TACKLING THE TABOO:
SEXUALITY AND GENDER TRANSFORMATIVE PROGRAMMES TO END CHILD MARRIAGE

Summary Report for the Girls Not Brides 2nd Global Meeting, Malaysia, 25 – 27 June 2018
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# ACRONYMS

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<tr>
<td>ALIGN</td>
<td>Advancing Learning and Innovation on Gender Norms</td>
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<td>CEFM</td>
<td>Child, early and forced marriage</td>
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<td>CSPWG</td>
<td>Child, Early and Forced Marriage and Sexuality Programs Working Group</td>
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<td>GTA</td>
<td>Gender-transformative approach</td>
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<td>INCREASE</td>
<td>International Centre for Reproductive Health and Sexual Rights</td>
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<td>M&amp;E</td>
<td>Monitoring and evaluation</td>
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<td>NGO</td>
<td>Non-governmental organisation</td>
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<td>RH</td>
<td>Reproductive health</td>
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<td>SDGs</td>
<td>Sustainable Development Goals</td>
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<td>SRH</td>
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<td>Sexual and reproductive health and rights</td>
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<td>TICAH</td>
<td>Trust for Indigenous Culture and Health</td>
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<td>TOC</td>
<td>Theory of change</td>
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<td>WG</td>
<td>Working group</td>
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FOREWORD

In response to the limited discussion of sexuality in the global discourse on child, early and forced marriage (CEFM), 41 local, national and global programme implementers, government representatives, philanthropic foundations, researchers and policy advocates in the field of adolescent development and sexuality programmes gathered in March 2016 to discuss the control of sexuality in the context of CEFM. The two-day meeting was hosted by American Jewish World Service (AJWS), CARE USA, the International Women’s Health Coalition (IWHC), and GreeneWorks. One of the objectives of this meeting was to develop recommendations for addressing sexuality within the context of CEFM, including programmatic, research, and advocacy gaps.

Coming out of this meeting, the CEFM and Sexuality Program Working Group (CSPWG) was formed to identify comprehensive gender-transformative sexuality programmes that promote bodily integrity, and result in normative changes that help end CEFM. The ultimate goal of the project was to understand the key determinants of success for these programmes and to identify promising interventions that can be replicated. The project also uncovered a number of gaps that, if addressed, would increase the impact of a range of initiatives to ensure that girls get to decide if, when, and whom they marry.

This Executive Summary report highlights some of the project’s main findings and gives a broad overview of recommendations. Moreover, it emphasises through case studies, some of the ground-breaking and gender-transformative work around sexuality initiated by three organisations in particular: TICAH in Kenya, INCRESE in Nigeria and The YP Foundation in India.

The full and extended version of this report (with a detailed methodology and in-depth analysis of each programmatic approach) will be available later in 2018. We hope that this summary report and the complementary case studies will give a good overview of research findings and will encourage readers to read the full report.

The full report will be (1) a resource for advocates as a way of opening dialogue with leaders, policymakers, and funders; (2) a learning tool for policymakers, donors, and practitioners about how programming designed for adolescent girls can examine the issue of sexuality, and (3) helpful to researchers in determining the research gaps and opportunities to strengthen sexuality programming with adolescents.

We would like to thank all the organisations that were willing to share their time, expertise and project documents with us. Without their generosity and important work this report would not have been possible. This study and report was supported by the Kendeda Fund, the Ministry of Foreign Affairs of the Netherlands through the Prevention+ programme, and others.

We would also like to thank Maria Bordallo and her team (Susana Fried, Shelly Makleff, Rhon Reynolds and Sophie Legros, who started working in the project as an intern with Girls Not Brides) for carrying out the research and drafting the initial findings and case studies.

In solidarity and partnership,

EXECUTIVE SUMMARY

1. INTRODUCTION AND METHODOLOGY

The control and regulation of sexuality - in particular, the control of adolescent girls’ sexuality - remains a critical and often unaddressed way in which gender inequality manifests across different cultural contexts. Virtually all communities place legal, religious, political or socio-economic restrictions on:

- how sexuality, intimacy and pleasure are experienced
- how people - in particular girls - express their sexuality, including sexual orientation and gender identities
- how people engage in sexual and other intimate relationships
- how they understand and ensure their own sexual and reproductive health
- the exercise of sexual agency and bodily autonomy in general.¹

For adolescent girls, these restrictions are exacerbated because age and gender are key dimensions of power inequalities, and girls usually lack access to power and are highly constrained in their ability to make decisions for themselves. Marriage, as a social, cultural and economic institution, also plays a key role in this control of girls’ sexuality and bodily autonomy. Over the past few years, there has been a growing awareness that patriarchy and the control of sexuality matter in terms of understanding both the complex causes of and the diverse solutions to the practice of child, early and forced marriage (CEFM).² Girls may struggle to develop a healthy view of their sexuality in the face of prevailing beliefs that deny their sexual desires and define female sexuality as passive and vulnerable.³ Girls’ lives and mobility are under constant scrutiny, and any deviation from the dominant gender norms is severely penalised. The sexuality and mobility of married girls, too, is often highly restricted and limited to household activities and childbearing.

The Child, Early and Forced Marriage and Sexuality Programs Working Group (CSPWG) commissioning this report acknowledges that sexuality is intrinsically linked with power dynamics and as such requires an understanding of different dimensions of inequality including age, class, caste, sexual orientation and gender identity and highlights the importance of challenging practices of CEFM with gender-transformative approaches (GTAs).

The ultimate goal of this research is to identify promising gender-transformative programming that addresses sexuality and links with reducing CEFM, including by highlighting promising gender-transformative work taking place in politically and culturally conservative contexts.

This research foregrounds successful empowerment approaches that consider the inequalities and harmful norms that married and unmarried girls and young women disproportionately face, and focuses on and identifies initiatives that recognise and support girls’ autonomy with skills, knowledge, and agency (including sexual agency).

Working definition of gender-transformative programming

Gender Transformative Approaches (GTAs), seek ‘to reshape gender relations to be more gender equitable, largely through approaches that free individuals across the gender spectrum from the impact of destructive gender and sexual norms’. Gender-transformative approaches encourage critical awareness of gender roles and norms; promote the position of girls and women; challenge the distribution of resources and allocation of duties between men and women; and/or address the power relationships between girls and women and others in the community, such as service providers or traditional leaders. The ultimate aim of GTA is to achieve gender equality, empowering women, girls and gender non-conforming young people, promoting health and eliminating violence. Gender-transformative approaches may require working at all levels of an ecological model (individual – family/ households – communities – society etc.) and may be highly contextually specific.³

Research methodology

The consultant team undertook extensive information-gathering and a detailed analysis of selected programmes and organisations to identify and understand promising programming and approaches with potential for replication.

