaluations typically note that ending male VAWG and mobilizing men to support women's empowerment require long-term processes of individual, institutional and societal change and the work of many actors across different sectors. Finding ways to develop project-based male engagement programming that can contribute to these longer term processes of social change remains a significant gap, but one that is beginning to be addressed by the emphasis on synchronizing positive masculinities and women's empowerment work and sustaining the synergies between them.

Grounding Program Design In Cultural And Contextual Analyses Of Masculinities. While many interventions used baseline assessments as a way to assess the impact of their male engagement programming, few invested time and resources in deeper cultural and contextual analyses of masculinities and violence in a given community or institution as a guide to program design. Strengthening program capacities to undertake such analyses is an important priority for male engagement programming.

Evaluating Program Impacts on the Links Between Positive Masculinities and Women's Exposure To and Experiences of Violence. The major gap in program evaluation identified by this review concerns the need to better understand how work on positive masculinities does and does not affect women's exposure to and experiences of violence. While many evaluations noted the impact of such work on men's attitudes and in some cases self-reported behaviors, very few tried to assess changes at the community level in terms of norms of masculinity or sought to understand the possible pathways between the adoption of positive masculinities and VAWG. This suggests a need for more qualitative methodologies to be used in program evaluations in order to answer these evaluation questions.

Evaluating Change Over Time. It is also clear that an understanding of the pathways discussed above would be improved by longer term evaluations of program effects over time. Most evaluations reviewed here were completed at the end of project implementation, and in a few cases with a subsequent follow-up. In the absence of longer term monitoring and evaluation of changes over time, it is difficult to assess the ongoing effects of male engagement programming, whether positive or negative, and how

these relate to the changing gender dynamics of a given community or institution. Investing in methodologies and capacities for such longer term evaluation is an important priority to address.

Applying Lessons. The above notwithstanding, much evaluation data does exist; but processes for sharing and learning from this data are lacking. Investing in structured processes for disseminating and applying lessons from male engagement programming is an important priority to be addressed.

RECOMMENDATIONS

There is now widespread agreement among practitioners, policy advocates, and researchers that action to prevent and respond to violence against women and girls must work across the 'social ecology' of individual, community, institutional, and societal levels to effect change. Thus, the following synthesis of a set of recommendations across the different sectors included in this wide-ranging review uses a modified social ecological framework to discuss key findings from this review at each of the following four levels of change:

- Individual level attitudes and behaviors
- Community level norms and practices
- Institutional level policies and cultures
- Societal level laws and government policy

Presenting the recommendations in this way is also intended to highlight the importance of linking work across different sectors in order to effect change at these different levels of the social ecology.

WORKING WITH MEN AND BOYS FOR CHANGE AT THE INDIVIDUAL LEVEL

Start Young. The male engagement interventions reviewed here make clear the value of working with younger adolescents, at a time when both their gender identities and their attitudes towards and skills in gender relations are being formed. This is clearly an important emphasis of male engagement programming on violence within the Education sector, but it also suggests a need to extend male engagement programming in other sectors to younger men and boys were possible.

Adapt Effective Group-work Methodologies. Well-tested, evidence-based group-work methodologies focused on positive masculinities have been successfully adapted for use in many different sectoral contexts. Successful adaptation relies on adequate investments in situational assessments and engaging the participation of targeted communities and stakeholders in the adaptation process. Skilled facilitation is crucial to the effectiveness of such group-work, emphasizing the need for investments in capacity building and mentoring for facilitators. Although most of the male-targeted group-work reviewed here was led by male facilitators, there are indications that mixed-gender facilitation teams can prove beneficial in helping to model more equitable gender relations.

Highlight Men's Roles In Care Work. Focusing work with men on the roles they can play as caregivers within their own families and in the broader community as a whole is a promising practice for promoting more positive, nonviolent masculinities. Not only is this approach validated by research on the associations between men's care giving involvement and more gender equitable attitudes, but focusing on men's involvement with their families has been found to be an important component of supporting their social reintegration in post-conflict situations .

