GENDER & ADOLESCENCE: GLOBAL EVIDENCE

Programming with adolescent boys to promote gender-equitable masculinities

A rigorous review

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Disclaimer

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Acronyms

CMA	Conscientizing Male Adolescents (Nigeria)
GBV	gender-based violence
GEM	Gender-Equitable Men
GEMS	Gender Equity Movement in Schools (India)
ICRW	International Center for Research on Women
IRH	Institute for Reproductive Health
ITSPLEY	Innovation through Sport: Promoting Leaders, Empowering Youth (multi-country)
LMIC	low- and middle-income country
MENA	Middle East and North Africa
MLMC	Meri Life Meri Choice Project (India)
MNI	Male Norms Initiative (Ethiopia)
MYSA	Mathare Youth Sports Association (Kenya)
NGO	non-governmental organisation
PTLA	Power to Lead Alliance (multi-country)
RCT	randomised controlled trial
RHMACP	Reproductive Health for Married Adolescent Couples Project (Nepal)
SRH	sexual and reproductive health
STI	sexually transmitted infection
UNGEI	United Nations Girls' Education Initiative
VAWG	violence against women and girls
YMEP	Young Men as Equal Partners (Tanzania)
YMI	Young Men Initiative (multi-country)
YMOT	Your Moment of Truth (Kenya)
WHO	World Health Organization

Executive summary

Rationale

Recent years have seen a rapid increase in the number of programmes working with men and boys to change norms around masculinity that undermine gender equality and the wellbeing of women and girls, and boys and men. Although adolescence is increasingly recognised as a critical period for forming one's gender identity and adhering to prevailing gendered norms, very few reviews of knowledge on promoting gender-equitable masculinities draw out specific impacts on adolescent boys. This reflects an implicit assumption that attitude, behaviour and norm change processes among adult men and adolescent boys are similar. There is thus is a lack of clear, synthesised evidence about working effectively with adolescent boys in low- and middle-income countries (LMICs) to promote gender-equitable masculinities. This review is intended as a contribution to filling that gap.

Methodology of review and included studies

This review brings together evidence from 36 studies of 34 programmes working with adolescent boys and young men to promote more gender-equitable masculinities. It is a narrative review, based on a comprehensive search, and assessment of studies for relevance. It draws on studies with a range of evaluation designs; the key requirements were adequate description of methodology and a valid comparison between participants and non-participants, or of attitudes and behaviour before and after participation. While 40% of studies included in this review are based on quasi-experimental or experimental designs, the review deliberately includes qualitative studies and some studies with less rigorous quantitative designs in order to capture a broader range of approaches to work with adolescent boys and young men and to draw lessons from this experience. Mixed-methods studies dominated, and over half the studies made use of the Gender-Equitable Men (GEM) Scale to measure attitude change.

A key limitation of these studies was lack of long-term evidence; only three studies reported on findings a year or more after boys had stopped participating. Furthermore, relatively few (only eight) compared the impacts of different programme activities; none examined whether single-gender or mixed settings (or a combination of both) were more effective in transforming attitudes and behaviour; and only one investigated the different impacts of running a programme as a school club and a community club.

Overview of programmes

The 34 programmes span 24 LMICs covering all world regions, with two-thirds of them in sub-Saharan Africa and South Asia. All the programmes involved direct, face-to-face work with adolescent boys and young men, aiming to change attitudes, norms and behaviour from the 'bottom up'. While a few involved some media activities alongside face-to-face informal education and discussion, the focus was very much on personal transformation as a route to social change. The programmes examined generally did not aspire to change policy or practice, and few worked with community leaders or influencers on a sustained basis.

Around a third of the programmes worked with boys or young men only; the others worked with both boys/young men and girls/young women, sometimes in separate groups, sometimes together. Around half worked with young adolescents aged 10–12, generally as part of a larger age range, and two-thirds included boys and young men aged 14 and over (a few programmes spanned the entire adolescent age range of 10–19). Half of the programmes focused on low-income groups and areas, and three worked in urban areas with high levels of violent crime. The review did not find any evaluations that met inclusion criteria of programmes working on gender-equitable masculinities as part of conflict or radicalisation prevention programmes, or that reported participation of boys or young men with disabilities. None had an explicit focus on including gay, bisexual or transgender boys and young men, though six included anti-homophobic content.

Most programmes were small – 24 of the 36 had 10,000 or fewer direct beneficiaries. Most were run by non-governmental organisations (NGOs), though most partnered with government or research institutions; involvement of businesses or faith-based institutions was rare. Just over half of the programmes took place in a community setting exclusively; the remainder worked in

schools, via integration into the curriculum or school-based clubs, or in both community settings and schools. Half of the programmes involved some outreach work, largely via initial familiarisation meetings or ad hoc awareness-raising events in the community, but the impacts of these activities on community norms were not assessed.

Just under half (16/34 programmes) had an explicit main objective to promote gender-equitable masculinities. The others focused on transforming gender norms more broadly, worked with boys as a stakeholder group in the context of girls' empowerment programmes, or were youth development programmes with gender equality components. The core activity undertaken by almost all programmes was gender equality education; the most common modules included consent in sexual relationships, positive masculinities, and gender-based violence, which were covered by at least two-thirds of programmes. Most programmes also provided health education and communication skills training (27 and 26 programmes respectively). Sport was the next most common activity in 10 programmes. There was surprisingly little focus on economic empowerment, with only one programme providing vocational training, financial literacy training, or savings or loans facilities to male participants.

The lack of economic strengthening components reflects a somewhat instrumental approach in many of these programmes, focusing more on transforming masculinities in order to transform gender relations, with less attention to supporting boys' and young men's own development. While participants appreciated the opportunity to come together with others, and exposure to new perspectives from participating in group education sessions, they also flagged the relative lack of practical developmental content as a weakness.

Key impacts

Overall, these programmes contributed to a wide range of positive impacts on different areas of gender equality. On almost all indicators, a clear majority of programmes found that participants adopted more gender-equitable attitudes or behaviour. Particularly striking findings include the following.

- Twenty or more programmes found reductions in discriminatory attitudes on issues as diverse as gender-based violence, gender roles and divisions of labour.
- Thirteen or more programmes found increases in gender-equitable behaviour, with positive impacts on gender-based violence, communication with partners, gender divisions of labour, and interaction with girls outside the family.
- On issues measured by fewer evaluations, such as attitudes to child marriage, girls' education, and attitudes to girls doing sport, a high proportion (over three-quarters) of changes recorded were positive.
- On some indicators, there were very large changes – for example, some programmes achieving a 30% increase in the number of participants adopting more gender-equitable attitudes to gender roles.
- Only on one issue – homophobic attitudes – were positive changes outnumbered by negative changes or no change. This may reflect the sensitive nature of the issue, as well as socially and politically challenging environments around lesbian, gay, bisexual and transgender (LGBT) rights.
- Other issues where no change or negative changes were more common (though still outnumbered by positive changes) were around girls' mobility (balancing increased commitment to free movement with concerns about girls' safety), attitudes to sexual relationships, and behaviour around gender-based violence. This may reflect particularly sticky norms around issues seen as core to male roles and masculinity in particular contexts.

What works: recommendations for effective programmes

Although the programmes examined were very diverse, the following factors emerge as seeming to be important for effective transformation of masculinities.

- Ensure safe spaces and sufficient programme time for critical reflection. Such reflection is most commonly promoted by group education sessions, though individual reflection often takes place outside these contexts. There is some evidence that gender-synchronised approaches (some single-sex, some mixed-group discussions) provide the greatest opportunities for learning, attitude and behaviour change.
- Invest in good facilitation. Facilitators play a vital role in modelling gender-equitable behaviour and attitudes, communicating messages and information clearly, challenging stereotypical behaviour and ideas, and ensuring that sessions are enjoyable. This requires effective training in communication and facilitation skills, including essential areas such as managing group dynamics and conflict resolution. Most programmes

employed male facilitators; not all provided extensive prior training for facilitators to challenge their own gender-inequitable beliefs and behaviour where necessary.

- Plan for programmes of six months or more, and design them to promote regular attendance. This may mean building in residential components and opportunities for informal socialising between participants and facilitators, both of which can lead to strong commitment to new ideas and practices. It also means addressing key barriers to older boys' participation, such as scheduling around work commitments.
- Schedule discussion of sensitive issues only after rapport has been developed between participants and facilitators and when participants have already been exposed to fundamental concepts of gender equality.
- Reframe programmes to avoid casting boys and young men as 'the problem', and design curricula and activities accordingly. This may involve including more vocational skills and economic strengthening components, which marginalised boys repeatedly prioritise as essential for their future. Girl-focused programmes have shown promise in combining life skills and vocational skills-building activities.
- Pay greater attention to intersectionality and accessibility, and relevance of programmes to marginalised groups. This might help increase the reach and impact of these programmes and ensure that programme discussions reflect diverse experiences of masculinity.

1 Background

1.1 Introduction

Recent years have seen a rapid increase in the number of programmes working with men and boys to change norms around masculinity. This expansion is motivated both by a growing recognition that many traditional norms of masculinity uphold gender inequalities and thus negatively affect women and girls,[1] and recognition of their harmful effects on men and boys too (Connell, 2003; Flood, 2007; Barker et al., 2010).

There is now a considerable body of evidence on engaging boys and men (ICRW, 2018). However, most interventions work with adult men and not adolescent boys (aged 10–19 years), and even where studies refer to boys, they include little information on adolescents. Within almost 80 reviews on programming with men or boys or on masculinities, identified as part of this study, the ways that norms of masculinity develop among boys– and the impacts of gender equity programming specifically on boys – receives very little attention.[2] Most focus on the need to engage men (and boys) and address harmful masculinities to improve sexual and reproductive health (SRH) outcomes, prevent violence against women and girls or promote male caregiving and fatherhood; only a few (e.g. WHO, 2007) rigorously synthesise the impact of initiatives to promote more gender-equitable masculinities. Also, reviews tend to include promising interventions from high-income settings, as relatively few of the interventions implemented in LMICs have been evaluated. There is thus a lack of clear, synthesised evidence about how to work effectively with adolescent boys in LMICs to promote gender-equitable masculinities. Our review is intended as a contribution to filling that gap.

1.2 Key concepts and evidence

Gender relations are closely linked to and interact with gender identities (Connell, 2003). Historical and anthropological studies have shown that there are multiple masculinities (Connell, 2003; Messerschmidt, 2018), shaped by local culture, social organisation, and economic contexts. These studies show that masculinities are socially constructed (e.g. Bourdieu, 2001), and emphasise gender identities, including masculinity, as 'a performance' (e.g. Butler, 1990).