Through a highly iterative process with multiple phases, a review of 190 programmes was narrowed down to a pool of 26 using a set of parameters developed in consultation with the CSPWG and based on existing knowledge of what constitutes gender-transformative sexuality programming (See Table on page 5). The analysis of the 26 short-listed programmes surfaced promising approaches and positive outcomes linked to sexuality and CEFM. The project put special effort into uncovering lesser known and under-documented grassroots organisations, as well as paying attention to diversity, including context and geography among other factors. Nevertheless, a large number of organisations were excluded from the analysis due to lack of response or ability to provide documentation.

2. FINDINGS

Addressing the control of adolescent sexuality from a rights framework that includes issues like consent, choice, and pleasure is very challenging. Such efforts are often met with reluctance and resistance at all levels – from families, communities, schools, health service providers, community-based organisations, government officials, and policymakers. Issues around sexuality are widely considered to be taboo, and the extreme sensitivity around these issues is palpable. In particular, organisations working in highly conservative and religious settings tend to use other entry points to address sexuality (sports and formal education programmes, for example), and some introduce the

Footnote continued on page 6
**TACKLING THE TABOO: SEXUALITY AND GENDER TRANSFORMATIVE PROGRAMMES TO END CHILD MARRIAGE**

The detailed set of the parameters will be included in the final report.

Population Council, "Girl-Centered Program Design: a toolkit to develop, strengthen and expand adolescent girls programs." 2010 (hereafter referred to Girls’ Toolkit). The toolkit notes that many communities lack programming that is designed for girls. Rather, they are expected to participate in general youth programming, but such programming often does not meet their needs or focus on their gender-specific experiences.

The toolkit further comments that "Girls tend to receive the maximum benefit when the programs they participate in are girl-only because they feel free to open up, express themselves, ask any questions and take on leadership roles that they might not otherwise." We propose to draw upon the Girls Not Brides definition of gender-transformative. In generating the long list, we will be attentive to whether or not there is evidence that the project/program/organisation’s work is gender transformative, but we will not eliminate those that do not have overt references to gender transformation, given the challenges in assessment of a gender-transformative approach based on a cursory review of materials.

### First Cut Parameters

- Highlights/targets girls (it may also target others which may include transgender and gender non-conforming children and youths) and at least some of the programming is specifically designed for girls and young women only.
- Focused on promoting autonomous decision-making.
- Gender-transformative, with an intersectional approach.
- Anchored in the rights of girls and young women.
- Grounded in the complexity of girls’ lives, i.e. focused on the unique characteristics of the girls whom they are working, based on an understanding of their particular needs and characteristics.
- Highlights voices of girls, i.e.
  - Engages girls (and other program beneficiaries, which may include transgender and gender non-conforming children and youths) in ongoing program evaluation or review, and ideally in program development.
  - Creates spaces for girls to express themselves safely.
- Sensitive to particularities of the community in which it is located and engages community stakeholders, including with men and boys as partners for gender equality/challenging harmful masculinities.
- Considers linkages across social ecology (i.e. family, community and society-level barriers), including structural and legal barriers, harmful gender norms and cultural expectations, either as interlinked programming or through referrals.
- Addresses sexual and reproductive health.

### Second Cut Parameters

- Country Context (Humanitarian/Fragile)
- Urban/Rural Settings
- Conservative/Religious setting for the program
- Locally Led/Locally Conceived
- Region

### Contextual Parameters

1. Well known organisation (Yes/No)
2. Country Context (Humanitarian/Fragile) (Yes/No)
3. Urban/Rural Settings
4. Conservative/Religious setting for the program
5. Locally Led/Locally Conceived (Yes/No)
6. Region

**FIRST CUT, SECOND CUT AND CONTEXTUAL PARAMETERS**

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<td>a. Highlights/targets girls (it may also target others which may include transgender and gender non-conforming children and youths) and at least some of the programming is specifically designed for girls and young women only.</td>
<td>b. Focused on promoting autonomous decision-making.</td>
<td>c. Anchored in the rights of girls and young women.</td>
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<td>d. Gender-transformative, with an intersectional approach.</td>
<td>e. Considers linkages across social ecology (i.e. family, community and society-level barriers), including structural and legal barriers, harmful gender norms and cultural expectations, either as interlinked programming or through referrals.</td>
<td>a. Addressed to the needs of girls and young women as specified in the program.</td>
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<td>f. Grounded in the complexity of girls’ lives, i.e. focused on the unique characteristics of the girls whom they are working, based on an understanding of their particular needs and characteristics.</td>
<td>g. Highlights voices of girls, i.e.</td>
<td>b. Engages girls (and other program beneficiaries, which may include transgender and gender non-conforming children and youths) in ongoing program evaluation or review, and ideally in program development.</td>
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<td>h. Sensitive to particularities of the community in which it is located and engages community stakeholders, including with men and boys as partners for gender equality/challenging harmful masculinities.</td>
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<td>j. Addresses sexual and reproductive health.</td>
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**SEXUALITY AND GENDER TRANSFORMATIVE PROGRAMMES TO END CHILD MARRIAGE**

**TACKLING THE TABOO**
Greene, Margaret E. and Andrew Levack. 2010. Synchronising Gender Strategies: A Cooperative Model for Improving Reproductive Health and Transforming Gender Relations. Wash, DC: PRB/ IGWG.

A forced marriage can also be with persons older than 18 years of age. This report uses the internationally agreed terminology CEFM, but focuses specifically on marriages in which a girl is under the age of 18 at the time of the marriage.

Formative research ahead of programme design and implementation is critical to understand the specific local drivers of CEFM (including gender norms) and the ways in which sexuality is generally conceived in a community. In addition, in-depth contextual analysis helps to gain community trust and develop tailored strategies. Hiring staff that know the values and practices of their community is also instrumental in building trust, gaining community buy-in, and driving change. This is especially important when addressing issues around sexuality, to minimise backlash against the language and approaches used during programme implementation. But it is important to note that, even with the involvement of communities, resistance and opposition are still very common. Interestingly, some organisations have found that this process of dealing with and responding to opposition can be part of the journey of transformation that leads to longer-term and more sustainable change.

- Community ownership: partnerships with parents and other gatekeepers

Established networks and trust within communities are widely cited as indispensable assets in the implementation of activities that address sensitive issues. When working with adolescent girls, who seldom have a voice in the public sphere, it is critical to create an enabling community environment through community mobilisation and involvement. Consulting, engaging with and securing buy-in from religious leaders and religious scholars may be very important in informing and developing strategies of resilience to any backlash.

Parents and adult community members are critical gatekeepers to changing the social institutions that support CEFM and hamper girls’ bodily integrity and sexual agency. Securing their support from the outset can help reduce resistance and identify allies and partners.

- Addressing gender norms and challenging stereotypes about femininity and masculinity by engaging men and boys as active agents of change for gender equality

Challenging inequitable gender norms is at the core of successful gender-transformative programming and is a critical approach for achieving sexual and reproductive health rights and CEFM outcomes. Besides working with girls and women, most successful approaches not only involve, educate, and empower men and boys, but challenge them to understand and reject their privilege, toxic masculinities, and to hold other men and boys accountable. To achieve this, successful programmes tap into young men’s interests, whether through a particular vehicle for intervention (e.g., sports), or through its content and messaging (e.g., tailored to incorporate key issues facing young men).

