



# Technical Brief:

Engaging communities in dialogue on gender norms to tackle sexual violence in and around schools

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## INTRODUCTION

The evidence is now clear: sexual violence in and around school - including sexual harassment, assault, rape and exploitative sex – is a common occurrence around the world. Sexual violence is well documented in domestic and other spaces, and more recent evidence highlights its occurrence in and around schools as well as a form of School-Related Gender-Based Violence.<sup>1</sup> Sexual violence is rooted in harmful gender norms, systematic gender inequality, discrimination and unequal power relations between men and women and often exacerbated by other inequalities such as those based on wealth, status and age, which can create coercive sexual interactions. Sexual violence, and efforts to address SRGBV are high on the global agenda, yet evidence on effective approaches are only emerging.

A growing body of evidence over the past 15 years has highlighted the violence that many children around the world face in and around schools, how this is gendered, and how this hinders education. A [UN resolution](#) passed in 2015 has called on countries to take action on gender-based violence in and around schools. [1] Addressing gender-based violence is central to achieving the Sustainable Development Goals 4 (Education), 5 (Gender) and 16 (Peace). Framework for Action 4.a - that schools are safe places - 4.7 - that education promotes gender equality, peace and human rights – as well as 5.2 – for the elimination of all forms of violence against women and girls - are driving the push for more action to be taken on SRGBV.

The purpose of this technical note is to 1) explain how gender norms shape sexual violence, and why it is critical to incorporate dialogue and action on gender norms in SRGBV interventions, and 2) identify promising approaches to addressing gender norms within programs aimed at ending SRGBV, and sexual violence in particular. A growing body of literature documents the range of approaches to addressing SRGBV, such as adopting a whole school approach or facilitating girls' clubs, however this paper will be limited to approaches engaging communities to address gender norms that underlie sexual violence. It aims to be a resource for organizations who work in, or are planning to implement programmes on SRGBV primarily at the district and sub-national level. Some of the learning can also be applied to inform national education policy around gender and violence. This document synthesizes evidence from research publications linked to two projects – UNICEF-led End Gender Violence in Schools and ActionAid-led Stop Violence Against Girls in Schools in Ghana, Kenya and Mozambique (see *Resources* for further information).

### **UNDERSTANDING THE PROBLEM: How are sexual violence and harassment shaped by gender norms?**

Gender-based violence tends to be understood by many as referring to violence against women and in the context of schools, violence against girls because girls and women are more likely to be targets of gender-based violence. However, the emphasis needs to shift to understanding how **gender norms** can shape violence, especially when looking at SRGBV as a manifestation of power dynamics between males and females, teachers and students. Gender norms are rules and expectations in society that are applied differently to the sexes, dictating what is expected behavior or attributes for males and females. Individuals who do not adhere to these norms face sanctions from others, which may be obvious or subtle.[2] Studies have identified the importance of dominant masculinities, or the characteristics that boys and men are expected to live up to, in driving gender-based violence. Sexual violence is rooted in gender norms, as is examined in this paper. Other nonsexual forms of SRGBV are also shaped by gender norms. For example corporal punishment may be meted differently to boys and girls[3], and the way young people who do not fit into prescribed ideas of how girls or boys should look and act often fall prey to bullying.[2]

There is also growing evidence and understanding on how schools as institutions can reinforce gender norms and violence through their policies and practices [32]. Institutions outside the school, such as families and cultural and religious institutions, are critical in shaping gender norms and are therefore important stakeholders in programming on SRGBV.[4; 5] Also important is an understanding of how wider structural inequalities like poverty, can combine with gender to create acute conditions for the occurrence of SRGBV.[5]

Understanding how social norms underpin practices and how they can be changed is a subject of wide ranging enquiry and study for development practitioners and donors. Some social norms can reflect common practice based on mistaken knowledge (such as low breastfeeding linked to the belief that feeding babies colostrum is bad