The concept that has come to dominate masculinity studies and the intervention literature is, however, 'hegemonic masculinity'. Based on the Gramscian concept of hegemony, Connell and colleagues coined the term in the 1980s to define 'the form of masculinity that is culturally dominant in a given setting', signifying authority and leadership (Connell, 1996: 209). While there are multiple co-existing forms of masculinity, hegemonic masculinity 'embodies the currently most honoured way of being a man, it requires all other men to position themselves in relation to it, and it ideologically legitimates the global subordination of women to men' (Connell and Messerschmidt, 2005: 832). Although the concept has become very influential, it has also attracted considerable criticism. In its reformulation, Connell clarified the importance of the agency of subordinated groups (including women), the recognition of the interplay between local, regional and global levels, and the dynamics of hegemonic masculinity, meaning that 'masculinities are configurations of practice that are constructed, unfold and change through time' (ibid.: 852).

Research on gender practices and masculinity formation has grown considerably. Most studies have focused on developed countries, with an increasing body of literature on all regions. These studies document diverse social constructions of masculinity among boys and men of different ages, different socioeconomic and

1 Recognition of the importance of working with men and boys and of promoting gender-equitable masculinities dates back at least to the mid-1990s, with several international fora such as the 1994 International Conference on Population and Development, and the 1995 World Summit for Social Development, and was formally agreed at the UN Commission on the Status of Women (CSW) 48th session in 2004 (UNECOSOC, 2003; UN, 2004).

2 These include: WHO, 2000; WHO, 2007; Plan, 2011; ICRW, 2010; Barker et al., 2012; Edstrom et al., 2015; Lundgren and Amin, 2015; Kågesten et al., 2016; Kato-Wallace et al., 2016; John et al., 2017.

cultural groups, and different social positioning.[3] They also indicate that typical traits of hegemonic masculinities often include power, aggression, control, repression of emotions, risk-taking and overt heterosexuality – a set of behaviours which specific individuals or groups of boys and young men may conform to or reject. Within a school, for example, a range of different ways of 'doing' masculinity can be identified, associated with different groups of boys. There will probably be one 'hegemonic' model that is more powerful than others, to which all boys aspire. Those who are, or feel, marginalised from the dominant form may also display extreme forms of traditionally masculine behaviour.

As socially constructed identities, masculinities are amenable to change. For change to occur, boys and men need opportunities to critically examine models of masculinity, to reflect, and to explore new ways of being and doing manhood in their daily interactions with their partners, families and friends. They may be motivated to change for a number of reasons: realisation of the negative impacts of gender inequality on women and girls; a desire for more meaningful and equitable relationships; commitment to an ethical principle; or recognition of practical gain (e.g. from women working outside the household) (Kaufman, 2004; van der Gaag, 2014).

However, studies have also pointed out that even when boys and men change their attitudes, they may continue to engage in the same daily practices that sustain their privilege, such as limited involvement in household chores (Connell, 2003). Moreover, efforts for change may also encounter opposition, resistance or backlash. For example, research has suggested that boys and men face particular difficulty in adopting more gender-equitable masculinities in highly gender-segregated societies. Connell (2003) has identified the following key reasons for male resistance to change: ideologies justifying gender inequality on grounds of religion, culture or organisational mission (e.g. military); material benefits, especially in terms of income and time; identity problems linked to change, particularly when changing traits of manhood are perceived to make boys and men feel feminised and thus less worthy of respect (e.g. taking on childcare or inability to be the breadwinner); and resentment against programming benefiting girls and women within a context of scarce resources.

Harmful norms of masculinity – including the need to appear tough, resort to violence to resolve conflict, and engage in risk-taking behaviour – not only threaten girls but also increase adolescent boys' vulnerability and lead to poor human development outcomes (Heilman et al., 2017). While girls are more likely to never enter school, boys are more likely to repeat a grade, drop out and have poorer educational attainment levels. This is particularly evident in Latin America and the Caribbean, the only region where girls' secondary school enrolment rates are now higher than that of boys; data from several countries in Asia and the Pacific and sub-Saharan Africa also shows lower enrolment rates and poorer education outcomes for boys (UNESCO, 2015). Boys are more vulnerable to being bullied, and are at greater risk of corporal punishment at school and at home. They are also more vulnerable to family pressures to leave school and contribute to household income in line with the masculine ideal of the male provider and protector. Those employed are more exposed to hazardous working conditions and work accidents. Furthermore, boys account for the majority of children working and living on the streets (Barker et al., 2012; Edstrom et al., 2015; Commonwealth and UNGEI, 2016).

Data also shows that adolescent boys are more vulnerable to peer pressure to become sexually active early and engage in risky sexual behaviours, often choosing not to use condoms; they are also less likely to visit a clinic or seek health information or testing for sexually transmitted infections (STIs). In some settings, boys are more likely than girls to join violent peer groups (including gangs that promote violence and rigid gender roles), to get involved in fighting, and to die from violent crime or road accidents and related injuries. Finally, in many settings, boys have higher rates of substance abuse and of suicide compared to adolescent girls (Plan, 2011; Edstrom et al., 2015; Kato-Wallace et al., 2016; Heilman et al., 2017).

The value of action during adolescence to address these vulnerabilities and promote less harmful masculine identities is increasingly acknowledged by development agencies and supported by advances in several disciplines, including psychology and neuroscience, with growing understanding of gender socialisation processes and pubertal development (ICRW, 2010; Kato-Wallace et al., 2016). Gender socialisation is the active process by which individuals learn to 'do' gender through rehearsing, experimenting and internalising gender norms, and developing their identity as they interact with family,

3 Studies have also investigated how masculinities are shaped in response to historical, socioeconomic and political factors, including colonialism, nation-building, globalisation, militarisation, conflict or political violence (Morrell, 1998; Bannon and Correia, 2006; Cockburn, 2013; El Feki et al., 2017).

networks and institutions (ICRW, 2010; John et al., 2017). While gender socialisation begins in childhood, it intensifies in adolescence, which is why it provides such a unique opportunity to intervene, promote the development of gender-equitable identities, and challenge harmful norms before they are solidified and thus become less amenable to change.

1.3 Methodology and key questions

Grounded in the conceptual and empirical literature outlined above, the review aims to synthesise evidence on effective programming with adolescent boys in LMICs to promote gender-equitable masculinities. It aims to answer the following questions:

- What is known about the impacts of gender-equitable masculinities programming on boys' attitudes, norms and behaviours? How is this differentiated in different contexts and among different population groups?
- Which programme approaches (components, combinations, target groups and design features) are effective or promising in promoting more gender-egalitarian masculinities?
- Is there any evidence comparing the impacts of gender-equitable masculinities programming with more structural interventions such as education?
- What is known about the quality of facilitation? How important are programme facilitators as role models for boys and young men?
- Is there any evidence that what works well to change gender norms for girls differs from what works well to change gender norms for boys?
- What is known about the long-term effects of participating in positive masculinities programming?
- What is known about the cost-effectiveness of interventions?

This rigorous narrative review used systematic search and assessment principles to generate an evidence base from which to answer these questions. Database searches were carried out from June to October 2017 (Web of Science, ERIC, EconLit, PsycINFO, Medline, AnthroSource, Sociological Abstracts, IBSS, Scopus) and were complemented by Google and Google Scholar searches, searches of relevant organisational websites, a focused Spanish and Portuguese language search, and snowballing of studies. Of the 1,652 studies found, 36 were considered to be both relevant and to have sufficient methodological description to warrant inclusion. Key inclusion/exclusion criteria were: sufficient disaggregation by gender and age to be clear that studies clearly reported impacts on adolescent boys; that initiatives took place in low-income or middle-income countries; and that studies considered changes in attitudes or behaviour related to gender equality.[4] Studies were categorised into high, medium and low reliability, based on criteria derived from the Mixed Methods Appraisal Tool (Pluye et al., 2011) and the Critical Appraisal Skills Programme (www.casp-uk.net); the report gives greater weight to findings from the high and medium reliability evaluations. Please see Appendix 2 for full details of categorisations and review methodology.

Just under half the studies (17) were conducted internally, 7 externally, and 4 by a mixed internal and external team.[5] Around 40% used randomised controlled trials (RCTs) or quasi-experimental methodologies (3 and 11 studies respectively) to assess programme impacts: 6 used rigorous qualitative designs (multiple methods and multiple stakeholders), while the remainder drew on less rigorous designs, such as pre-test/post-test comparisons with no control group or comparison of an intervention and control group post-intervention only.

Mixed quantitative and qualitative methods studies dominated (22/36 studies), with 9 using only quantitative approaches and 5 using only qualitative approaches. Despite 14 evaluations using experimental or quasi-experimental approaches, only four used difference-in-difference analysis to understand the relative changes among participants and control groups before and after participation. However, regression analysis to identify key determinants of changes observed, and statistical significance testing of the magnitude of changes, was much more common – employed in 12 and 17 programmes respectively.

Limitations

Although 36 studies met the review's inclusion criteria, the diversity of programmes and evaluation approaches limits their comparability, though this is partially offset by the use of questions from the Gender-Equitable Men

4 For example, studies that did not disaggregate between impacts on male and female participants (where relevant) or where adolescent boys and young men did not form a majority of participants were excluded. The single most common reason for exclusion was that a study did not report on the impacts of an initiative to promote more gender-equitable masculinities, as our searches identified a large number of more conceptual studies.

5 Who undertook the evaluation was unclear in 6 studies.

(GEM) Scale in 20 studies.[6] Several of the best-known programmes working with men on gender-equitable masculinities do not work with adolescent boys and thus were not included in the review; other relevant programmes were excluded because they did not provide gender- or age-disaggregated impact evidence. Few evaluations discuss the processes by which changes took place, or provide detailed insights into the relative impact of different programme designs or explore in depth how effectiveness challenges can be met.

Once programmes that did not meet inclusion criteria had been excluded, the majority of remaining studies examined face-to-face informal education programmes, most of which took place at the community level without work at other levels or with other stakeholders. Although some programmes integrated videos as learning materials, and one (Program H) ran awareness-raising radio spots and a billboard campaign, the evaluations shed little light on the potential of mass media for changing norms around masculinity. We found no reflection on the impact of project activities compared to the more structural approach of improving educational quality and completion rates, as completed secondary education is strongly associated with more gender-equitable masculinities (Levtov et al., 2014). Only one study (that of Program H in Brazil) explicitly discussed cost-effectiveness, and as the discussion in Section 4 will show, there are also very limited insights concerning multi-level programming and the long-term effects of participation. Nor did this review generate any clear insights on programming with particularly marginalised groups, other than a few observations about young men in violent urban contexts. No studies mentioned boys or young men with disabilities.

6 The GEM Scale was developed to measure attitudes to norms of masculinity and has been adapted and refined in various settings. See https://promundoglobal.org/resources/measuring-gender-attitude-using-gender-equitable-men-scale-gems-in-various-socio-cultural-settings/ for further information.