- Careful selection, training, and ongoing support of teachers, mentors and facilitators based on clear, well-articulated, and fully agreed principles

The attitudes and aptitudes of teachers, mentors, or facilitators around content areas such as sex and gender are key to the successful implementation of the programmes. The selection process should include assessment of a candidate’s ability and willingness to teach the curriculum. For example, they must be fully accepting of different aspects
of sexuality and should address any prejudices or discomfort they may have beforehand (e.g., with regard to homosexuality or sex before marriage). Before a programme starts, some organisations conduct “values clarification” exercises to ensure whoever is delivering the curriculum fully embraces feminist principles of equal and inalienable rights. While conducting gender-transformative training and “staff transformation” is embedded in the theory of change of a few organisations or programmes, the training and support of teachers, mentors, and facilitators remains a weak component of many organisations. Finally, to ensure consistent and appropriate messaging, it is necessary to regularly follow up with teachers, mentors, and facilitators.

- Learning oriented program design, monitoring, and evaluation using evidence-based approaches

A core set of learning and evaluation technical capacities were deemed essential to the sustained development, monitoring, and implementation of integrated programming over the long term. These capacities include sufficient monitoring and evaluation (M&E) experience, including participatory approaches; and the capacity to design, implement, and learn from gender-transformative programming. Learning focused M&E provides a basis for course-correction of existing programmes, including the design of additional programme elements that address any critical needs that may emerge. Investing in baseline research and other contextual analysis is also crucial to ensure that programming is clearly and appropriately fine-tuned to achieve results.

Moreover, solid baselines are essential for project evaluation and can inform recruiting and retention techniques, as well as other areas of programme design.

In some cases, robust evaluation results proved critical in making the case for scaling programmes up, or in ensuring that governments institutionalise programmes.

- Ensuring sustainability and developing programmes on a long-term basis

Achieving sustainability during and beyond programme implementation requires multi-pronged approaches and strategies that involve working with communities, government, and other stakeholders. Patristic gender norms and conceptions of sexuality are deeply rooted and normalised, making the process of ensuring sustainable change around gender and social norms (especially around sexuality) a complex one. Sustainable change requires patience, time, and continuity. Therefore, programmes should be long-term and with adequate resources to support them over time.

3. RECOMMENDATIONS

The forthcoming full review and findings will illustrate a substantial number of grassroots organisations working at the intersections of sexuality and CEFM, including some in highly restrictive settings. Based on the review, recommendations emerged for the broader field as well as programme implementers, funders, researchers, and advocates.

A comprehensive conceptual framework is needed

One critical recommendation emerging from the review is the need for a comprehensive conceptual framework for this type of work. The lack of a conceptual framework on the link between sexuality and CEFM or any agreed-upon measures of success may have negative implications for donors’ willingness to fund sexuality work, which obstructs funding flows, dilutes the coherence and effectiveness of programme implementation, and hampers the adequate evaluation of results.

It is important that a conceptual framework establishes common measurements and creates robust yet flexible definitions of success. Within CEFM work, it is important to prioritise indicators based on access to services and autonomous decision-making and quality of life in addition to age of marriage. Solely age-focused measures often ignore larger issues of gender inequality as well as issues of choice and consent about their lives and bodies.

This conceptual framework should not only focus on the individuals but also seek to describe the ways in which communities and institutions determine and enforce social norms that govern sexuality for all persons, with particular attention to age and gender.

Further discussion, research and guidance needed on criminalisation of adolescent sexuality

Discussion, research and guidance is needed regarding the criminalisation of adolescent sexuality. Many organisations find themselves in the conundrum of how to respond to the intersections of control of girls’ sexuality and CEFM in a way that respects girls’ aspirations and desires while also recognising that social norms influence or restrict girls’ choices in and outside of marriage.

Recommendations for programme implementers

1: Empower girls to be advocates for themselves, create alternative pathways, and give young girls the skills needed to make changes in their lives possible. Programming should put gender-transformative work with girls at the centre. In order to reduce CEFM, it is imperative that programme implementers investigate and generate alternative choices and opportunities (for example advocating for additional years of schooling or income generating opportunities) so that girls and their families can refuse early marriage and not be at risk of sexual shaming, bullying, and physical attacks. Married and unmarried girls of all ages should be included in programming. It is critical to address issues of CEFM by examining the attitudes that underpin the perceived need to regulate girls’ sexuality and push them into marriage.

2: Involve men and boys in programming. Work strategically and intentionally with boys and men to mutually reinforce and create a supportive environment for young girls to develop as autonomous individuals.

Furthermore, working with boys from an early age is an important approach to challenge and change
harmful norms regarding gender and sexuality. More creative approaches need to be developed to bring adult men in as partners for gender equality and to create opportunities.

3: Use an intergenerational approach. Empowering girls to better express their needs, wants and desires so that parents understand and value their daughters’ aspirations is critical. Intergenerational approaches can create a more supportive environment within the home so that young people feel comfortable expressing themselves to parents. Intergenerational approaches may also enhance communities’ understanding of the lived realities of married girls and women and allow for a broader understanding of how the institution of marriage can be used to limit girls’ voices and choices. Approaches cannot focus only on prevention of early or forced marriage but must address the needs of already married girls.

4: Build partnerships with communities and governments to ensure sustainability during and beyond the programme. Sexuality is a relational phenomenon based in power structures and it cannot be addressed without involving individuals, families, communities and governments. Structural approaches that work at the different levels of the ecological model to decrease gender inequality and increased sexual autonomy are important to pursue. Without community-led approaches that bring together multiple stakeholders, programmes will not be successful in the medium or long term. A key aspect of building partnerships is developing trust and ensuring that information gathered is not only accurate but also created within a safe space.

Additionally, there is a need to create messages that are appropriate across different levels and to be responsive to the differing needs of stakeholder groups. Doing so requires time, patience, negotiation skills and resources, all of which must be carefully planned for.

5: Mainstream gender-transformative approaches that include sexuality at all organisational levels. It is important that programmers are well-trained and feel comfortable discussing taboo issues. A critical part of the training should be “values clarification” and building meaningful girl engagement skills. Organisations working in this field need to build their internal capacity for gender-transformative programming and embed the practice of self-reflection on gender and sexuality within their organisations and their theories of change.

6: More specific gender-transformative work on sexuality that is inclusive of the most marginalised girls, including girls with disabilities or of diverse sexual orientations and gender identities is needed. The sexuality of people with disabilities – especially girls and young women – is widely overlooked by most programmes. Furthermore, work to encompass sexual orientation and gender identity should be further explored. Many programmes are gender-binary and only a few discuss or work to address these issues in detail.