Address Men's Multiple Interests In Change. Much of the work with men and boys on VAWG focuses on their gender interests in change with respect to the benefits of more positive masculinities for both themselves and women and girls. Yet, much of this work is targeted at poor and socially marginalized communities, within which many women and men share similar interests (based on class and/or ethnicity and/or other aspects of social marginalization) in struggling for a better life for themselves and their families. Addressing GBV as that which fractures families and communities and jeopardizes their shared struggle for a better life and more social justice is one way to engage women and men in working together to end such violence. Furthermore, while this review has focused specifically on efforts to prevent and respond to VAWG, many different programs found that work with men and boys on such violence is more effective when it acknowledges and addresses men's and boys' own experiences with male violence.

WORKING WITH MEN AND BOYS FOR CHANGE AT THE COMMUNITY LEVEL

Nurture Supportive Male Peer Groups. Fostering alternative male peer groups are an important way to sustain men's adoption of more equitable masculinities, by creating networks of both support and accountability for men to help them in dealing with peer pressures to conform to dominant and harmful norms of masculinity.

Engage Men In Collective Action. Organizing men to undertake action for change at the community level is a way to both sustain and broaden the impact of a program. While much of the positive masculinities work discussed in this review focuses exclusively on changing men's own attitudes and individual behaviors, there are indications that this individual level change can be better sustained when men are organized to take specific actions to change aspects of community life that increase women's and girls' vulnerability to violence or inhibit them from accessing needed services.

Increase The Focus On Men's Roles In Responding To VAW. The overall sense from the programs

reviewed for this report is that much of the male engagement work concerned with VAWG has focused on prevention, and given less attention to men's multiple roles in improving the support given to women and girl survivors. Whether this is as active bystanders intervening to address situations of vulnerability or as referral agents to available health, legal, and social welfare services, male engagement programming can better equip men to play an active role in response. As a recent report has emphasized [1]:

> *Experience in the field shows that violence prevention cannot be undertaken successfully without provision of services for survivors and showing that social institutions care about violence against women and girls, it requires empowerment of women both as individuals, within relationships and across society, and transforming masculinities must be framed as a complement to these.*

Address Broader Social Influences Shaping Norms Of Masculinity. The evidence suggests that male engagement programming on ending VAWG is more effective when it combines strategies focusing on individual level change and nurturing alternative peer groups, with strategies that target broader social influences promoting harmful norms of masculinity. Building the capacity of programs to design and implement strategies using social marketing, media advocacy, and cultural work is an important priority for this work.

Work 'With The Grain' Of Male Community Leadership But stay Connected To Goals For Women's Empowerment. As work with male community and religious leaders to address harmful traditional practices or reform aspects of alternative justice mechanisms indicates, it is both necessary and possible to engage male leaders in changing aspects of community life without challenging the patriarchal basis of their authority. In seeking to change a practice that is based on inequitable gender norms, and in using but not seeking to change the patriarchal power that men in positions of community leadership have to make this change, this work is both gender transformative and gender aware. Nevertheless, in order to contribute to the broader gender transformative goals of women's empowerment work, it is important that this male engagement work with male leaders is connected to ongoing efforts to strengthen women's leadership and power within such communities.

WORKING WITH MEN AND BOYS FOR CHANGE AT THE INSTITUTIONAL LEVEL

Strengthen Program Capacity To Work For Institutional Level Change. A common finding across

the different sectors reviewed for this report is that individual and community level strategies for change must be complemented by initiatives directed at reforming the institutions that shape people's lives and affect women's and girls' vulnerability to violence and their ability to access needed services. From workplaces to schools to law enforcement and justice systems, these institutions not only tend to be led by men but are often infused with the very patriarchal norms and 'cultures' that underpin VAWG. Reforming the policies and 'cultures' of male-dominated institutions is an important priority for male engagement programming to end VAWG.