2 Overview of programmes

In this section, we present an overview of the 34 programmes examined in 36 evaluation studies: their geographical distribution, age and gender distribution of participants and main activities. Table 1 provides a summary of these programmes; for more detail, see Annex 1.

Table 1: Outline of programmes analysed in this review

Programme	Outline
Addis Birhan (New Light) – Ethiopia	Male mentors facilitated group life skills sessions in community spaces for husbands (aged 10–85) of girls and young women enrolled in parallel Meseret Hiwott groups.
Changing Gender Norms – China	An HIV and violence prevention programme for male vocational students and factory workers (aged 15–24), consisting of eight participatory educational sessions.
Choices – Egypt	Aims to change the gender-related attitudes and behaviours of boys (aged 10–14), in particular brothers and neighbours of girls in a related programme, to create a supportive environment for girls' empowerment.
Choices – Nepal	Encourages discussion between girls and boys (aged 10–14), and reflection on gender inequality and power, through eight 2-hour sessions delivered by trained child club graduates.
Conscientizing Male Adolescents (CMA) – Nigeria	Engaged adolescent boys (aged 14–20) in regular discussion groups over 1 year to increase their awareness of gender inequality.
Do Kadam Barabari Ki Ore (Two Steps Toward Equality) – India	Gender transformative life skills education was combined with cricket-coaching and delivered over 18 months to adolescent boys and young men aged 13–21.
Escola de Futebol (Soccer School) – Brazil	Football coaches delivered nine sessions to boys (aged 11–17) in 2 parts: a life skills class on gender equality, positive masculinity, SRH and gender-based violence; and a football game.
Futbol y Salud (Football and Health) – Argentina	Included 1 hour of life skills training followed by football, to raise awareness of gender equality and SRH issues among football coaches and boys (aged 8–12) from different clubs .
GEMS (Gender Equity Movement in Schools) – Mumbai, India	A life skills school-based programme that promoted gender equality by encouraging participating students (both male and female, aged 12–14) to examine the social norms that define men's and women's roles, and question the use of violence.
GEMS (Gender Equity Movement in Schools) – Jharkhand, India	A life skills violence prevention programme that encouraged students (both male and female, aged 12–14) to reflect on masculine–feminine power imbalances. The programme was part of the school curriculum and delivered by trained teachers.
Gente Joven – Mexico	A peer-led sex education programme consisting of seven 2-hour sessions on topics relating to sexuality and communication for young people, male and female, aged 16–22. Youth health promoters were recruited and given extra training, reinforced by sessions with parents.
Humqadam – Pakistan	Created spaces for men and boys (aged 16–30) to engage on gender issues, through interactive theatres, a 'Stop Rape' campaign, cross-gender discussion forums, self-growth sessions with women, and orientation sessions with professionals.
Innovation through Sport: Promoting Leaders, Empowering Youth (ITSPLEY) – Bangladesh / Egypt / Kenya / Tanzania	Employed sports as a vehicle for leadership development and girls' empowerment. While it primarily focused on girls' empowerment, it also included boys (9–19 years).

Programme	Outline
Involving Young Men to End Gender-Based Violence – Chile	A series of workshops with 260 young men (aged 15–19) on gender equality, gender-based violence (GBV) and alternative masculinity.
Kenya Scouts Association (KSA) gender equity badge project – Kenya	Older scouts (14–18 years, male and female) and leaders were trained to facilitate activities that provided scouts with opportunities to discuss gender equality, including through a camping trip and gender-equitable badges.
Kids' League – Uganda	Provided 6–7 weeks of soccer and netball programmes for boys and girls aged 8–15, run by trained community volunteers in northern Uganda.
Khanyisa – South Africa	Provided workshops over 12 months in rural settings and a camping trip, and used the traditional concept of Ubuntu (humanity towards others) to explore masculinity, inequality, gender, violence and HIV among male Zulu youth aged 15–25.
Magic Bus – India	Sessions are implemented in slums and aim to improve gender equality, empower boys and girls (aged 14–16) with positive experiences through sport, and develop children's' social skills.
Male Norms Initiative (MNI) – Ethiopia	Two sessions per week for 9 weeks for boys and young men aged 15–24, including role-plays and guided discussions around gender norms and their relation to HIV risk and violence.
Mathare Youth Sports Association (MYSA) – Kenya	Football club and community organisation initially only for boys aged 9–18 but subsequently opened to girls. As well as playing sports, members participated in clean-up campaigns or volunteered on community projects.
MenCare+ – South Africa	Promotes men's involvement as equitable, healthy, non-violent fathers and partners. It includes group education sessions with youth (13–34 years), couples and parents on SRH, maternal health, and gender equality.
Meri Life Meri Choice Project (MLMC) – India	A 6-month programme to reduce the vulnerability of lower caste rural adolescents aged 15–24 to HIV. Activities included the establishment of Gender Resource Centres, family events and partnerships with local health facilities.
New Visions – Egypt	A life skills curriculum introduced for boys (aged 12–20) to encourage them to support gender equality, while building their communication skills and creative thinking. It targeted brothers of girls participationg in the Ishraq programme.
Parivartan – Coaching Boys to Men – India	A 24-month programme with sports coaches and adolescent boys (10–16). Trained coaches and community mentors ran sessions on gender equality and violence.
Power to Lead Alliance (PTLA) – Honduras / Yemen / India / Malawi / Tanzania / Egypt	Promotes girl leaders in vulnerable communities through sports and life skills sessions. Also worked with boys (10–14 years) to encourage supportive environments for girls' empowerment.
PRACHAR – India	Three-day non-residential training programme targeted rural adolescents aged 15–19 to raise awareness of SRH, delay childbearing and spacing of pregnancies, and provide youth-friendly health services.
Program H – Brazil • 14-24 years • Boys/young men only	Included interactive group education sessions for young men led by adult male facilitators. Also, a community-wide lifestyle social marketing campaign aimed to promote condom use.
Reproductive Health for Married Adolescent Couples Project (RHMACP) – Nepal	In collaboration with district public health offices, the project established a peer education network to improve SRH among married adolescents (aged 10–25). It disseminated information and supported local health facilities to provide youth-friendly services.
Stepping Stones – South Africa	A 50-hour programme over 6–8 weeks. It used critical reflection and other participatory learning techniques to improve sexual health practices and enable male and female participants aged 15–26 to build safe, gender-equitable relationships.
True Love (Amor... pero del Bueno) – Mexico	Piloted over 16 weeks in two urban, low-income high schools in Mexico City to prevent dating violence among boys and girls aged 15–18.

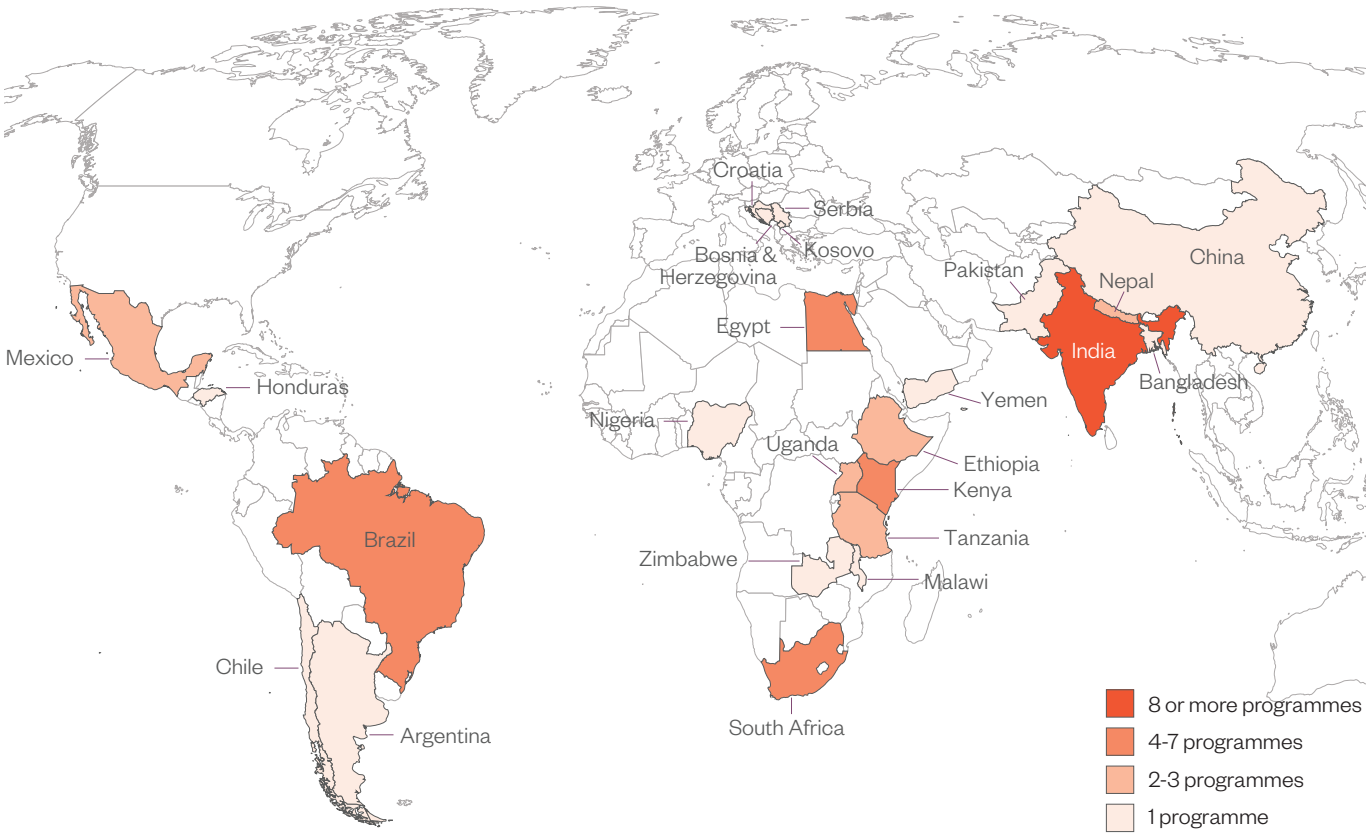
Programme	Outline
Yaari-Dosti (Bonding Between Men) – India	Promoted gender equity among young men (aged 15–28) from low-income communities as a strategy to reduce HIV risks and GBV. It involved educational activities in community-based settings over 6 months.
Young Men as Equal Partners (YMEP)* – Tanzania	Aimed to improve SRH through increasing adoption of safer sexual practices and service utilisation among adolescents and young men (10–24 years). Included participatory sessions with young people, and community activities.
Young Men Initiative (YMI) – Bosnia and Herzegovina, Croatia, Kosovo and Serbia	Promoted non-violence, good health and gender equality through educational workshops and community campaigns among boys and young men aged 14–19.
Your Moment of Truth (YMOT) – Kenya	Adolescent boys and young men (age 15–22) from five slums participated in the educational curriculum, which was delivered through six 2-hour sessions in high schools. It aimed to raise boys' awareness of discriminatory gender norms and GBV.