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<sup>1</sup> School-Related Gender-based Violence, which refers to any physical, sexual or psychological violence based on gender stereotyping or gender inequality and occurring in and around schools.[1]

for them) but gender norms tend to be based on values that arise from deeply held societal structures that are more difficult to change.[6]

Expectations of manhood vary over time and place, and there is no one way of being a man or boy, although characteristics that involve physical strength, toughness, being able to provide financially and notions of virility are dominant across many contexts.[7] Meanwhile girls and women are often expected to be compliant, weak, financially dependent and sexually chaste. These norms can be so powerful that they become part of people's identities, and are often seen to be natural rather than created by society. Norms on femininities can be exacerbated for schoolgirls, as the following case illustrates.

### **Box 1: Stop Violence Against Girls in School: gender norms in communities**

This intervention took place in a rural location in Northern Ghana, a remote arid area of Coastal Kenya, and a rural area close to the capital in Mozambique. An intervention working with girls and boys aged 8 to 18, other school and community stakeholders and policy actors was accompanied by mixed methods baseline, endline and longitudinal research over 5 years. The research identified how schoolgirls were positioned as innocent and chaste, and lacking in sexual agency. Sex was seen as something dangerous – leading to disease, pregnancy and failure at school. The messages that girls received about sex and violence – in school, from parents and from religious institutions was to stay away from boys:

'We have been taught about relationships with boys, that we will get pregnant when we have been seen with boys. We were taught these in the first term. We have been also taught on our dressing. We shouldn't wear revealing clothes because it can entice the boys. We are also taught these things since we were in class.' (Mary, 14 years, Kenya)

These are protective messages meant to make girls aware of the risks of sexual intimacy and potential violence. Often the consequence was that when girls did become involved in transactional sex, or became pregnant, they were blamed and shamed for going against norms around femininities, which required them to dress appropriately and limit interactions with boys:

'This has happened in my community several times to some of my friends and relatives, when my friend became pregnant last year, people did not want to associate with her. I also had to distance myself from her company because people might think that I was also involved in the same acts.' (Merasha, 15 years, Kenya)

The reality was that many schoolgirls had little ability to resist sexual advances, but it was difficult for girls to seek support - for example in the event of rape or a sexual encounter that resulted in pregnancy - because they would be seen to be violating gender norms around female chastity.

Gender norms associating men as providers; contribute to an imbalance of power in relationships and within the household. This is reflected in adolescent girls' involvement in sexual relationships for material gain, or for the financial security that these relationships can promise to bring. Gender norms that expect men to provide in relationships and females to be passive and submissive underpin **transactional sex**. On the other hand, girls in age-disparate relationships are going against another gender norm around maintaining chastity, and so can face social sanctions, such as being shamed and ostracized.

When there is age, financial and status differentials in relationships, they combine to create power imbalances that constrain girls' agency, even if they may be perceived to 'choose' to enter a sexual relationship. They may seem to actively 'choose' because they cannot envisage another option, or because other options may be closed to them. For example, exchange sex may be 'chosen' to ward off hunger or to purchase resources for school [8], whilst other studies show how girls may make strategic choices to acquire goods that symbolize status in pursuing sexual relationships.[9]

### **Box 2: Stop Violence Against Girls in School: Coercive and transactional sex**

In the Stop Violence research girls spoke about having sex for a variety of reasons. Whilst girls were more likely to talk about relationships with men outside school, they did sometimes talk about relationships with teachers, which illustrate multiple power differentials based on age, authority, status and wealth. Girls found it difficult to say no or were worried about the consequences, such as being failed in their exams or other punishments that the teacher was able to enact. Girls may have agreed to sex with their teachers also because they were aware that there could be favorable consequences such as improved grades, material rewards, or to gain status (a teacher being seen as having good credentials for marriage in rural communities).