7: Review all the additional key factors of success articulated in this report and study the feasibility of tailoring different approaches to different contexts, particularly mitigation strategies for backlash. For example, rigid processes and standardised project management procedures might not always be adequate when working on sexuality. It is advisable to include language in project proposals about the need for adaptive programming and high levels of flexibility (which might also have an impact on budgets), and incorporate well-articulated risk and mitigation strategies accordingly.

Recommendations for researchers

1: More investment is needed to strengthen the capacity for M&E processes and methodologies that link specific components with CEFM outcomes and strengthen the evidence base for learning and adaptation. This review highlights the urgent need for increased methodological rigour and coherence, especially for organisations with fewer resources and less capacity. Investing in the capacity of local organisations is of paramount importance. Given the complexity of measuring social norms change and the resource limitations and challenges of evaluation in general, organisations working on CEFM should develop, adapt and share useful evaluation tools and approaches that can be used in the absence of research partnerships and large funding streams. In this regard, the ALIGN platform (Advancing Learning and Innovation on Gender Norms) and the ‘Learning Collaborative’ from Georgetown University, and other online resources might serve as a good space.

2: Models that have been successful in ensuring sustainability and scalability must be analysed and replicated. One of the critical gaps encountered among most programmes was the lack of clearly articulated sustainability plans over time. Particularly for smaller grassroots organisations, having well thought-out plans to sustain programme interventions overtime is crucial. While there is a clear tension between the need for in-depth contextualisation of approaches and the need to conceptualise programmes that are scalable, this review unearthed a few extremely successful approaches that have been able to achieve both. The importance of understanding these in more depth merit a more detailed follow up.

3. Knowledge gaps exist in certain areas. Questions about the differences in impact between youth-led and non-youth-led organisations or youth-led and non-youth-led advocacy efforts would also
be interesting to explore. Further research on how organisations have dealt with opposition from key stakeholders is needed.

Recommendations for funders

1: Prioritise multi-level programmes. Foundations and other donors should prioritise funding to multi-level programmes (with collectives, communities and service provision at the local and regional levels) that address the relational aspect of sexuality.

2: Recognise the need for long-term approaches to sexuality programming. It is important for funders to recognise the long-term nature of social change and be prepared to provide multi-year, flexible support. We must broaden our framework of assessing work in an effort to redefine success and failure within the field. Progress should be measured based on the understanding that real, sustainable norms change takes time and does not always occur in a linear way.

3. Invest in enhanced resource mobilisation capacity. Lack of resource mobilisation capacity was raised as an issue by several organisations and is closely connected to the continuation of funding to scale up or sustain project interventions over time.

4. Earmark investments for programmes working with the most marginalised sections of the population. With consensus in the SDGs to Leave No-one Behind, particular attention needs to be given to identifying the most vulnerable girls and considering multidimensional aspects of vulnerability, including age, income level, disability, caste, etc. Working with people with disabilities, for example, requires enhanced resources, including the development of specialised materials and approaches (to adapt it to people with sight, speech or hearing disabilities for example), hiring of specialised staff or making infrastructural changes for those with reduced mobility.

5. Flexibility in programme implementation might be needed when working around sexuality. Working around sexuality might bring unexpected outcomes and risks that might require flexibility in programme implementation. Donors interested in this field should encourage flexibility in proposals and understand the budget implications associated with having to redirect a project or change its activities.

Recommendations for advocates

1: Present this and other evidence and research on sexuality to policy makers. Evidence can be very influential, and there is a need to take an evidence-based approach with successful examples of sexuality programming and its effects on CEFM, as well as other measures of young women’s rights and health. Internationally, successful programmes should be highlighted with policymakers.

2: Map policies and programmes to better understand where there is potential for more advocacy. There is a need for credible spokespeople on the relationship between the control of sexuality and CEFM, and now is a key time to identify potential allies. Mapping areas of potential policy movement can help target advocacy efforts, while mapping current CEFM programmes can help tighten advocacy arguments.

3: Highlight issues of CEFM and sexuality within a broader framework of development (for instance, linking this programming to SDG implementation or to human rights obligations). For policy makers, it is important to connect CEFM work to the larger development goals and facilitate coordination across sectors. For example, there are connections between education and CEFM that need to be made more explicit. This is also true for HIV and CEFM, as well as reproductive health and CEFM (e.g. the relations between obstetric fistula, early pregnancy and lack of access to appropriate services). A global discourse framing can open space for negotiation and collaboration across sectors.

4: Empower girls to be advocates for themselves. Strengthening the capacity and encouraging girls to bring their messages to the public not only empowers them but is also a powerful tool for influencing decision makers. Organisations should create opportunities and platforms to ensure girls are more visible and can raise their voice on issues pertaining to their own sexuality and rights.

“...We must broaden our framework of assessing work in an effort to redefine success and failure within the field...”

4. FUTURE DIRECTIONS

For a deeper dive into the promising gender-transformative approaches identified through this review, keep an eye out for the full report which will be published in the coming months as well as other products to help you in your programmatic, research or advocacy efforts to increase attention and resources for gender-transformative sexuality programming. The case studies attached to this publication show how three community-based organisations, operating in different context (Kenya, Nigeria and India) have managed to have a real impact on girls’ lives through gender-transformative programming.

The CPSWG will also explore opportunities to address the gaps this initial work uncovered, including the inclusion of gender transformative programming in the context of early union or marriage in Latin America and the Caribbean.
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<tr>
<th>Name of Organisation / Programme</th>
<th>Country</th>
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<td>Aahung</td>
<td>Pakistan</td>
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<tr>
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*The documents reviewed were global programme frameworks and methodologies, including Plan International’s Champions of Change Curricula for girls and boys, which is mainstreamed in CEFM programming in country offices. This methodology has been been piloted in all regions and feedback from girls, boys and facilitators has been integrated to enhance the curricula’s efficacy and validity.

Programme H|M has been fully implemented in 35 countries in collaboration with local partners, with a range of field-testing and trainings to large-scale adaptations. For the purpose of this review, information was primarily drawn from the general Programme H|M toolkit, which includes findings from nine quasi-experimental evaluations.

While Women for Afghan Women in Afghanistan and Save the Children are not working on sexuality explicitly, their critical work around norm change led us to conduct a deeper analysis of their programmes.
TACKLING THE TABOO:
SEXUALITY AND GENDER TRANSFORMATIVE PROGRAMMES TO END CHILD MARRIAGE

This case study was commissioned by the Child, Early and Force Marriage and Sexuality Programs Working Group (CSPWG) as part of a larger project aimed at unearthing ground-breaking gender-transformative grassroots organisations that address sexuality comprehensively, promote bodily integrity, and that are achieving results with regard to normative changes and reduced CEFM outcomes, including in highly conservative and religious settings. The ultimate goal of the project was to understand the key determinants of success and identify effective interventions that have the potential for replication. TICAH was selected, together with two other organisations, following a carefully designed process that is further explored in the report itself.