* *While this programme took place in other countries, we only discuss the evaluation for Tanzania, as we were not able to obtain evaluations for other countries.*

2.1 Regional distribution

Most of the programmes examined were in sub-Saharan Africa and South Asia (13 each), followed by Latin America and the Caribbean (7 programmes). Two programmes (ITSPLEY and PTLA) spanned Latin America, sub-Saharan Africa, South Asia and the Middle East and North Africa (MENA) region. Figure 1 shows the distribution of programmes examined. The highest number were implemented in India (9), followed by Kenya (5), Egypt (4), and Tanzania and South Africa (both with 3).

Figure 1: Map of programmes examined



2.2 Participants

Age distribution. The 34 programmes targeted young people across a wide age range (see Figure 2), with the largest number targeting 14–19-year-olds. Fifteen programmes targeted young adolescents aged 10–12.

Gender of participants. Just over a third of the programmes examined (14/34) worked solely with boys and young men to transform masculinities. In seven cases, programmes targeted boys/young men and girls/young women together in mixed sessions, while four programmes worked with boys/young men and girls/young women in separate groups. The fact that slightly over half the programmes worked with girls/young women as well as boys/young men may reflect a growing acceptance that gender-transformative programming is most effective when it is 'synchronised' – when it works with both males and females to challenge gender-inequitable norms, attitudes and behaviours, whether in mixed or separate sex groups (ICRW, 2018). This builds on a recognition that both boys/young men and girls/young women frequently uphold inequitable gender norms and that work with both groups is essential to challenge these ingrained norms and patterns of behaviour.

Social groups targeted. The programmes examined had a moderate focus on marginalised groups, with boys and young men from low-income households the most commonly noted group (18/34 programmes). Eight programmes targeted boys and young men belonging to racial, ethnic or religious groups or castes that are discriminated against. Only three programmes took place in conflict or violence-affected areas (Kids' League; RHMACP; YMI), and three targeted participants at risk of involvement in violence or gangs (Gente Joven; Male Norms Initiative; Program H). None mentioned engaging with boys or young men with disabilities, or explicit efforts to be inclusive of gay, bisexual or transgender boys.

Table 2: Gender of participants

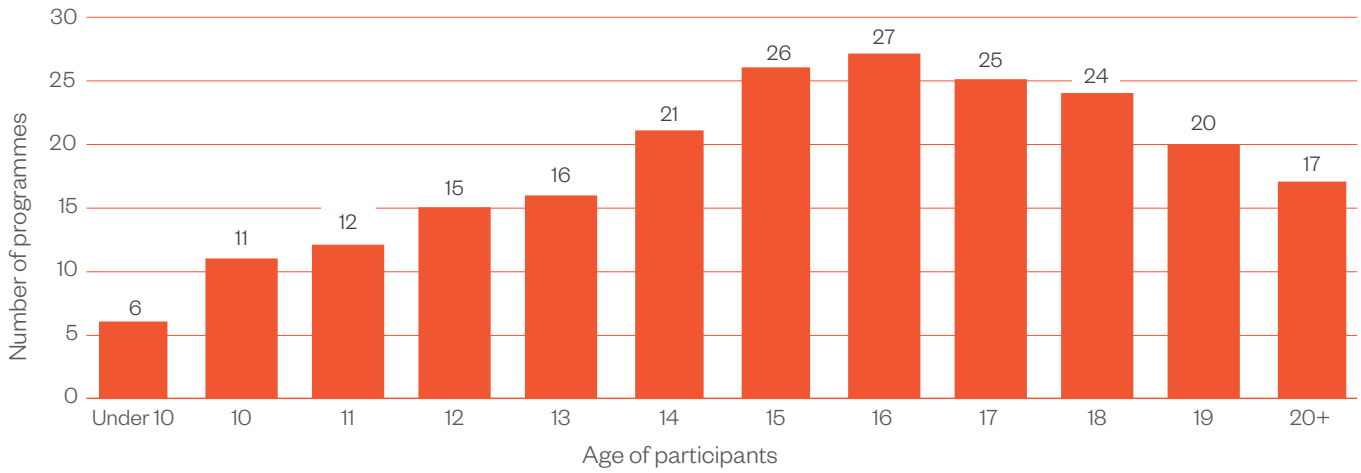
Gender of participants	Number of programmes
Boys/ young men only	14
Boys/ young men and girls/ young women together	7
Boys/ young men and girls/ young women separately	4
Not clear	2
Combination of single-sex and mixed-sex groups	7

2.3 Key dimensions of programmes

Programmes most commonly took place in community settings (19/34 programmes). This may reflect their focus on older adolescents who were mostly not attending school. Seven programmes (mostly those working with younger adolescents) took place in schools (three as part of the curriculum and four through extra-curricular clubs), while eight had both school- and community-based components. Other than in initiatives integrated into the school curriculum, participation was voluntary.

Most programmes were relatively small scale, with 24 reaching 10,000 or fewer participants directly, though most reported that they indirectly reached larger numbers through community awareness-raising campaigns and events, and, in a few cases, mass media activities.

Figure 2: Age distribution of participants

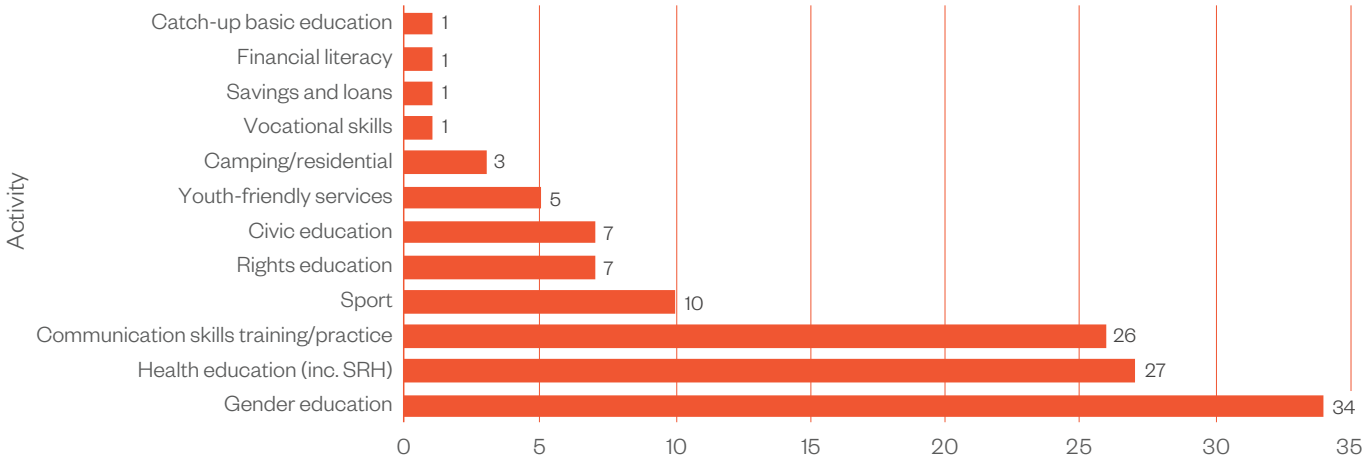


Almost all were implemented by NGOs, usually with international donor financing, sometimes working with a number of partners (including local government); a few experimental initiatives were led by research institutions in partnership with either NGOs or government. Apart from one programme in Chile where there is explicit evidence of impact on public policies, most appeared not to have a strong policy- or programme-influencing agenda.

2.4 Programme activities

All programmes provided informal education; in all but two cases, gender awareness education was a core activity. Health education, including SRH, was also a commonly covered topic (27 programmes), followed by communication skills training/practice (26 programmes). Sport (10 programmes) and civic or rights education (7 programmes) were also fairly common components (Figure 3).

Figure 3: Distribution of programme activities



3 Impacts on gender equality and masculinity

This section explores impacts on attitudes and behaviours reflecting different aspects of gender equality and norms of masculinity. Findings are grouped into three clusters: impacts on attitudes to gender equality and interactions, particularly with girls; impacts on gender-based violence, including violence against women and girls, peer violence and homophobia; and impacts on gender roles and divisions of labour, attitudes to girls' mobility and sports, girls' education and child marriage.

3.1 Attitudes to gender equality

In this section we discuss changes in attitudes towards broad gender equality principles, such as equality of men and women (behaviour changes are discussed in subsequent sections). Two-thirds of evaluations (24/36) reported on changes in attitudes to gender equality.[7] The programmes concerned spanned all regions and had a range of foci, and around half worked with boys and young men only. Most of these evaluations used strong quantitative methodologies to examine changes in indices of gender equality attitudes, with a third using the GEM Scale and another nine based on other bespoke scales. The changes in attitudes to gender equality reported were overwhelmingly positive (Figure 4), though, as we will discuss in Section 4, very few studies examined whether such changes were sustained over time.

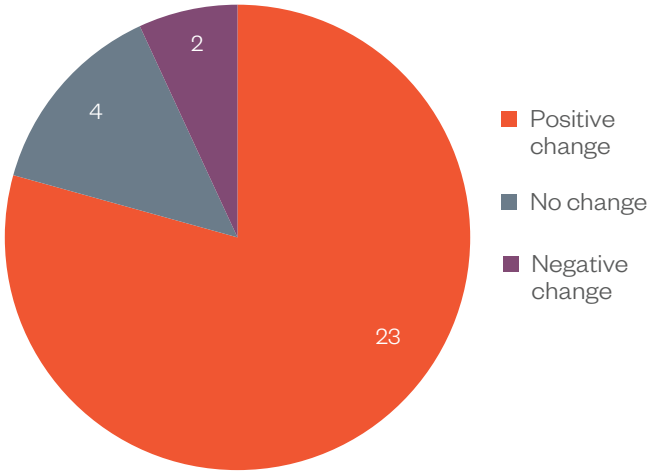
Overview

Programmes examined (24): Changing Gender Norms China, Choices Nepal, Do Kadam, Escola de Futebol, GEMS Mumbai, GEMS Jharkhand, Gente Joven, Humqadam, ITSPLEY, Involving Young Men to End Gender-Based Violence, Kenya Scouts Association, Male Norms Initiative, MenCare+, Men Engage, Meri Life Meri Choice, New Visions, PRACHAR, Parivartan, Program H, PTLA, Yaari-Dosti, True Love, Young Men Initiative, Your Moment of Truth.