Researchers have described coercive sex in heterosexual relationships as being part of a social construct where males are expected to seek out sexual encounters while females resist such type of relationships. [5; 10; 11] Research in Eastern Zambia identified how men were expected to seduce and eventually overpower females in normal sexual encounters, which was seen as a part of a courtship game. Girls were expected to attempt to resist, as it was not acceptable for girls to express sexual desire. And while often girls participated in this game knowingly they also spoke of unwanted and forced sex, because gender norms restricted open communication about sex.[4]

Schoolgirls in the Stop Violence project also spoke about the risk of being forced, or beaten up, if they refused sexual advances. The choices for girls were clearly severely constrained in terms of sexual decision making, where they were given the responsibility of preserving their own chastity and protecting themselves from sexual advances made by boys. However, beliefs around male sexuality meant that girls and women and not men and boys were held responsible for sexual violence. These norms lead to exploitative and unequal relationships and a normalization of violence.

As well as helping understand the barriers to addressing violence, these norms also help explain the persistence of early marriage, and school dropout related to **early pregnancy** in many contexts. As shown in Box 1 above girls who became pregnant were seen to have flouted norms around schoolgirl chastity and faced stigma and shame. Discriminatory laws and policies, such as the policy in Sierra Leone of prohibiting teenage pregnant girls from attending school, reinforce such stigma. Even when governments introduce policies that allow pregnant girls to remain in, or return to, school, they often do not return, or they do not stay long. This is linked to high levels of stigma and norms that associate school attendance with innocence and chastity, whereas sex and reproduction are associated with womanhood, which is seen to be incompatible with schooling and with the demands of child-care and household chores[5; 12].

**Early marriage** is often seen as way to protect girls from the dangers of sex, as well as helping to secure financial futures of both the girl and family. Awareness of adolescent girls' developing interest in sex and relationships, and attractiveness to others can be seen as dangerous, and parents can fear their daughter becoming pregnant and bringing shame on the family.[13; 14] Many other harmful practices, such as female genital mutilation, also work to uphold gender norms, in particular controlling girls' sexuality and ensuring chastity before marriage.

## **APPROACHES TO ADDRESSING SRGBV: WHAT THE EVIDENCE TELLS US**

### **Dialogue around gender, power and sexual agency is crucial to reducing SRGBV**

SRGBV is often viewed as a child protection issue and a barrier to girls' education with inadequate attention to the key structural drivers of violence. Insufficient attention to gender norms and sexuality can risk reinforcing harmful norms that perpetuate violence in the first place. This case study illustrates why it is important for violence prevention interventions to engage with ideas about sexuality, and how this was done more successfully in one location than another in the Stop Violence Against Girls project.

### **Box 3: Stop Violence Against Girls in School: One approach, two different outcomes**

The 5 year intervention was led by ActionAid International in conjunction with local partners to challenge gender based violence and inequalities in and around schools. Central to the interventions were girls' clubs (and later boys' clubs) in schools. Discussion circles and advocacy activities encouraged community members to discuss and deliberate on gender, rights and violence. Workshops and training sessions involved teachers, community members and district officials, and the project promoted the development of school level policies on gender-friendly schooling. The project also worked at national level to strengthen clarity and consistency in national laws and policies, and at local level to support the enactment of laws and policies on gender, violence and education, through for example strengthening the ways formal justice systems and community based child protection systems worked together to address violence against girls.

In Mozambique, girls became more likely to report violence, cases were more likely to reach formal channels and girls were more likely to receive appropriate healthcare or counselling support by the end of the project. However, in Ghana, while girls clearly had better knowledge about violence and how to report it, this did not seem to translate into a change in practice. Girls' attitudes became more pro-rights during the intervention in most areas, except those linked to gender norms around sexuality (for example they became less likely to agree with sacking a teacher for having a sexual relationship with a schoolgirl, and were more likely to put fault on a girl for being sexually harassed by an older man). Unlike in Mozambique, which found a high correlation between knowledge of reporting mechanisms and actual reporting of experiences of violence, in Ghana there was no relationship between knowledge and practice indicators.

So what caused these two different and unexpected outcomes?