CASE STUDY:
TRUST FOR INDIGENOUS CULTURE AND HEALTH (TICAH) — KENYA

General organisational overview
TICAH is a Kenyan-led grassroots organisation founded in 2003 to enhance the positive links between health and cultural knowledge, practice, belief, ritual, and artistic expression. Since then, TICAH has focused on breaking the culture of silence around sexuality and on challenging stigma and discrimination. TICAH is a national leader in advocacy to improve laws and policies on sexual health and rights, both nationally and internationally. They focus on providing comprehensive sexuality education and advocacy to improve laws and policies on sexual health and rights, both nationally and internationally. These strategies include generating awareness around issues such as contraception, safe abortion, leadership development, SRHR advocacy, life skills development, collective action, and evolving social norms and attitudes around sexuality.

Target population
TICAH works with groups of adolescents and youth in urban and peri-urban areas of Nairobi. These include: boys and girls from primary and secondary school (aged 12 to 15 and 15 to 19, respectively); out-of-school girls (aged 15 to 19) who are more likely to experience drug abuse, sexual abuse, and other forms of violence within the community; young mothers (aged 15 to 19); girls and young women living with HIV; and university students (aged 19 to 26). TICAH's participants come from environments affected by high levels of gender-based violence, including sexual violence, and some of them are violence survivors. The organisation therefore emphasises creating safe spaces and upholding confidentiality.

Key features of the work: TICAH promotes and provides pro-choice, holistic, and bold sexuality education and advocacy
TICAH recognises that young Kenyans often lack places to safely ask questions or talk about their sexual feelings in a non-judgmental setting. To overcome these limitations, TICAH works with adolescents and young people, helping them obtain accurate information related to sexuality so that they can enter their sexual lives with the confidence and skills to make conscious, informed choices. TICAH creates an environment that acknowledges diversity and celebrates everyone's right to a satisfying intimate life. Their wide and deep remit goes beyond sexuality education, addressing many aspects of an individual's identity and the communities around them, such as spirituality, traditional wisdom, and art. Accordingly, their strategies are holistic and diverse, seeking to bring local wisdom, ancient and new, to their quest for healing and justice.

We seek to learn from indigenous wisdom wherever we can. Our focus is on good relationships, healthy households, and community action.
TICAH staff member

These strategies include generating awareness around issues such as contraception, safe abortion, leadership development, SRHR advocacy, life skills development, collective action, and evolving social norms and attitudes around sexuality.

Featured programme: Sexuality and Choices
TICAH's Sexuality and Choices programme covers all of their work around sexuality and is mainly focused on education, counselling, and advocacy. Ensuring that the young participants feel safe, and crafting non-judgemental and supportive – “sacred”-spaces in which they may share experiences, is core to their curriculum and guides most of their sexuality work. The curriculum is composed of a manual, scenario cards, and educational posters that have been carefully developed and beautifully designed, and that present all the information in both English and Swahili.

TICAH's compelling materials aim to break down the barriers in Kenya that inhibit talk about sexuality, sexual orientation, desire, health, status, and relationships. Through the curriculum, participants engage in open conversations about – among other things – their own personal experiences; the effects of patriarchy on their development; and the connections between sex and power. In conversations exploring such topics, participants may share stories about losing their virginity, engaging in sex work, or personal sexual fantasies.

TICAH's model of “leading from behind” involves training adult facilitators but having the sessions guided by the young participants. TICAH provides all participants with opportunities to conduct their own research, to facilitate, and to share information on different topics, with the facilitator supporting these efforts and ensuring that the group has factual and accurate information. These experiences boost the participants' self-esteem and communication skills. In addition, serving as a peer educator improves their leadership skills. The organisation also provides safe spaces for the trainers to share their experiences and learn from each other on a monthly basis.

TICAH seeks partnerships with other organisations to expand their work around sexuality. For example, they have collaborated with an adolescent sexuality magazine to gather answers to questions related to sexuality from TICAH's students, and publish them in their country-wide editions. They have partnered with a dance group to create “I’m Sexy, Too”, a series of theatre stories about the sexual lives
of young women living with HIV. In addition, the organisation operates a reproductive-health hotline called “Ask Aunty Jane”. It works with a network of 133 service providers that provide stigma-free, rights-based information and counselling to married and unmarried women.

TICAH has used innovative strategies to engage and support their programme participants. For instance, recognising that “beauty is powerful”, they use art and meditation as therapy in their work with survivors of violence.

Complementary to their Sexuality and Choices programme is TICAH’s Teaching Calendar, designed to stimulate learning and discussion in the communities in which they work. The TICAH Teaching Calendar is filled with Kenyan art, provocative quotes, and events in history. Each month includes “healthy seeds” in the form of simple herbal recipes for common illnesses, values to discuss, history to learn from, questions to consider in groups, clubs, and classrooms, and excerpts from the Kenyan Constitution and other legal documents.

Their Sexuality and Choices advocacy work mainly focuses on inclusion of comprehensive sexuality education (CSE) in schools. They have allied with other organisations and caucuses that have the same goal. They have recorded several victories as the government has made progress toward including CSE in the national Life Skills Curriculum. TICAH has also joined with other partners in pushing for the reinstatement of the Standards and Guidelines on safe abortion that were withdrawn three years ago. A court process is ongoing.

TICAH carries out “values clarification” exercises around a range of sexuality topics such as contraception and abortion with community leaders, including chiefs, imams, and priests.

Evidence of results

TICAH uses questionnaires, focus-group discussions, and collection of stories for their monitoring and evaluation. They also use longitudinal, case-control, or cross-sectional studies with control groups, stories of change, and observation to evaluate their programmes.

Results

To date, TICAH reports having rolled out their curriculum with 300 primary school students, 300 secondary school students, 100 out-of-school girls, 60 young mothers, and 2,000 university students.

Furthermore, eight schools in which they have implemented their sexuality programme have incorporated the sessions into the school curriculum.

A number of improvements in knowledge and attitude among the girls participating in their sexuality programme have also been reported. For example, the section on consent (especially within relationships), for example, opened the eyes of many girls who had been largely ignorant of their rights. TICAH also reports increases in girls’ self-esteem, improved relations with their peers, and better awareness of procedures to follow in the event of sexual abuse.

Evidence of results

I have lived my entire life knowing that abortion was unacceptable, especially as a religious leader. Clarifying my values in this workshop actually made me see how women need information and services to prevent unwanted pregnancies but also to access safe abortion. I was so excited when I got trained and learnt of all these things. I was so eager to take it back to my community, but I was scared of talking about abortion because I am a church leader, I have my own church and most people still believe it is a crime. How would the church members take me? But when I came back, I started talking to women one by one and the response was overwhelming. I immediately knew there was a need and that I had to step in to address that need. I organised a safe abortion training right in my church and I never regretted it.