Key findings: Two-thirds of programmes contributed to changes in attitudes to gender equality; the vast majority of changes recorded were positive and some were very large (around 30 percentage points). Where changes were small or attitudes did not change, this generally reflected very sticky patriarchal norms and/or a strong sense that the current order was natural or God-given; even in many of these cases, through reflective processes boys and young men were able to develop a stronger understanding of the socially constructed nature of masculinity and to start to challenge beliefs they had previously taken for granted.

Shifts to significantly more gender-egalitarian attitudes. Nine evaluations (Escola de Futebol, GEMS Jharkhand, GEMS Mumbai, Involving Young Men to End Gender-Based Violence, Kenya Scout Association, Male Norms Initiative, MenCare +, Program H and Yaari-Dosti) compared shifts between three groups, based on mean attitude scores: high gender equality, medium gender equality and low gender equality. All these evaluations found significant increases in the proportion

Figure 4: Distribution of changes in attitudes to gender equality (number of programmes)



Number add up to more than 24 as evaluations of five programmes recorded positive changes on some indicators and no change or negative change on others.

7 Those that did not were typically reproductive health or sport for development programmes that examined more specific indicators of change.

of respondents with highly gender-equitable attitudes and reductions in the proportion with inequitable attitudes.

For example, the Kenya Scouts Association evaluation recorded a 31 percentage point shift into the high equality group, and in Involving Young Men to End Gender-Based Violence in Chile, the proportion of boys and young men with highly equitable attitudes increased by 20 percentage points. Some projects with bespoke indices, and which did not group mean scores into high, medium and low equity of attitudes, also found large changes – for example, Your Moment of Truth, True Love and some of the countries participating in ITSPLEY. These programmes are so diverse that there are no common obvious factors underlying their effectiveness. Since programme design does not appear to be a particularly important factor affecting outcomes, differences may reflect the stickiness of gender norms in particular contexts, the regularity of individual attendance and the quality of facilitation (see Section 4.2).

In other projects, shifts were more modest. For example, despite statistically significant increases in pro-gender equality attitudes in the GEMS Jharkhand programme, at endline, only 14% of participants had highly equitable attitudes. The evaluators suggest this reflects the difficulty of promoting gender norm change in a strongly patriarchal environment, and that longer-term programmes may be needed to catalyse a greater shift in norms.

Processes of change towards more gender-egalitarian views

Qualitive evidence from these evaluations provides some insights into how these projects contributed to shifts to more gender-egalitarian views, at least in the short term. For example, the evaluation of MenCare+ in South Africa observed a shift, such that participants:

> *… now believe that being a young man means that you take responsibility for your actions, you support your partner and community, and you are a role model to other boys and young men in the community. (Olivier et al., 2016: 51)*

And, also from Khanyisa in South Africa:

> *The study shows a significant transformation in the perception of gender roles from pre to post intervention, moving from that of male domination and female inferiority to a more equality based, democratic view. (York, 2014: 64)*

The evaluation of Yaari-Dosti in India makes similar observations about the stages participants went through in a shift towards more gender-equitable values:

> *The young men often started with denial of or justification of gender inequity, then after some sessions, moved on to understanding and acceptance of the existence of these imbalances. (Verma et al., 2008: 28)*

They also recognised that gender inequalities were not simply external to them, but that they could choose to maintain or challenge them:

> *Gender difference is the creation of nature so if I was differentiating for some time that is also quite natural. Earlier when I used to go out with my friends, then I used to also tease girls using vulgar words … I have changed my thoughts now and have realised that it is not about how the woman dresses but it is the way we men look at the woman that is the key. Participant in Yaari-Dosti in India (Verma et a.l, 2008: 28)*

As the study of Conscientizing Male Adolescents (CMA) in Nigeria shows, this can be a deeply challenging process: for some participants, the dissonance between what they believed their religion to tell them about gender relations and the role of women, and what they were learning in CMA, had led them to drop out (Girard, 2003). By contrast, the evaluation of Humqadam in Pakistan found that by endline, participants were better able to distinguish between '*what society/religion thinks [i.e. prevailing social norms] and what their view is. This was often accompanied by questioning or criticizing these values and norms*' (Rozan, 2012: 6). Likewise, YMI participants developed an appreciation that there could be many forms of masculinity, and a growing ability to recognise gender norms as socially constructed and changeable (Namy et al., 2015). Alongside changes in participants' own attitudes, the evaluation of Do Kadam also highlighted evidence of changing norms: a greater proportion of participants (compared to the control group of boys) reported that they felt others would still respect them if they did not conform to prevailing gender norms (Jejeebhoy et al., 2017). Boys who participated in Choices Nepal appeared to be less likely to tease their peers when they engaged in activities traditionally considered to be female tasks, such as housework (Institute for Reproductive Health (IRH), 2011).

The evaluation of Stepping Stones in South Africa indicates that these shifts nevertheless had boundaries:

> *It appeared that participants often strive to be "better" men and women, rather than "different" men and women. (Jewkes et al., 2010: 1077)*

In other words, participants were not necessarily challenging fundamental gender inequalities, rights and norms, but working within agreed scripts for positive behaviour according to new learning or prevailing moral codes, such as responsible parenthood or avoiding violence.

Challenges and limitations

Four programmes recorded no change on some indicators (Humqadam, Meri Life Meri Choice, Parivartan, Young Men Initiative) and two (ITSPLEY and PTLA) found evidence of negative changes, leading to less gender-egalitarian views. In Parivartan, shifts to more egalitarian attitudes to gender equality recorded after one year were not sustained at two-year follow-up (Miller et al., 2014; Das et al., 2015); in MLMC, positive shifts in boys' attitudes took place among participants and the control group alike, so could not be attributed to the intervention. The evaluation of Humqadam highlights the persistence of patriarchal attitudes around boys' and men's responsibility to guard family honour – if necessary with violence – and to control women's behaviour to achieve this. There are some resonances in comments made by some YMI participants, regarding boys' expectations of a suitable wife or partner:

> *An ideal girl first of all needs to know how to respect you as a partner. Second, she needs to know how to respect your family. Third, she needs to know how to dress … Every man has his own features, you know, that he would like his wife to respect, to keep her under control. (Participant in YMI in Pristina, Namy et al., 2015: S126)*

The evaluations of ITSPLEY and PTLA both found more negative attitudes to gender equality post-intervention in one country each (respectively Kenya and India), despite positive changes in other countries and on other indicators. The evaluators suggest that in India, this may reflect participant boys having a more nuanced understanding of the meanings conveyed by these items (Miske Witt and Associates, 2011a; 2011b). Miske Witt et al. also report a suspicion that some recorded change may reflect boys expressing what they perceived as socially appropriate responses – potentially a factor affecting the reliability of findings from other studies:

> PTLA boys clearly recognized that girls have rights within their communities. However, it was unclear whether these thoughts were expressed because they were the "right" answer, or whether boys truly believed them. While some girls' comments indicate changes in their relationships with boys, other girls' comments illustrate boys' persisting views of girls' inferiority. (Miske Witt and Associates, 2011b: 54)

3.2 Changes in relationships with partners, sisters and other girls

One concrete expression of changing attitudes to gender equality is changes in the nature of boys' relationships with female family members, partners, and other girls in the community. The evaluations of 22 programmes reported on changes in these relationships. Half of these programmes targeted boys and young men only, eight conducted mixed-gender sessions, and three ran separate sessions for boys and young men, and girls and young women. The majority (17) included communication skills training and practice as part of their activities. Figure 5 provides an overview of these programmes' impacts on boys' relationships with girls and women.

Changes in relationships with female partners

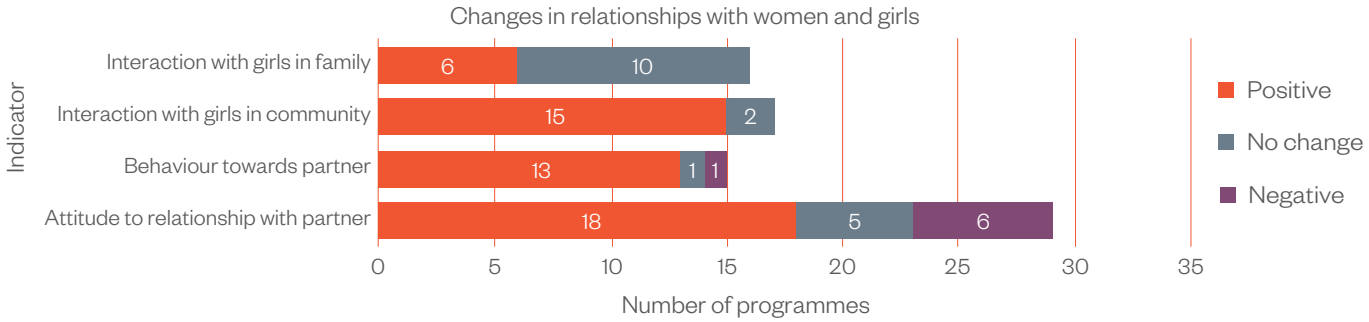
Norms of masculinity around communication with partners are a significant barrier to gender equality. Twenty-two evaluations measured changes in boys' attitudes to, and

Overview

Programmes examined (22): Addis Birhan, Changing Gender Norms China, CMA, Do Kadam, Escola de Futebol, Futbol y Salud, Gente Joven, Humqadam, Involving Young Men to End Gender-Based Violence, Kenya Scouts Association, Khanyisa, Kids' League, Male Norms Initiative, MenCare+, Meri Life Meri Choice, Parivartan, PRACHAR, Program H, RHMCP, Stepping Stones, Yaari-Dosti, YMEP.

Key findings: 18/22 programmes recorded more equitable attitudes towards sexual relationships and communication between partners; however, six studies also recorded no change and seven recorded small negative shifts, suggesting that norms within intimate partner relationships may be more entrenched than those in other relationships. All studies of boys' relationships with their sisters recorded change to more equitable behaviour, as did 12 of the 15 studies examining boys' relationships with girls in the wider community. The evaluations found some disconnect between boys' self-reported behaviour and girls' reports of the extent of change in practice.

Figure 5: Overview of changes – boys' relationships with girls and women



behaviour within, relationships with female partners, 11 of them using the GEM Scale to do so. The vast majority of programmes (18/22) contributed to greater communication between partners. However, six programmes did not find any changes on some indicators, while seven programmes reported some shifts towards more gender-inequitable positions regarding sexual relations and partner communication. Negative shifts in attitudes were mostly small, and usually only one of several indicators. Nonetheless, the number of instances of negative changes and no change recorded suggest that attitudes concerning gender roles in sexual relationships and communication about sexuality may be one of the hardest areas in which to achieve change.