The Girls' Clubs seem to have been instrumental in increasing girls' confidence to challenge violence, generating female solidarity and a discourse emphasizing the importance of girls' education (for examples there was a reduction in domestic chores of schoolgirls to give them more time to study). However, in Ghana, discussions on violence in the project tended to emphasize how to deal with sexual aggression and how to say no to sex, rather than how to make and communicate decisions about sex and ensure that any sex is safe and consensual.

In the remote project communities in Ghana there were strong taboos around sexuality – and particularly premarital sex for girls, despite it being quite common. Where even girls attending school had been controversial, linked to fear of girls mixing with boys, the risk of community backlash for a project aiming to empower girls to go to school, was high. The project thus steered towards changing gender norms that were more palatable (such as girls speaking out against violence, having high ambitions and staying at school) and avoided challenging norms around sexuality. The emphasis remained on how girls could avoid, challenge or report sexual advances. This unintentionally reinforced norms around female chastity, and thus risked exacerbating stigma about sex and blame on girls who did engage in sex, coercive or otherwise, reinforcing barriers to girls reporting sexual violence.

In Mozambique there were also taboos about discussing sexuality, and the baseline study revealed high levels of blame placed on girls for involvement in sexual relationships, by community leaders. The intervention location was rural but close to a main national road and close to the capital. With increased mobility and access to resources, employment and media, showing alternative more permissive gender norms and creating demand for consumer goods, transactional and coercive sex were common. Here the intervention found other methods to engage support from communities. These included girls setting up income generating initiatives to raise money for uniforms and books that would help other girls who had dropped out to return to school, and girls undertaking community tasks such as cleaning common spaces. Whilst these activities could be critiqued as reinforcing other kinds of norms around child labour and gender roles, they did help the intervention gain broad support and helped it address sex, relationships and violence in a more holistic way than was possible in Ghana.

The difference in strategies and the framing of gender and violence in community dialogue helps explain how and why actions and outcomes for girls who experienced violence improved more in Mozambique than in Ghana.

This example demonstrates how the intervention engaged in slightly different messaging and tactics to negotiate the tensions linked to gender norms in communities. These differences in approaches were not explicit, yet became very important in how girls were able to challenge gender-based violence. It also highlights how it is important to pay attention to context in order to adopt strategies that facilitate change. In-depth contextual analysis and relationship-building before interventions begin can help plan appropriate strategies in different contexts. Early engagement with a broad range of actors and influencers is critical to achieving change in gender norms, as is discussed further in the next section. The case study also illustrates the importance of addressing sexuality in SRGBV interventions. SRGBV interventions frequently aim to empower girls, but this is often understood narrowly in terms of achieving rights to education and freedom from violence, without considering sexual agency or bodily integrity. An emphasis on empowering girls to make decisions about their bodies and lives combined with an understanding of norms which constrain that choice, is crucial for work on SRGBV. Much can be learned from work around placing gender and rights at the center of interventions on sexual and reproductive health. [5]

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#### **Working with multiple stakeholders in the school, wider community and across sectors is critical for success**

[The Global Literature Review on SRGBV](#) commissioned by UNICEF evaluating evidence on effective interventions to address SRGBV found that a large proportion of interventions aiming to reduce sexual violence work mainly with girls and boys, or even with just girls [15]. Unless they are embedded within multi-dimensional interventions, the onus is put on girls to be agents of change, without a concomitant expectation on those around them. [16] Alongside working with boys and men inside and outside of the school to allow reflection on norms about masculinity and gender relations (which is further discussed below) it is important for interventions to work with multiple groups within and outside the school. Education authorities, school leadership and teaching staff, teachers’ unions, out of school youth, parents and community and religious leaders are key stakeholders in developing a shared vision of change that will be sustainable. Interventions working primarily in communities on sensitive issues such as FGM have led to sustained change through engaging traditional and religious leaders as well as community members and government authorities who enforce laws.[17] There is limited evidence on effective interventions that have worked with multiple stakeholders including active child and youth participation within and outside schools to address SRGBV, however, this is a promising area of practice and research.