Use Institutional Hierarchies To Facilitate Institutional Reform. Institutional reform requires internal champions. Male engagement programming must identify and nurture internal male champions who can provide the necessary leadership to initiate and sustain institutional reform. The need to move beyond externally led pilot initiatives and mainstream gender training as part of institutional reform processes is also widely recognized. Programs reviewed for this report undertook different strategies to accomplish this mainstreaming. Yet there was a common concern that mainstreaming risked dilution of training impact, especially when the training was focused on more participatory and experiential methodologies. This suggests a need to invest sufficient time and resources to train and then mentor the internal training capacity that is required to fully mainstream such gender training.

Work With The 'Whole' Person And Not Only Their Professional Responsibility. Workshops on women's rights, gender equality, and institutional responsibilities with respect to VAW are one of the most common approaches to institutional reform. A common finding across several such initiatives is that such training is more effective when it focuses not only on the professional responsibilities of men within a given institution, but also on men's own experiences with gender socialization, harmful norms of masculinity, and their own experiences of male violence (in terms of the women and girls in their lives). Working with the 'whole' person is important in motivating and sustaining men's commitment to changing institutional culture and practice concerning VAWG.

Strengthen Oversight And Accountability Mechanisms. While much of the emphasis in reform processes to improve institutional responses to VAW focused on training, a consistent finding reported from differing sectoral contexts was that such training would have limited impact unless it was complemented by oversight and accountability mechanisms. It is clear that more work is needed to develop such mechanisms. Linked to the above, men's organizations have a role to play in keeping up the pressure to hold institutions accountable to their reform agenda. Fortunately, there are promising

examples of organizations that work with men on gender equality taking action collaboratively with women's rights organizations to ensure such accountability (e.g. demanding women's access to justice from law enforcement and justice systems). Supporting men's organizations to collaborate with women's rights organizations in this way is an important priority.

WORKING WITH MEN AND BOYS FOR CHANGE AT THE SOCIETAL LEVEL

Use A Masculinities 'Lens' For Policy Advocacy On VAWG. The promising results of MenEngage Africa's policy audits and associated advocacy efforts highlights the value of focusing a masculinities 'lens' at the policy level as a contribution to the ongoing advocacy of women's rights groups to improve policy and its implementation on GBV and women's empowerment more broadly. While much of the investment in capacity building for male engagement work has focused on skills needed for individual and community level work, this suggests a need also to build the advocacy and campaigning skills of organizations working with men on gender equality.

Hold Male Authority Figures Accountable For Their Public Discourse. Another promising and relatively neglected area of work with men on ending VAW is to address the role that men, and the organizations that support men in working for gender equality, can play to create a more conducive public environment for efforts to end VAW. The principle of men holding other men accountable for their patriarchal behavior should be extended to holding male authority figures accountable for their public discourse.

Link Male Engagement Programming With Broader Movements For Gender Equality And Social Justice: Sustained action to challenge inequitable norms and practices of masculinity requires a movement-building perspective to designing and developing interventions. The challenge of sustaining impact was identified by many of the programs reviewed for this report. One response has been to look at how male engagement programming can contribute to a broader and ongoing movement for change in a given community or society. This requires attention to fostering links between organizations and investing in movement-building opportunities, not least in terms of building closer relationships between initiatives focused exclusively on working with men on positive masculinities and those working on women's empowerment. The challenge of ending VAWG is the challenge of changing unequal relations of political, economic, and social power [1, 6, 115]. Supporting the efforts of social movements, which are campaigning for gender justice as part of their social justice work, and targeting

male engagement work at men within such social movements to enlist their support as allies in this work, is an important direction for male engagement programming to take.