Communication within relationships

Three programmes (Program H and its adaptations, Male Norms Initiative, and Yaari-Dosti) found statistically significant increases in self-reported communication between older boys/young men and their female partners, both in general, and around sexual relationships and desires. All used life skills sessions on communication skills and an awareness-raising campaign to encourage better, healthier relationships. Indeed, young men in Yaari-Dosti intervention sites were significantly more likely than those from the control group to have talked to their female partner about sexual relationships. However, the awareness-raising campaign proved not to have significant added value in changing partner communication over and above life skills sessions (Verma et al., 2008). By contrast, in the Male Norms Initiative in Ethiopia, the combined approach led to greater change, though both approaches led to an increase in reported partner conversations compared with the control group (Pulerwitz et al., 2010). The evaluation of Program H likewise highlights that participants began to mature towards more stable relationships, with greater respect for and communication with partners (though this may be partly due to an increase in participants' age through the programme). Change is evident in the words of one participant, which his partner confirmed in a separate interview:

> *… I learned to talk more with my girlfriend. Now I worry more about her … It's important to know what the other person wants, listen to them. Before [the workshops], I just worried about myself. Young man in Program H in Brazil (Pulerwitz et al., 2006: 20)*

In South Africa, Stepping Stones' participatory life skills sessions covered sex, love and communication skills through single-sex groups. Participants indicated that the programme had taught them to express their opinions and feelings, listen to one another and discuss issues with their partners. One male participant noted:

> *I think it brought some quietness in our relationship, it brought a lot of quietness. Young man in Stepping Stones in South Africa (Jewkes et al., 2010: 1080)*

Women and girls were more likely to report that their partners listened to them more:

> *… argue a point until we reach agreement … He listens to me, I just say "ok I do not like this and that, the reason is this and that", I need to have a reason and he likes me saying so as well. (Partner of male participant in Stepping Stones in South Africa, Jewkes et al., 2010: 1080)*

Similarly, Gente Joven in Mexico, which worked with unmarried youth in mixed-gender sessions, focused on providing participants with a vocabulary to speak about gender and sexuality, and led to positive changes in both attitudes and practices towards partner communication. Female participants stated that they became able to talk to their partners about their desires, while male participants stated that they started to talk to their partners about their feelings (Marston, 2001). As might be expected, reproductive health programmes such as PRACHAR and RHMACP reported greater couple communication around family planning and childbearing. MLMC in India and

Addis Birhan in Ethiopia also worked with young married couples.[8] In MLMC, at endline, 43% of husbands reported having developed a closer relationship with their spouse than previously, compared to 21% of non-participant husbands – a statistically significant difference, though the same girls reported no significant change in support from their husbands or discussion of SRH issues (Mehra et al., 2016).

In Addis Birhan, girls whose husbands did not participate were more likely to experience spousal disapproval of their own project participation, compared to girls whose husbands were participating (Erulkar and Tamrat, 2014). Similarly, in comparison with the control group, the percentage of Do Kadam participant boys rejecting control of girlfriends' interactions with friends increased significantly, while the percentage rejecting control of wives' social interactions increased, though this was not statistically significant (Jejeebhoy et al., 2017). Boys participating in the Kenya Scouts Association gender equality badge project likewise reported a statistically significant reduction in scaring or intimidating their girlfriends deliberately, from 12% at baseline to 7% at endline (PATH, 2012a).

Norms around masculinity and sex

Seven studies reported changes around the norm that 'real men' are sexually dominant, engaging in (heterosexual) sex frequently, often with multiple partners (see Section 3.3.5 for discussion of impacts on homophobic attitudes). The evaluation of the Male Norms Initiative in Ethiopia found a statistically significant reduction in agreement with the statement 'You don't talk about sex, you just do it', between baseline and endline, (higher for those that took part in group education sessions and were also exposed to community awareness activities) (Pulerwitz et al., 2010). For example, in Parivartan, the proportion of participants agreeing with the statement 'Boys do not remain faithful to their girlfriends for long' changed from 49% to 43% among participants – a small positive shift in boys' perceptions of the 'descriptive norms' of masculinity, compared with a large negative shift (from 45% to 58%) in the control group. The evaluations of Stepping Stones and MenCare+, both in South Africa, found participants more likely to reject cultural scripts that valorised aggressive sexual behaviour and having multiple partners – both of which they felt more able to withstand (Jewkes et al., 2010; Olivier et al., 2016).

At the same time, these evaluations reveal the stickiness of norms about male sexual behaviour. For example, at endline, most Program H participants (Brazil) still adhered to the widely accepted social norm that men should have multiple partners, and continued to perceive men's sexuality as uncontrollable (Pulerwitz et al., 2006). The strength of these norms is also apparent in the evaluation of Humqadam. In baseline interviews, respondents described an ideal man as having 'sexual power to satisfy more women', and 'having many girlfriends' (Rozan, 2012). Although there was a statistically significant reduction in the proportion of intervention respondents who agreed that a man must be sexually powerful to keep his wife under control, there was no change in agreement with the statement 'a man needs other women even if things are fine with his wife'. More respondents agreed with the statement 'You don't talk about sex, you just do it' at endline than baseline. Similarly, the evaluation of Escola de Futebol found a small increase in agreement with the statement 'men are always ready to have sex' (Nirenberg et al., 2006).[9]

Seven studies examined changes in attitudes about female sexuality. Three studies found changing attitudes about the importance of girls and women preserving their virginity before marriage. For instance, the Kenya Scout Association gender equality badge project, led to a statistically significant reduction from 35% to 19% in the proportion of boys who believed that only girls should preserve virginity before marriage (PATH, 2012a). Similarly, the Male Norms Initiative (Ethiopia) contributed to statistically significant shifts in the proportion of participants disagreeing with the statement 'A woman who has sex before marriage doesn't deserve respect', with greater change among those exposed to both education sessions and a community awareness campaign (Pulerwitz et al., 2010).

By contrast, the evaluation of the Changing Gender Norms China programme found that although fewer students than workers believed that women should be virgins until marriage, there was no statistically significant change in attitudes in either group (Pulerwitz et al., 2015b). Some participants in CMA (Nigeria) continued to describe

8 The husbands in Addis Birhan could be of any age, though most were young.

9 The studies do not give enough methodological detail to interpret whether these are likely to be within the bounds of measurement error, or reflect the context in which studies took place (i.e. whether perceived social desirability pressures could have been in effect).

women and girls as 'temptresses', despite otherwise expressing understanding of the importance of gender equality (Girard, 2003).

Two evaluations reported changes in the understanding of consent. In Khanyisa (South Africa), at baseline, participants reported expecting women to provide sex on demand, while at endline, they were more likely to agree that women should be able to say no (York, 2014). Parivartan was one of the few programmes targeting younger boys to report changes in attitudes to sexuality. In response to the statement: 'If a girl says no, it naturally means yes', the proportion of participants in agreement fell from 36% at baseline to 17% at endline, compared to a much smaller fall among non-participants (from 45% to 42%) (Das et al., 2012).

Contraceptive use and attitudes

Norms about sexuality strongly influence attitudes to, and use of, contraceptives. Five studies found positive change in attitudes to condom use or reported use of contraceptives. For example, the proportion of Program H respondents who agreed with the statement 'I would be outraged if my wife asked me to use a condom' decreased from 24% to 15% (after 6 months) and again to 11% (after the first year in one site), and from 22% to 16% to 17% in the second site (Pulerwitz et al., 2006). The Changing Gender Norms project in China led to significant increases in partner communication about STIs and condom use among students and workers, with particularly impressive increases among students – perhaps indicating that young, better-educated boys and men were more open to changing norms and behaviour. For example, the proportion of workers who reported discussing condom use with their partners rose from 21% to 45% between baseline and endline, while the respective figures for students were 44% and 94% (Pulerwitz et al., 2015). In the Male Norms Initiative (Ethiopia), participants in both intervention groups reported being more aware of gender issues and treating women with more respect, as well as increased ability to negotiate condom use and reduced risky sexual behaviours; they had also learned how to improve partner communication about HIV risk issues. Participants in Yaari-Dosti similarly reported having more conversations with their partners about condom use and prevention of STIs.

However, some programmes found a more mixed picture of changes. For example, in Stepping Stones, while all men interviewed commented that they would consistently use condoms after participating in the programme, only a couple of the women interviewed reported doing so. This suggests that men continued to be comfortable in controlling sexual encounters, but women remained concerned about behaviour that could aggravate or alienate their partner (Jewkes et al., 2010).

Three evaluations (YMEP, Escola de Futebol and Program H) indicated positive shifts in boys and men believing that preventing pregnancy is a shared responsibility. In YMEP, Escola de Futebol, and Futbol y Salud, these increases were 15, 19 and 9 percentage points respectively (though statistical significance is not clear) (Lee, 2007; Nirenberg et al., 2006; Segundo and Pizzi, 2006). A participant in Program H indicated how the programme had changed his views regarding responsibilities for avoiding pregnancy:

> *Before (the workshops) I had sex with a girl, I had an orgasm, and then left her. If I saw her later, it was like I didn't even know her. If she got pregnant or something, I had nothing to do with it. But now, I think before I act or do something. Participant in Program H in Brazil (Pulerwitz et al., 2006: 20)*

Two other evaluations found either no change or a shift in a less gender-egalitarian direction. The evaluation of Humqadam found no measurable change in response to the statement 'It's a woman's responsibility to avoid getting pregnant' (Rozan, 2012). The evaluation of Kids' League likewise found a statistically significant increase in the proportion of boys who agreed it was a girl's responsibility to avoid pregnancy (Coalter and Taylor, 2010).

Overall, there appears to have been more of a shift in boys' attitudes to sexual relations and partner communication than in their actions and interactions with female partners. The largest positive effects were found in relation to family planning use among couples and dialogue about sex and SRH. However, in some cases, male partners reported shifts to more egalitarian behaviour that were not corroborated by their female partners. Norms condoning a double standard – where women were expected to be virgins at marriage (in some cultures) while multiple sexual partners was seen as proof of virility – remained sticky in many contexts, though some change has taken place.

Changes in boys' interactions with sisters

Five evaluations (Choices Egypt, Choices Nepal, Do Kadam, Humqadam and MLMC) reported on changes in boys' interactions with their sisters, focusing on brothers' support and affection for sisters and changes in aggressive

behaviour. All changes were positive, with two being statistically significant (Choices Egypt and MLMC), while one evaluation (MLMC) found no measurable change on one indicator ('reported support from brothers').

Both Choices programmes aimed to improve the relationships between young adolescent girls and boys, with a particular focus on brothers and sisters. In Choices Egypt, 87% of brothers at baseline and 98% of brothers at endline reported that they would support their sisters if they were upset. However, boys' reported behaviour was not always reflected in girls' answers: 38% of girls confirmed that brothers would discuss with them if they did something wrong (against 74% of boys), while 52% stated that their brothers would hit them (against 22% of boys) (Marketeers Research and Consultants, 2013).