The following case study oriented around developing sex and relationships education curriculum [18] illustrates how it is possible, and has the potential for transformation.

#### **Box 4: Inviting Backchat**

In a three year action research project across 16 primary schools, dialogues between teachers and pupils and other adult stakeholders led to developing a sex and relationships education curriculum in schools in Kenya, Ghana, Swaziland, Botswana, South Africa and Tanzania. After an initial phase of listening to and feeding back children’s concerns to adult stakeholders, teachers led ‘**curriculum development groups**’ with pupils, parents, community members and an NGO representative and co-constructed a curriculum embedded in local context, with the help of a toolkit designed by the researchers. Topics emerging included seduction, gender roles, abuses of power through transactional sex, rape and sugar daddies, and gender bullying or ‘eve-teasing’. Teaching approaches shifted from mechanistic/moralistic/fact-based approaches, to more relational approaches, based on problem solving about dilemmas. Each lesson was trialed by pupils, and revised following their feedback.

The authors report that deep shifts in perception occurred among pupils and adults, who realized that young people had worthwhile knowledge and could be taken seriously. External facilitation was an important factor in constructing these participatory spaces. The engagement of teachers, pupils and community members as catalysts for change over a three-year period, strengthened the sustainability of the approach within these communities and considerably reduced the risk of community backlash. (McLaughlin et al. 2015<sup>18</sup> cited in Parkes et al. 2016, p33).

#### **Gender transformative approaches allow critical consciousness of inequalities that shape violence**

Deeply held values relating to gender, childhood and education can be difficult to shift[13], however the theory of change of the intervention does have an important influence on sustained change. Interventions aimed to change individual behavior, with an emphasis on improving personal knowledge, attitudes and practice of identifying and avoiding risk factors, have limited sustained success if they do not explicitly address how other structural inequalities such as poverty and gender norms shape violence.[19; 20; 21]

**“...The process of reflection often involves understanding how certain norms may be harmful and coming to see them as produced through inequitable structures rather than natural – a process of developing critical consciousness”**

The most promising approaches to work on sexual violence are those that use explicit **gender transformative** pedagogies, involving reflection and consciousness raising on gender identities and inequalities that may shape how, whether and why sexual violence occurs. These interventions emphasize deep personal reflection (for example on experiences of witnessing, being a victim of and perpetrating violence). It is important to situate this personal experience within the broader societal and gender context within which it has occurred as well as the structural inequalities which influence individual thoughts and behaviors. The process of reflection often involves analyzing how certain norms may be harmful and coming to see them as produced through inequitable structures rather than natural – a process of developing critical consciousness.[22] These approaches are very effective with girls – who may come to see some previously taken for granted forms of violence and gender

inequalities as unacceptable, and may be mobilized to action - they are also just as important for boys and men. Enabling men and boys to self-reflect on norms about masculinity and gender relations, and create different visions of being male in order to build gender equality and prevent gender-based violence is critical.[23; 24] Community based interventions such as “Stepping Stones” have shown promise in addressing gender relations and violence, with trials indicating positive and sustained results on reducing perpetration of sexual violence.[25] Interventions to address gender-based violence in and around the education system have

often played insufficient attention to broader gender dynamics and to the need to engage men and boys outside the school gates, particularly around unchallenged masculinities in contexts where transactional and intergenerational sex is common.[15]

The most promising practices manage to create ‘safe spaces’ for reflection, dialogue and learning.[22] These spaces succeed because they reduce social differences and use participatory techniques to help participants speak openly on a range of topics and discuss, envisage and try out alternative ways of doing and being.[26] These interventions require substantive facilitation and mentoring skills and time. In unsuccessful interventions working with young people on sexual violence, it is common to observe that these safe spaces are compromised in some way, through didactic teaching, moralizing approaches, and unmanaged power dynamics within groups or external interruptions from untrusted groups. [e.g. 27; 28] Whether and how teachers can create these safe spaces is a critical question that needs further study, as most evidence is drawn from community-based interventions. [15] Education and teacher training systems in many contexts may not be conducive to the development of safe spaces – whether they are inside the classroom, such as in sex and relationships education, or outside, such as in girls’ clubs. Effective work in training teachers to teach children about sexual violence has found it necessary to work first with teachers on their own personal experiences and histories of violence in order to construct non-violent teaching approaches. Similarly deep-rooted ideas and experiences of gender need to be unpacked in order for teachers or other facilitators to be able to lead gender transformative learning.[29; 30; 31]

“The most promising practices manage to create ‘safe spaces’ for reflection, dialogue and learning.”