TICAH staff member

Elements of success at a glance

1. TICAH’s culture, which incorporates the spirit of “leading from behind”, where young participants guide the training of facilitators.
2. Team work and ongoing support of the team members.
3. An emphasis on creativity and use of the arts as therapy and source of inspiration.
4. Cultivation of relationship with the community.
5. Engagement of spirituality in a sexuality-positive way.

While they do not yet have concrete evaluation tools with which to measure the impact of their work with religious leaders, TICAH reports that the values clarification exercises have been pivotal in the achievement of observable change in the attitudes, beliefs, and behaviours of community and religious leaders.

Contact details

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This case study was commissioned by the Child, Early and Force Marriage and Sexuality Programs Working Group (CSPWG) as part of a larger project aimed at unearthing ground-breaking gender-transformative grassroots organisations that address sexuality comprehensively, promote bodily integrity, and that are achieving results with regard to normative changes and reduced CEFM outcomes in highly conservative and religious settings. The ultimate goal of the project was to understand the key determinants of success and identify effective interventions that have the potential for replication. INCRESE was selected together with two other organisations following a carefully designed process that is further explored in the report itself.

## General organisational overview

INCRESE is a grassroots organisation that has been working in Nigeria for several decades to create a political, social, and cultural environment that is conducive to expanded access to sexual and reproductive health and rights (SRHR) information and services. The organisation advocates for the sexual health and rights of society’s most disenfranchised, including adolescents and young people, women living under Shari’a law, sexual minorities, survivors of sexual violence, sex workers, and widowed women living with HIV and AIDS.

INCRESE operates in a complex country context – including Boko Haram threats and government curfews and lock downs – to increase girls’ self-esteem and give them greater voice and agency to decide their future.

**This is a story of a girl, an educated woman, allowed to dream and flourish…**

INCRESE’s Executive Director, Dorothy Akenova, is an acclaimed feminist and women’s rights activist who personifies the potential of change; she describes her own journey since she was a little girl on INCRESE’s blog page.

### Target population

INCRESE works primarily with adolescents aged 11 to 19 years, approximately 25% of whom are boys and young men, reflecting on and changing harmful norms and masculinities in boys, and preparing girls to interact confidently with the opposite sex. The girls and boys included in INCRESE’s work are unmarried, in and out of school, and disabled and/or orphaned; all of them are at risk of being married young and taken out of school, or of leaving school prematurely because of pregnancy.

### Key features of the work: INCRESE addresses sexuality through a gender-transformative lens

The culture of silence on issues of sexuality cuts across all communities in Nigeria, and patriarchal conceptions are deeply engrained in the country. The situation is aggravated by groups that reinforce negative and sometimes confrontational attitudes among Nigerians towards information/education on SRHR, with devastating effects on people’s human rights.

Against this backdrop, INCRESE employs four main strategies:

- They combat the resistance to and denial of reproductive and sexual rights, including by conducting research to generate evidence which they use to educate leaders and debunk myths with participants.
- They increase access to information and awareness through Behavioural Change Communication.
- They advocate to influence policy and law to be gender-sensitive and to protect sexual and reproductive rights.
- They establish linkages with providers to make legal services accessible and affordable to individuals and groups, especially adolescents, women living under Shari’a law, and sexual minorities.

INCRESE have also worked extensively with health workers to get them to be youth-friendly, LGBTI-friendly, and disability-friendly, and to address stigma and discrimination against people living with HIV and AIDS. They also have built a support network that assures protection for young people, LGBTI, and persons with disabilities, and they often facilitate access to services where they are apprehensive of impending abuse as result and provide funding to cover the costs when provided elsewhere.

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4Lesbian, gay, bisexual, transgender and intersex.

5The Sarah Longwe framework is intended to help planners question what women’s empowerment and equality means in practice, and, from this point, to assess critically the extent to which development intervention is supporting this empowerment. For more information see: ‘Gender awareness: the missing element in the Third World development project’ by Sarah Nupieke Longwe in Changing Perceptions. Writing on gender and development, edited by Tina Wallace with Candida March, Oxfam, 1991.
Featured programme: Girls Leadership Programme

INCRESE delivers its trainings through the Girls Leadership Programme (GLP). This uses Sarah Longwe’s analytical and change model7 to move girls from being passive recipients of services to being advocates who hold governments accountable to commitments, including domesticaling international treaties; who articulate policies, review or promote laws that protect the rights of girls and women; and who monitor budgetary allocations and disbursement. The programme also enables girls to attain leadership positions, from adolescence through adulthood, by tackling the barriers they face along the way, such as negative socialisation, harmful traditional practices, especially child, early and forced marriage (CEFM), sexually transmitted infections and HIV, and gender-based violence.

Programme sessions take place in a centre that offers a safe space in which girls can express themselves freely – including choosing what clothing they wear – and where interactions with other participants, including male peers, can occur without fear or threat of violence. This centre also serves as a space to participate in dance, drama, singing, and dancing activities.

INCRESE’s curriculum, developed in 2011, borrows heavily from the Comprehensive Sexuality Education training manual published by Action Health, Inc., and the All in One curriculum, the Adolescent Sexuality Training Manual and clinical protocol of the Federal Ministry of Health of Nigeria. The core components are human rights, sexual reproductive health, leadership skills, life competency skills, gender analysis, advocacy, and understanding sexual orientation and gender identity. The sessions cover anatomy and physiology; sexuality and pleasure; body image; pregnancy and the full range of contraception; HIV and STIs; stigma and discrimination; gender analysis; gender-based violence; girls’ rights; CEFM; and intersectionality. As part of their focus on leadership, activities also focus on strengthening participants’ negotiation, refusal, and pressure resistance skills – for example, using case-study scenarios to lead participants to adopt stronger responses and attitudes.

Acknowledging the importance of working across the different levels of the ecological model, the programme mobilises participants to involve parents and teachers, including through inter-generational dialogue. In addition, INCRESE organises an outreach programme to rural communities in order to raise villagers’ awareness of SRHR issues through theatrical performances and question-and-answer sessions. The outreach visits build rapport between INCRESE and community leaders for continued partnership.

INCRESE’s advocacy work is largely articulated around an open forum where officials and religious and local leaders (but also parents and teachers) who want to participate can engage in discussions together to strengthen their commitment. The forum is a key tool, as well, for recruiting adult champions who understand the role of SRHR and gender equality and, as a result, can help to generate change in their communities. Parents, teachers, friends, alumni, policy-makers, and the media are invited to INCRESE’s annual graduation ceremony to generate public awareness.

INCRESE also addresses participation in decision making at home and in public places and stimulates reporting harmful practices, including sexual abuse, and CEFM, through their Hajara Usman Girls’ Leadership project. In fact, INCRESE’s response to cases of abuse is a cornerstone of their programme and a key element of success. They offer direct support or referrals to health, psychological or legal support or shelters for those beneficiaries suffering violence or needing SRHR services and also report the perpetrators to the police.