ANNEX 1: PROGRAMMING PRINCIPLES

This brief discussion of programming principles for engaging men and boys in efforts to end violence against women and girls is adapted from the Guiding Principles developed by UN Women, as part of its Virtual Knowledge Center to End Violence Against Women and Girls (http://www.endvawnow.org/en/modules/view/9-men-boys.html#46) and the Core Principles developed by MenEngage to guide their work (http://menengage.org/about-us/our-core-principles/).

Principle 1 - Work in solidarity with women-led work on VAWG. It is important that male engagement efforts to address VAWG work in solidarity with women-led efforts, so that such work reinforces existing initiatives. In practical terms, this means nurturing relationships of trust and collaboration and maintaining clear lines of communication and accountability. Budgetary support for strengthening such relationships may be required.

Principle 2 - Do no harm. All programs working with men and boys should consider whether their messages and imagery unintentionally reinforce unhelpful traditional stereotypes about men and women that contribute to VAWG. Programs seeking to transform inequitable gender roles and social norms should be attentive to the dangers of unintentionally generating other gender discriminatory attitudes (e.g. men feeling that they need to 'protect' women by limiting their mobility, freedom or privacy) or anti-equality perspectives (e.g. homophobia) that sometimes arise.

Principle 3 - Prioritize the rights and needs of female survivors of violence. Addressing the needs and human rights of survivors/victims is paramount in any male engagement initiative addressing VAWG, including in prevention work.

Principle 4 - Engage with men's interests in gender change and promote positive masculinities. Programs should be based on an understanding of the different conceptions of what it means to be a man in different cultural contexts and how these definitions of masculinity may contribute to gender inequality, discrimination, and VAWG. Efforts to promote positive masculinities must take account of these cultural specificities, recognize men's multiple interests in challenging norms of harmful and violent masculinity, and link positive, non-violent masculinities with culturally compelling gender identities for men. In working with men to address VAWG, it is crucial that men are seen as part of the solution. This strategy will help diminish men's defensiveness and hostility for being blamed for the behavior of some men.

Principle 5 - Hold men and male-dominated institutions accountable. An important lesson learned when engaging men as part of the solution is to be careful to use language that recognizes that all men do not commit acts of violence, while emphasizing that all men need to be held accountable for their personal and political actions, including condoning sexism or violence. This accountability must also be extended to male-dominated institutions and focus on the ways in which institutional action or inaction serves to maintain harmful norms of masculinity and fuel VAWG.

Principle 6 - Address men's vulnerabilities. Programs should recognize that not all men are equal - differences in age, education levels, socio-economic status, and experiences of racism, homophobia, and other factors need to be addressed. There are also multiple dimensions to each individual man. For example, men may experience power and powerlessness at the same time; a man may feel powerful in his home in relation to his wife, but may feel oppressed at work. Recognizing and addressing the ways in which men experience injustice, including many forms of violence rooted in patriarchal norms, is an important component of engaging them in efforts to address VAWG, and promote greater gender justice. Work on positive masculinities must involve active efforts to overcome, sexism, social exclusion, homophobia, racism or any other form of discriminatory behavior against women or gay, bisexual, and transgender men and women.

Principle 7 - Recognize sexual diversity and sexual rights. Linked to the above is the importance of promoting cultures of masculinity that respect sexual diversity and the sexual and reproductive rights of all people.

Principle 8 - Employ positive messages and multiple strategies. Framing work with men as being part of the solution to GBV is important. This involves openly acknowledging with men that they are often grouped together and blamed for the actions of some without the recognition of their diverse beliefs and behaviors. It is important to create 'safe' spaces for men where they can learn more about issues of masculinity and violence, ask questions without being judged or feeling ignorant, participate without feeling threatened by expressing their concern for 'women's issues', and can reflect on their own attitudes about women and violence. Additional strategies include:

- Using the mass media to reinforce non-violent norms and foster attitudes among men and the public at large that VAW is not acceptable; that 'real men' do not exert violence; and that women are equal.
- Working at the community level with various educational, outreach and mobilization strategies to influence social norms and create an enabling environment for men and boys to reject traditional

stereotypes of manhood and the use of violence.