Among Choices Nepal participants, while 77%–78% of brothers in the control and intervention groups reported showing love to their sister at baseline, this increased to 81% in the control group and almost 90% in the programme group by endline. While sisters reported slightly lower percentages of brothers showing them affection, the level of increase was actually higher (from 53% to 85%), with almost no change in the control group (IRH, 2011: 7). Children commented that brothers and sisters could help one another fulfil their dreams, while parents reported greater harmony in their households as a result of the programme.

MLMC in India also worked with the unmarried adolescent brothers of eligible girls to create a more supportive environment for girls. Almost a third (31%) of participants reported that they had developed closer relationships with their sisters through project participation, compared with 5% of control group participants. However, the percentage of girls who reported receiving some support from their brothers was similar at baseline and endline in both intervention and control groups (69%–71% and 65%–69% respectively) (Mehra et al., 2016).

Despite not having such a strong focus on brother–sister relationships, two other programmes (Humqadam in Pakistan and Do Kadam in India) also reported positive change. For example, as expressed by one of the Humqadam participants:

> *Before the sessions I always ordered my sister to do small things for me like getting me a glass of water, polishing my shoes, etc. but now I do it myself and if she is busy studying I don't order her to do these things.' (Rozan, 2012: 36)*

The Do Kadam evaluation collected data on brothers' attitudes towards controlling their sisters' social interactions. Around 39% of participants at baseline (in the control and intervention groups) agreed with the statement 'a boy is not justified in telling his sister which friends she can or cannot talk to or see'. This shifted to 59% in the intervention group and 48% in the control group at endline. Qualitative research corroborates these findings, with boys noting that they were more likely to help their sister with household chores.[10] Moreover, there are numerous examples of participants noting that their increased respect for their sisters helped them to respect all women:

> *I cannot stand such men; torture or atrocity is not right. Even I have mother and sister; this can be the case with them as well. No, women should not tolerate it. Young man in Do Kadam in India (Jejeebhoy et al., 2017: 56)*

Changes in interaction with girls in the community

Fifteen programmes led to positive changes in boys' interactions with girls in their wider communities or schools, while two evaluations recorded no change on some indicators. Twelve of these programmes provided communication skills training. Six programmes targeted only boys and young men, while the other nine included some form of contact with girls as well as boys. Overall, participant boys increased their respect for women and girls in the community, and were less likely to tease, harass or continuously sexualise girls.

Teasing and abusive language

Six studies reported a decrease in abusive language, while five others reported more respectful relationships and interactions between boys and girls. In part, this stems from a strong curriculum focus on violence, including psychological violence. For instance, in GEMS Mumbai, violence was one of the main topics throughout the programme. For boys in both intervention groups, the greatest changes (reported by more than half the boys in each group) were in stopping teasing girls and curbing abusive language (Achyut et al., 2011); similarly, the greatest impact of the True Love curriculum in Mexico was to reduce boys' perpetration of psychological violence (Sosa-Rubi et al., 2016). In this initiative, boys participating

10 This programme outcome is discussed further in Section 3.6 on gender divisions of labour.

in focused classes on GBV were 58% less likely than boys exposed only to anti-GBV activities in the school environment to perpetrate psychological violence, while boys exposed to awareness activities in school were 55% less likely to perpetrate psychological violence than the control group. There was also weak evidence that Do Kadam (India) contributed to reduced stalking of girls.

In Parivartan, discussion topics included respect, responsibility, avoiding insulting language, disrespectful and harmful behaviour towards women and girls, aggression, and violence. As a result, 90% of school-based participants and 66% of community-based participants reported stopping using abusive language against girls (Das et al., 2012). Likewise, in the Changing Gender Norms China programme, female classmates and teachers who facilitated the education sessions reported an improvement in respectful behaviour towards girls:

> *Boys became more mature judging from their words and behaviours and do not quarrel and fight noisily with girls like before. Female student, participant, Changing Gender Norms China (Pulerwitz et al., 2015b: 875)*

The Male Norms Initiative in Ethiopia also included in-depth discussion sessions on a range of gender-related issues along with communication skills training (such as anger management). Over 13% of the combined education and awareness campaign group reported that they treated women with more respect as a result of the intervention, compared with 9% of young men exposed only to community awareness activities (Pulerwitz et al., 2015a). Participants in the MenCare+ programme linked learning about how to respect themselves with increased respect for women. This is consistent with wider learning about the importance of emphasising commonality and everyone's wellbeing, and positioning actions to promote gender equality within this broader framework (Mackie and LeJeune, 2009; ICRW, 2018; Michau, 2018).

Less sexualised relationships

The evaluations of four mixed-sex programmes reported less sexualised relationships between boys and girls. For example, in Kenya, by endline, the majority of MYSA boys reported treating girl participants 'like family' (Brady and Khan, 2002). ITSPLEY boys in Egypt likewise reported that they had more respectful relationships thanks to the programme, 'like a brother and sister' (Miske Witt and Associates, 2011a). By contrast, the control group had difficulty answering questions regarding supportive relationships with the opposite sex. In GEMS Jharkhand, all sessions (except those on bodily changes) were conducted in mixed group settings. As they got older, participant girls and boys continued to play together (52% baseline and 55% endline), whereas there was a statistically significant decline in mixed play in non-GEMS schools (52% to 40%). There was also a net increase of 16% in the proportion of girls and boys who reported sharing classroom desks (Achyut et al., 2016).

In the case of Gente Joven (Mexico), mixed youth groups appear to have been an effective way of encouraging positive interaction between different genders. The programme provided a forum for discussion between young men and women, where ideas and opinions about gender and sexuality topics could be expressed freely. Marston (2001) explained that there was a marked difference in the way participants and non-participants talked to their friends about sex, with participants being more likely to listen to one another and treat each other with respect, thus breaking gender stereotypes around communication. Indeed, young men noted that the programme changed their views about women and their ability to communicate with women, who they no longer viewed merely as sexual objects.

Challenges and limitations

The multi-country PTLA programme, which adopted many activities similar to these other programmes, found positive outcomes, such as training sessions on communication and gender equality in mixed-sex forums. Yet the reported outcomes in terms of boys' interaction with girls were mixed. Relationships between boys and girls reportedly improved in intervention sites in Honduras, India, Malawi and Tanzania, unlike in control sites. However, studies in Egypt and Yemen found fewer examples of interactions between boys and girls, with qualitative research demonstrating discrepancies between changes in boys' attitudes and their actual behaviour (Miske Witt and Associates, 2011b). These findings are similar to those from MYSA (Kenya), as despite an increase in boys 'watching out' for girls in the community, this sometimes bordered on patronising behaviour. MYSA girl participants also had a number of complaints about boys' behaviour during the programme, such as:

> *Sometimes they like inciting us and they throw stones at us. Then we tell the coach and he stops it. Girls, n MYSA participants in Kenya (Brady and Khan, 2002: 22)*

The more limited change in these two programmes may reflect a less intensive focus on transforming boys' norms around masculinity.

3.3 Gender-based violence

In many contexts, prevailing norms of masculinity increase the likelihood of men and boys perpetrating violence against women and girls or other men and boys, but also of men and boys experiencing violence (Heilman and Barker, 2018). As a result, violence prevention is a common focus of programmes promoting gender-equitable masculinities: in both school- and community-based programmes, it was the core objective of 10 programmes examined and formed part of the curriculum of a further 16. In most cases, the primary focus was on violence against women and girls, but 10 programmes included sessions on reducing violent behaviour more generally, such as responding to disagreements with other boys or men in non-violent ways (see Section 3.3.4).

Violence against women and girls

Programmes leading to changes in violence against women and girls spanned all regions, age groups, and settings: half worked with boys and young men only, and just under half solely in community settings, while the rest worked entirely in schools or in a combination of school and community sites.

- Around a third of the programmes worked solely with young adolescents (10–14 years); a third worked with mid-adolescents (typically of high school age) and a final third focused on older adolescents and young men up to around age 25.

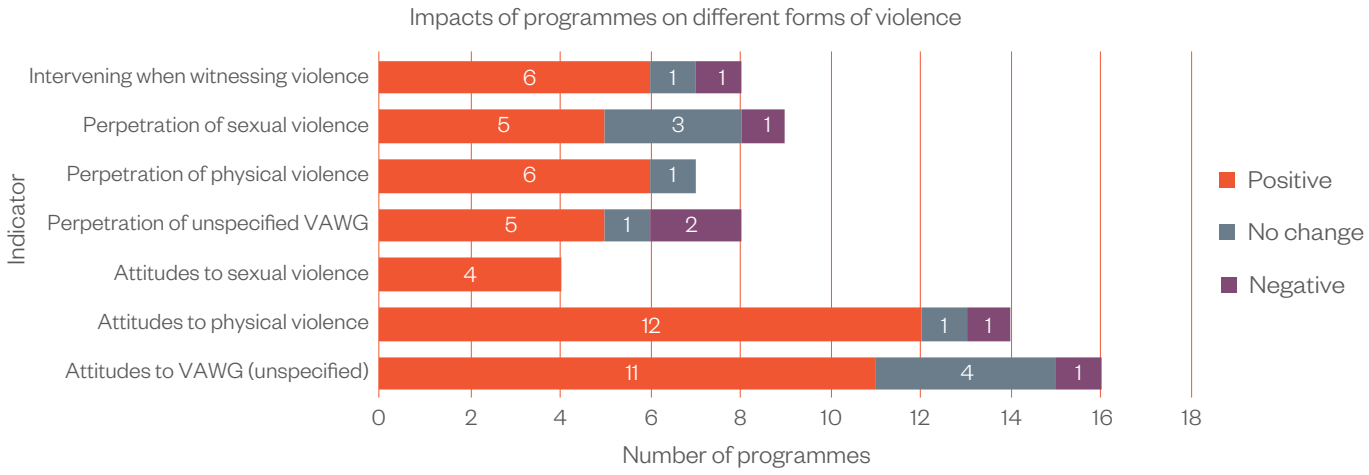
Overview

Programmes examined (28): Addis Birhan, Changing Gender Norms China, Choices Egypt, Choices Nepal, CMA, Do Kadam, Escola de Futebol, Futbol y Salud, Humqadam, Involving Young Men to End Gender-Based Violence, GEMS Jharkhand, GEMS Mumbai, ITSPLEY, Kenya Scout Association, Male Norms Initiative, Khanyisa, MenCare+, Meri Life Meri Choice, New Visions, Parivartan, PRACHAR, RHMACP, Stepping Stones, True Love, Yaari-Dosti, Young Men Initiative, YMEP, Your Moment of Truth.