Evidence of results

INCRESE uses a logical framework evaluation tool to monitor and evaluate the progress and impact of the training before, during, and after completion.
of the programme. INCRESE also conducts regular evaluation and assessments of participants, and they track the number of girls who delay marriage after participation.

Through regular evaluation and assessments as the young participants learn, and put their new skills to use in their lives, INCRESE involves young people in the design of intervention strategies.

Results

Since 2011, INCRESE has mobilised 255 girls through their leadership programme. Their evaluations show the following results:

The results of the pre-Girls Leadership Programme tests demonstrated that virtually all of the girls start out with high internalisation of patriarchal values. For example, girls made either written or oral statements like these: “Boys are more brilliant girls”; “A woman’s place is in the kitchen”; “While dating, a boy beats a girl as proof of love”; “A woman who reports her husband for battering is not a good wife”; “There is no such thing as rape in marriage”.

At the completion of the GLP, girls were conversant with human reproductive anatomy and physiology (subject matter which had initially been met with a good deal of resistance from the participants). They could facilitate presentations and their vocabularies had grown. Many of them were holding leadership positions in their school or in their church community, and their school performance had improved.

Elements of success at a glance

1. A programme team that has its values clarified and identifies fully with feminist principles of equal and inalienability of rights.
2. A robust curriculum with well-articulated modules.
3. Mobilising participants from various settings (schools and homes) with the involvement of parents and teachers.
4. Providing support for transport fare and light refreshment for participants.
5. A viable alumni network that serve as mentors.
6. Linking participants and graduates with other learning and development opportunities.
7. Acting swiftly on reported cases of abuse.
8. Creating a support network that the girls can trust and count on.

1. Girls reporting high self-esteem and confidence to aspire and take on leadership roles in their schools and communities increased.
2. Comprehensive Sexuality Education (CSE) integrated into school curricula.
3. Greater number of girls and women reporting cases of violence to INCRESE.
4. Greater number of girls choosing to delay marriage, and having the skills to do so.
5. Improved sensitisation and awareness, in rural areas of Niger State, of the adverse effects of CEFM.
6. More than 500 young people gaining access to condoms and lubricants through INCRESE’s outreach programme and provision of voluntary counselling and testing to hundreds of antenatal care attendees. INCRESE has followed up with those who tested positive to help them stay on HIV treatment.

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This case study was commissioned by the Child, Early and Forced Marriage and Sexuality Programs Working Group (CSPWG) as part of a larger project aimed at unearthing ground-breaking gender-transformative grassroots organisations that address sexuality comprehensively, promote bodily integrity, and that are achieving results with regard to normative changes and reduced CEFM outcomes in highly conservative and religious settings. The ultimate goal of the project was to understand the key determinants of success and identify effective interventions that have the potential for replication. The YP Foundation was selected, together with two other organisations, following a carefully designed process that is further explored in the report itself.

CASE STUDY: THE YP FOUNDATION (YPF), INDIA

General organisational overview

The YP Foundation (originally known as The Youth Parliament) was created by Ishita Chaudry, aged 15, in 2002 during the aftermath of the Godhra Riots in Gujarat. It brought young people together to build a stronger understanding of human rights, and created opportunities to work together and discover leadership skills on important social issues through a safe, open and non-judgemental platform. It quickly transformed into a youth-run and youth-led organisation working on providing Comprehensive Sexuality Education (CSE) for young people and advocating for systemic changes as one of their key programmatic focus areas. The connections between sexuality and child, early and forced marriage (CEFM) permeate their entire curriculum, which is also the centrepiece of their Know Your Body, Know Your Rights (KYBKRY) programme. A unique feature of this programme is its rights-base, stigma-free, and affirmative approach towards sexuality and sexuality education. The YP Foundation works with and for young people across issues such as gender, sexuality, leadership, health, and education to advance the rights of young women, girls, and other young people who face marginalisation. All of their work is based on intersectional, feminist, and rights-based principles.

Target population

The YP Foundation works with young people aged 10 to 25 from diverse backgrounds, engaging especially with young women in schools, institutional care homes, after-school learning centres, and community youth groups. Its programmes are run by peer educators (18 to 22 years old) most of whom are college students who partake in a two-year, or longer, leadership programme. Their beneficiaries have diverse backgrounds in terms of the regions they come from (urban/semi-urban/rural), their sexual orientations, their gender identities, their religions, their class, and their caste.

Key features of the work: TYPF is a youth-led model that promotes feminist, intersectional, and rights-based sexuality education

In India, programmes aimed at advancing sexuality education of young people often confront considerable opposition from politicians, parents, and teachers, who, despite evidence showing otherwise, believe that such positive sexuality perspectives will foster irresponsible and promiscuous sexual behaviour. Furthermore, programmes and policies that address the sexuality of young people are generally designed and developed by adults, while the opinions and desires of young people themselves are neglected.

Because of this, TYPF’s existence and mission is centred on the power of youth leadership, ensuring that young people are equal stakeholders in programmes and policies that target them, and that they are able to participate meaningfully in them. Rather than seeing young people as the leaders of tomorrow, TYPF insists that youth are leaders today and works to spread that message beyond youth-focused spaces.

Moreover, the YP Foundation proudly takes a rights-based, stigma-free, and affirmative approach to sexuality, and this is deeply engrained in all of their interventions. Accordingly, their work emphasises informed consent, choice, and pleasure – issues that they discuss directly and openly with participants, educators, parents, and policy-makers. In particular, TYPF creates platforms and tools to engage young people and other relevant stakeholders on the importance of CSE, and mobilises them to include issues of sexuality in policies and programmes designed to reach young people in India.

Acknowledging that the experience of youth is not homogeneous and that all youth-centred programming should accommodate the diverse nature of youth identity, TYPF is explicitly inclusive of diverse groups. Across programmes, TYPF works with marginalised youth from low-resource backgrounds, and predominantly Dalit and Muslim communities. Their intersectional and feminist approach also considers migration, sexual orientation, gender identity, caste, and other marginalised identities or statuses in their interventions.

TYPF programmes focus on empowering young people to lead implementation and to use that

An affirmative and celebratory approach to sexuality, which emphasises informed consent, choice, and pleasure, guides our work on SRHR.

Organisational principle of TYPF
experience to become effective advocates with policy-makers, communities, gatekeepers, and other stakeholders. In this way, TYPF creates youth-adult partnerships and makes a case for youth leadership at all levels and in all processes.

TYPF supports young people to respond to real-life situations in a positive manner and take informed decisions for their lives. TYPF provides a safe space for youths to learn to articulate their concerns and opinions, to share their personal experiences, and to ask questions without being judged or reprimanded. At the broader community level, they provide a platform for young people to voice their views and advocate for themselves in front of their family members, for example through small-scale social action projects.