#### **A collaborative rather than combative approach brings about sustained change**

Considering the potential harm that some social norms have on individuals and societies, it can be easy for interventions to be seen as pitted against ‘culture’, which risks alienating communities and causing backlash. Some rights-based and advocacy-oriented interventions may emphasize change based on laws, for example the legal consequences of gender-based violence, rather than through reflection on norms and values and a more collaborative approach towards change. This emphasis may have contributed to backlash felt in some communities who did not agree with changes being proposed in the Stop Violence project.[32]

Some interventions have used positive approaches to working with harnessing culture in communities. Appreciative inquiry is a human rights based approach to social change used to promote and strengthen dialogue, by discovering core strengths of stakeholders as a basis for innovation and growth. The Social Norms Approach used by UNICEF in its work around FGM/C, is effective in framing interventions addressing sensitive issues, and emphasizes that doing work in communities to create new positive norms is more effective at changing behavior than a focus on challenging existing norms that are harmful.[33] These approaches have not been rigorously evaluated for impact on SRGBV yet, but interventions outside schools have identified how cultural and/or religious teachings can support positive messages around behaviour change interventions in gender, sexual health and violence and have shown promise. [34; 35; 36] Within the education sector, there are emerging examples of approaches that work to positively change school cultures, such as Positive School Climate [37] and UNICEF UK’s Rights Respecting Schools [46]. More evidence is needed on the potential for whole school interventions to work with families and communities on norms, cultures and identities that counter SRGBV. [15]

#### **Addressing the structural drivers of sexual violence contribute to positive outcomes**

Women and girls’ lack of economic independence and access to resources is a feature of gender inequality and can contribute to exploitative and potentially violent relationships.[38] Some community programmes have attempted to address the economic roots of gender inequality and violence through work that promotes financial literacy, income generating skills and access to forms of capital. The emerging evidence is that interventions that address the key contextual structural drivers of violence - gender inequality and poverty - together enhance change. [39] A study in Uganda assessed an economic and gender empowerment intervention working with secondary school age girls (including both in school and out of school girls) in an intensive after-school club 5 days a week and found girls reported reduced sexual violence, safer sexual practices and increased income.[40] In addition, there was no

adverse effect on school enrolment rates, and the authors suggest that there was little trade-off involved in adolescent girls being involved in income generating activity and schooling.

This suggests promise for interventions working to build adolescent schoolgirls' own economic assets, but more research is needed to look at how this kind of support affects girls' longer-term trajectories regarding schooling and work as well as experiences of violence. Even if SRGBV interventions do not include a poverty reduction element, gender transformative approaches with strong community engagement have the potential to identify the links between poverty and sexual violence and take action to reduce risk.

### **Work with the media is important in reinforcing norm change**

The media (whether through television, radio, print media, online or advertising) is a powerful influencer of gender norms. Often newspapers sensationalize violence and fail to show how violence can be situated within gender norms and institutions. [41] There is potential for work with journalists and editors to develop gender aware media reporting. There are also examples of TV and radio soap operas that have had a positive impact on attitudes to gender, sex and violence.[42] Other interventions have combined community work with local media campaigns and demonstrated positive effect.[43; 44; 45] Involving media has the potential to reinforce grassroots work on gender norms, whilst school and community work can act as a catalyst for change and supporting ideas shared through media campaigns.