- Promoting change at the society wide and community levels that can provide a social context that supports and reinforces positive change in individuals.

ANNEX 2: FURTHER RESOURCES

The following organizations and online resources are very useful sources for information on male engagement programming in the areas of violence against women and girls, and, more broadly, gender equality.

RESOURCE ORGANIZATIONS

MenEngage (http://menengage.org/about-us/) is a global alliance of organizations and individual members working toward advancing gender justice, human rights, and social justice to achieve a world in which all individuals can enjoy healthy, fulfilling, and equitable relationships at their full potential. Through country level and regional networks, MenEngage seeks to provide a collective voice on the need to engage men and boys in gender equality, to build and improve the field of practice around engaging men in achieving gender justice, and advocating before policymakers at the local, national, regional, and international levels.

Promundo (http://www.promundo.org.br/en/about-us/introduction/) works internationally to engage men and boys to promote gender equality and end VAW. It has independently registered organizations in Brazil, the United States, and Portugal, which collaborate to achieve their shared mission. Promundo engages women, girls, boys, and men; strives to transform gender norms and power relations within key institutions where these norms are constructed; and builds local and international partnerships.

Sonke Gender Justice (http://www.genderjustice.org.za) works across Africa to strengthen government, civil society and citizen capacity to promote gender equality, prevent domestic and sexual violence, and reduce the spread and impact of HIV and AIDS. Sonke's vision is a world in which men, women, and children can enjoy equitable, healthy, and happy relationships that contribute to the development of just and democratic societies.

White Ribbon Campaign (http://www.whiteribbon.ca/who-we-are/) is the world's largest movement of men and boys working to end VAWG and promote gender equity, healthy relationships, and a new vision of masculinity. Through education, awareness-raising, outreach, technical assistance, capacity building, partnerships, and creative campaigns, White Ribbon is helping to create tools, strategies and models that challenge negative, outdated concepts of manhood and inspire men to understand and embrace the incredible potential they have to be a part of positive change.

The Center for the Study of Men and Masculinities

(http://www.stonybrook.edu/commcms/csmm/mission.html) is dedicated to engaged interdisciplinary research on boys, men, masculinities, and gender by bringing together researchers, practitioners, and activists in conversation and collaboration to develop and enhance projects focusing on boys and men.

The Centre for Research on Men and Masculinities (CROMM)

(http://lha.uow.edu.au/hsi/research/cromm/about/index.html) aims to advance the critical study of men and masculinities and provide an interdisciplinary centralized focus for initiating, developing and sustaining research on and about men and masculinities through engagement with internal and external researchers and research centers.

ONLINE SOURCES FOR ADDITIONAL INFORMATION ON MEN AND GENDER ISSUES[4]

XYonline (http://www.xyonline.net) is a website that serves as a repository of information on men and gender issues. It includes a substantial collection of accessible articles on a number of issues including men and masculinity, men and sexuality, men and VAWG, and fatherhood, to name just a few topics.

Topic	Website
Men's work to stop VAW	http://www.xyonline.net/category/article-content/violence
Men and general gender issues	http://www.xyonline.net/category/article-content/activism-politics
Training Resources (manuals, handbooks and training guides)	http://www.xyonline.net/category/article-content/resources
Critiques of 'fathers' rights' and 'men's rights' claims about family law, violence, and custody	http://www.xyonline.net/category/article-content/violence http://www.xyonline.net/category/article-content/mens-fathers-rights
Links to other websites on men and masculinities, gender equality and anti-violence work	http://www.xyonline.net/links
The Men's Bibliography: Academic Scholarship	A comprehensive bibliography of academic writing on men, masculinities, gender, and sexualities. The bibliography is free and lists over 22,00 works on men and masculinities, men and gender and feminism, and men's anti-violence work. http://mensbiblio.xyonline.net/

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