**Featured programme: Know Your Body, Know Your Rights (KYBKYR)**

The YP Foundation’s Know Your Body, Know Your Rights (KYBKYR) programme provides CSE to young people from diverse backgrounds. KYBKYR’s programme design is directly informed by outreach to adolescents and young people who face discrimination and marginalisation. Its implementation is youth-led and involves strong collaboration with grassroots non-governmental organisations, as well as focused engagement with local and national stakeholders from health and education sectors, including government officers, healthcare providers, counsellors, frontline health workers, and teachers.

A peer education model drives KYBKYR’s programme implementation. The peer educators, called Youth Leaders, who facilitate KYBKYR’s curriculum are a diverse and dynamic group of young people who are passionate about social justice, intersectional feminism, and learning more about their world. TYPF follows a leadership-building approach to peer education (PE) in which the young leaders are engaged for a year through rigorous feminist training and intense capacity building.

The Youth Leaders undergo that seek to build an in-depth understanding about gender-related concepts such as different gender and sexual identities as well as grasping the subtleties of rights-based action and helping youth leaders understand violence and discrimination as human rights issues.

Acknowledging that one size does not fit all, TYPF has opted to use a flexible curriculum that is adapted to each different group of participants. Following a bottom-up approach, the curriculum development process starts with the girls and boys themselves, engaging them in the actual design and adaptation process. In order to ensure that the curriculum is acceptable, accessible, and relatable to the intended audience, TYPF adapts the language and case-study content accordingly – for example, using examples extracted from local newspapers that might be familiar to the participants. They also update their materials constantly. To engage participants and strengthen their understanding of issues, the peer educators make use of creative tools, including audiovisuals, interactive games, of blogs to use issues about sexuality and sexual rights. For example, they use case studies and group exercises to facilitate discussion of (among other things) good sex and bad sex, norms that impact sexuality, sexual identities, and discrimination related to different sexual orientations and gender identities.

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Ours isn’t just an objective curriculum to teach the biological aspects of reproductive health. The curriculum is based in the real world and interweaves aspects of intersectionality, power and patriarchy. For example, while discussing menstruation, we not only address issues of menstrual hygiene, but also create a space to discuss the shame and stigma around menstruation.

**Introduction to the curriculum**

Sex-positive messaging in KYBKYR’s curriculum

- Sexuality is a healthy part of life and there is no fixed or prescribed way to experience or express our sexuality.
- Feeling attracted to another person is a common experience for many people. It is also perfectly fine to not feel attracted to anyone.
- There are no good or bad sexual acts. Different people may enjoy different sexual acts.
- Our experience of sexuality is impacted by the cultural and social norms around us.
- Sexual identities can be of many types and it is important not to judge someone based on their identity or to discriminate against a person because of their sexual or gender identity.

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“Tearing apart gender norms”

In this exercise from the curriculum, TYPF explores the concepts of patriarchy and discrimination with personal stories, like the story of Mohan, and leads participants to conclusions like this:

Mohan faced violence because he does not identify with the gender assigned to him at birth and he has broken the gender norms. Patriarchy wants men to be manly and women to be womanly. Transgression of gender norms destabilises patriarchal structures, which is why people like Mohan are discriminated against, violated, and punished.

The curriculum avoids instilling fear in young people and instead focuses on empowering them with education about concepts such as choice, autonomy, rights, and sexual expression, including positive messaging and in-depth discussions about pleasure and desire. In doing so, they promote the development of positive self-images and healthy attitudes in young people.

The YP Foundation includes thoughtful analyses of power and patriarchy in their curriculum, working with young men and boys to challenge gender-based violence through the questioning of patriarchal notions and norms of masculinity.

**Evidence of results**

In 2017, the YP Foundation used a multi-method qualitative study to evaluate the impact of its programme (2016-2017) on peer educators, participants, and partner organisations. The evaluation included a review of secondary data
sources, as well as interviews and focus-group discussions conducted with a range of stakeholders (including peer educators, participants, and staff) with different perspectives about the programme. The study also briefly explored whether the participants and partner organisations sustained changes brought about by their participation in KYBKYR over time.

Additionally, as part of TYPF’s commitment to full engagement, participants have been involved in various accountability processes. For example, youth leaders have undertaken mystery-client social audits to assess the youth-friendliness of sexual and reproductive health service delivery in 36 public, private, and non-governmental health centres. The data from these audits has been used in multi-stakeholder district-level and state-level consultations to facilitate constructive dialogue between youth leaders and frontline health workers, doctors, and government and non-government representatives on these issues.

Results

KYBKYR demonstrates that youth-centred and youth-led programming, through a multi-sectoral collaboration model, has immense potential to transform the lives of adolescents and young people by empowering them to become agents of social change.

On an annual basis, the KYBKYR programme engages over 1,500 youth (mostly young women aged 10 to 25), in schools, institutional care homes, after-school learning centres, and community youth groups, in both urban and rural settings across three states in India. Meanwhile, the programme’s public and policy advocacy components have an annual outreach of over 50,000 people online, through social media campaigns, and offline, through youth-led social-action projects, including street plays, youth-led audits of SRH service delivery, and multi-sectoral consultations.

TYPF has increased the leadership and negotiation skills as well as the self-confidence of young women and girls engaged with the programme. In addition, a majority of the participants recognised the ways in which the stigma attached to SRHR issues adversely impacts their bodily integrity and rights.

Other results of the organisation’s work include:

- Young people have more knowledge and better information about sexual and reproductive health, and are no longer misled by myths and misconceptions.
- Male participants evince healthier, more gender-equal attitudes towards girls and women.
- Young people have become critically conscious and have begun to question ideas that were imposed on them by their family or society in the name of tradition, culture, and religion.
- A demand for CSE has been created.
- A large cohort of young people who are ready to engage as social activists and promote CSE as an agenda has been created.
- Young people have begun to challenge social norms and influence their peers to do the same.
- A majority of the participants recognise the ways in which the stigma attached to SRHR issues adversely impacts their bodily integrity and rights.

Elements of success at a glance

1. Young people as leaders, with all programmes youth-led and youth-centred.
2. A rights-based, stigma-free, and affirmative approach to sexuality.
3. Knowledge and experience working with young people who come from diverse backgrounds and varying degrees of marginalisation.
4. An intersectional feminist perspective, helping to connect with diverse groups.
5. A flexible CSE curriculum that is developed with a bottom-up approach and that is accessible, acceptable, relevant, and relatable.

Contact details

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TACKLING THE TABOO:
SEXUALITY AND GENDER TRANSFORMATIVE PROGRAMMES TO END CHILD MARRIAGE

This Summary Report was specially prepared for the Girls Not Brides 2nd Global Meeting in Malaysia, June 2018. It was brought to you by the Child, Early and Forced Marriage and Sexuality Programs Working Group comprising the following organisations: American Jewish World Service (co-chair), CARE (co-chair), CREA, Global Fund for Women, Girls Not Brides, GreeneWorks, International Center for Research on Women, International Women’s Health Coalition, Nirantar, Plan International, Population Council, and Promundo.