### **KEY RECOMMENDATIONS**

This technical brief highlights the importance of acknowledging and responding to gender norms in education programming, as critical in reducing sexual harassment and violence in and around schools. Acknowledging and responding to SRGBV and gender norms in education programming is central to the reduction of sexual harassment and violence in and around schools. Norms are reinforced through schools, families, religious and traditional institutions, and so all of these communities need to be engaged in efforts towards change. It is not enough to find spaces to talk with children about gender norms, as children and young people cannot change social and cultural norms alone.

SRGBV interventions require an integrated approach to break down these gender norms, as siloed responses alone are ineffective. SRGBV interventions framed within child protection and girls' education may ignore sexuality and see it as a separate issue from violence. Such gender blind approaches risk undermining efforts to protect girls by reinforcing damaging ideas, such as those of female responsibilities around maintaining chastity. As presented in this technical brief the backlash of addressing sexual violence by teaching girls to protect themselves or inadequate engagement with the wider community is that girls may be blamed for any sexual encounter (whether violent or not) that becomes known and this deters them from coming forward to report violence.

This technical brief presents **five key recommendations** for effective responses in and around school environments to address sexual violence and SRGBV:

- **Gender transformative approaches are critical for young people, teachers, facilitators and community members to reflect on their own ideas and assumptions about gender** and how these ideas shape violence. It raises critical consciousness and a shared vision for change with a deeper understanding of where these ideas come from and that they can be changed. It involves looking at structures and institutions, religious teachings, laws and policies, which condone or condemn violence.
- **School-based interventions can avoid backlash and enable lasting change by engaging parents, community and religious leaders, union** and other community members, including men and out of school youth, to create a vision for change.
- **Monitoring, evaluation and learning approaches need to capture changing gender and social norms, attitudes and practices** that underlie violence. These should incorporate stakeholders' own learning questions and change processes.
- **Intervention strategies need to undertake a careful gender analysis and be tailored to different contexts.** Gender norms vary from community to community, and are shaped by contextual factors such as poverty, shifting demographics, access to media and services, ethnic and traditional customs, religion and livelihoods.
- **Evidence and learning needs to be systematically generated on how SRGBV interventions are addressing gender norms.** In particular: How SRGBV interventions are effectively working with community stakeholders to change gender norms; how teachers can develop capacities to deliver gender transformative teaching and create safe spaces to learn about gender and violence; and how positive approaches to changing gender norms can be used in SRGBV interventions.

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## RESOURCES

End Gender Violence in Schools (2015-2017) is a partnership between UNICEF and UCL Institute of Education; UNGEI; GPE and partners in Cote d'Ivoire, Togo, Zambia and Ethiopia. It involves building evidence-based policy and programming. This review assessing promising approaches to tackling SRGBV has informed particularly section 3 of this paper:

- *Parkes, J., J. Heslop, F. Johnson Ross, R. Westerveld and E. Unterhalter (2016). A Rigorous Review of Global Research Evidence on Policy and Practice on School-Related Gender-Based Violence. New York, Unicef.*

Stop Violence Against Girls in School in Ghana, Kenya and Mozambique (2008-2013) was an intervention led by ActionAid in partnership with organisations in each country and UCL Institute of Education. The learning and evidence shared in this paper is drawn primarily from the following publications:

- *Parkes, J. and J. Heslop (2013). Stop Violence Against Girls in School: A cross-country analysis of change in Ghana, Kenya and Mozambique. London, ActionAid International.*

- *Heslop, J., J. Parkes, F. Januario, S. Sabaa, S. Oando and T. Hess (2015). Sexuality, sexual norms and schooling : Choice-coercion dilemmas Gender Violence in Poverty Contexts: the Educational Challenge. J. Parkes. Abingdon, Routledge.*

- *Parkes, J., J. Heslop, S. Oando, S. Sabaa, F. Januario and A. Figue (2013). "Conceptualising gender and violence in research: Insights from studies in schools and communities in Kenya, Ghana and Mozambique." International Journal of Educational Development 33: 546-556.*

A full list of references informing this paper can be found [here](#).