Key findings: 24 programmes reported changes in attitudes and 21 reported changes in behaviour, mostly around physical and sexual violence. Patterns of outcomes were quite complex, with the same programme leading to change in some indicators or with some groups of boys and young men, while others did not. Qualitative evidence shows some considerable shifts in attitudes towards (and reduced perpetration of) sexual harassment, although beliefs about women's and girls' responsibility not to provoke assault continued to be widely held in some contexts. Five programmes found an increase in willingness to intervene (or of actually intervening) to reduce violence, though in one programme this varied by type of violence.

- Three evaluations (RHMACP, Escola de Futebol, New Visions) report changes on violence indicators despite curricula not explicitly covering the topic, though this

Figure 6: Distribution of overall changes in relation to gender-based violence (number of programmes reporting each type of change)



may reflect limited descriptions of curricula rather than an absence of content.

The key indicators of attitude change examined include the acceptability of violence against women or girls in particular situations, whether women should tolerate violence for the sake of their family, and the acceptability of intervening in cases of violence. The first two indicators are taken from the GEM Scale, which may partly explain why more studies recorded changes in attitudes than behaviour. Measures of behaviour change focus on changes in perpetration of violence and in taking action when witnessing violence (termed 'intervention behaviour' or 'bystander behaviour'). Although some programmes recorded no change or negative shifts on some indicators or in some sites (examples include YMI and Yaari-Dosti), only one (PRACHAR) found no changes at all. Figure 6 shows the distribution of changes recorded.

Physical and unspecified violence

All but one[11] of the evaluations examining changes in violence against women and girls reported on physical or unspecified forms of violence. As noted above, the dominance of attitude measures reflects the use of questions based on the GEM Scale (23 evaluations found positive attitude changes, either significant or not), compared with 11 recording reduced perpetration of physical or unspecified violence. Nine evaluations (around 40%) recorded quite large reductions (between 10 and 24 percentage points) in the proportion of participants who reported believing that violence against women or girls was justified in certain circumstances (e.g. burning food, not looking after children properly, going out without permission) or that women should tolerate violence to keep the family together. These included: the Male Norms Initiative in Ethiopia, which involved group discussion and a community awareness campaign; Meri Life Meri Choice, which involved awareness-raising activities with the brothers and husbands of adolescent girls; and the Kenya Scouts Association project, which ran discussion sessions and practical activities to enable scouts to gain a gender equality badge. In other words, the programmes that led to substantial attitude change were quite diverse, though all involved some group-based discussion. Fourteen other studies found either smaller quantitative changes or qualitative changes.

The scale of reduction in violence perpetration was typically smaller – a few percentage points in most cases, though as large as 18%–20% among different participant groups in the Male Norms Initiative (Ethiopia), 14 percentage points in Changing Gender Norms (China) and 13 percentage points in Yaari-Dosti (India). Small declines generally reflected lower numbers reporting perpetrating violence at outset, though this was not always the case (as with Meri Life Meri Choice, for example). Of the programmes that worked exclusively with younger boys (e.g. Kenya Scouts Association, Escola de Futebol, Futbol y Salud, ITSPLEY, Choices Nepal and Choices Egypt), evaluations reported changes in their attitudes to physical violence (using GEM Scale questions) and changes in sexual harassment behaviour. This may reflect the fact that relatively fewer of these boys had partners and were thus less likely to be making changes in their behaviour in intimate relationships. The evaluation of the Kenya Scouts Association project also notes a significant decline in one form of physical violence: hair pulling (PATH, 2012a), while the evaluation of Choices Egypt reports a significant decline in boys hitting their sisters, though this is not entirely corroborated by sisters' reports. Although not all the programmes working with older adolescents achieved changes in relation to physical or unspecified violence, more of the positive changes took place among this age group (for example, in Stepping Stones, Khanyisa, MenCare+, Male Norms Initiative, Addis Birhan and Humqadam).

Only one study explored shifts in norms about violence: in Do Kadam (India), at endline, 21% of participant boys compared to 13% of control group boys reported that they believed their peers would respect a man who refused to beat his wife (Jejeebhoy et al., 2017). However, this percentage is still low (one-fifth of respondents), potentially indicating the need for more sustained norm change activity. There is also some evidence of social desirability bias in boys' answers (in the Choices Egypt example discussed in the previous paragraph) and of a disconnect between attitudes and behaviour. For example, in Meri Life Meri Choice, while the proportion of brothers and husbands justifying violence against women and girls declined from around 25% to 1% and 2% respectively, married girls reported a much smaller decline in experiencing violence, with 20% reporting experiencing it at baseline and 18% at endline (Mehra et al., 2016).

11 CMA in Nigeria, for which only changes in attitudes to sexual harassment were reported.

Despite the high numbers of positive changes, the evaluations of four programmes reported no change on some indicators (Male Norms Initiative, Parivartan, PRACHAR, YMI some sites). This may reflect the stickiness of norms condoning violence against women and girls in these specific contexts (Ethiopia, India (Bihar) and Serbia). The increases in reported perpetration of violence in GEMS Mumbai may reflect greater understanding of the issues and greater reporting; the evaluators considered it less likely that problematising gender inequalities had led to a backlash in this case (Achyut et al., 2011).

Sexual violence

Twelve studies reported changes in attitudes to or perpetration of sexual violence (Addis Birhan, Changing Gender Norms China, CMA, Do Kadam, Kenya Scouts Association, ITSPLEY, Humqadam, Parivartan, PRACHAR, Stepping Stones and YMEP). All three studies examining attitudes reported positive change; in addition, five programmes contributed to a reduction in perpetration of sexual violence (e.g. rape, sexual abuse, groping). The studies tended to classify violence in different ways, with some categorising verbal sexual harassment as sexual violence, and others as emotional violence. For coherence, we discuss all such harassment as sexual violence.

Two studies used quantitative measures of attitude change. The study of Changing Gender Norms China found declines of 19 and 28 percentage points among students and factory workers respectively in the belief that women and girls provoke sexual violence through dressing in a 'sexy way' (Pulerwitz et al., 2015a); the evaluation of Humqadam found a statistically significant decline in the number of participants who reported that men lose control because of women's 'dressing and gait' (Rozan, 2012), with no equivalent change in the control group, though qualitative evidence suggests that beliefs that women and girls provoke sexual assault remain strong. Two studies (Stepping Stones and Kenya Scouts Association) also reported statistically significant declines in sexual violence perpetration.

Qualitative insights from five other programmes (Do Kadam, Humqadam, ITSPLEY, MNI, Parivartan) indicated that participants changed both attitudes and behaviours, moving from seeing sexual harassment as enjoyable (particularly for a male group to engage in together), to understanding it as a violation of girls' and women's rights. For example:

> *Before I participated with my friends in actions like sexual harassment because it was fun for us. But now, I have completely changed … and I advise others … [on how to make similar changes]. Participant in Male Norms Initiative in Ethiopia (Pulerwitz et al., 2010: 19)*

> *Earlier when I used to go out with my friends, then I used to also tease girls using vulgar words. But after participating in Yaari-Dosti, my thoughts have changed. I feel now that the girls who are teased by the young boys suffer a lot. We should respect them. Participant in Yaari-Dosti in India (Verma et al., 2008: 28)*

Participants in Do Kadam also highlighted increased understanding of the potential consequences for the perpetrator:

> *Yes, I have changed. Now, if I go to the market and see that a boy is harassing a girl, then I scold the guy. If I see someone doing wrong to a girl then I go to them and tell them that if you don't stop such thing then you will be behind the bars. I explain to them. Participant in Do Kadam in India (Jejeebhoy et al., 2017: 54)*

Parivartan mentors also reported that they observed participants stopping engaging in sexual harassment:

> *Earlier the boys had their favourite places where they would sit in groups and tease or pass comments to girls and women passing by. They had this habit. But now they don't do this, even behind our backs anymore. They say we don't feel good doing this to girls. (Das et al., 2015: 70)*

As the quotes from Yaari-Dosti and Humqadam participants show, the belief that men's sexuality is difficult to control and that girls and women should therefore avoid dressing or behaving in such a way as to 'provoke' assault is deeply ingrained in many cultures, and these interventions were only able to partially change attitudes and behaviours:

> *I have changed my thoughts now and have realised that it is not about how the woman dresses but it is the way we men look at the woman that is the key. Participant in Yaari-Dosti in India (Verma et al., 2008: 28)*

By contrast, it was more common for Humqadam participants to share views such as the following, even after taking part in the programme:

> *They [women] themselves invite such things [sexual violence] by dressing up in a way that everything can be seen through … when they wear short dresses, sleeveless … and the way they look at boys and their way of walking … everyone gets out of control by watching it … Participant in Humqadam, Pakistan (Rozan, 2012: 39)*

Given the qualitative changes reported, the lack of statistically significant decline in reported perpetration of sexual violence in Parivartan and Do Kadam probably

reflects the already low level of reported perpetration at outset. This may hide some under-reporting if participants did not consider sexual harassment as violence (but instead as teasing or verbal abuse) and thus may not have reported it. In the case of PRACHAR, the lack of change may reflect the relatively short, intensive programme approach (a three-day workshop) and the fact that gender-based violence was not a major focus of the project.

Intervention (bystander) behaviour

Five evaluations (Do Kadam, Parivartan, Your Moment of Truth, GEMS Mumbai, GEMS Jharkhand) examined changes in intervention behaviour (willingness to intervene or experience of intervening when witnessing gender-based violence). All found positive changes, with one (GEMS Jharkhand) finding increased willingness to intervene in cases of physical violence, but no increased likelihood of intervening when witnessing sexual harassment.

Three programmes had notable, quantitatively significant positive effects: for example, in Do Kadam, 40% of participating boys (compared with 27% in the control group) had taken action – either intervened to stop the incident, informed someone in a position of authority, or taken other action to stop the violence (Jejeebhoy et al., 2017). In Kenya, among Your Moment of Truth participants, reported positive intervention behaviour was between two and three times more common than for the control group (Keller et al., 2015). It is not clear what might underlie such changes – for example, whether some curricula had a stronger focus on positive intervention behaviour than others.

Few studies report qualitative insights on intervention behaviour, but those that did often reported strong impacts. For example, two participants in Do Kadam reported:

> *I will tell you one more thing that I learnt there: even if we see an adult member doing something wrong then it is our responsibility to explain to them not to do these things. Like if they are hitting or abusing their wife, we should explain to them not to do it....We learned a lot about domestic violence, I mean what to do and what not t.' (Jejeebhoy et al., 2017: 29)*
>
> *... they taught us that if one of my friends misbehaves with a girl then I am supposed to make him understand or I should explain to him not to do it as it is a bad behaviour or inappropriate. (ibid.)*

Two studies also provide cautious evidence of lasting change. In Parivartan, the follow-up at 24 months found an increase in positive intervention behaviour. The small increase in negative intervention behaviour in the comparison group may suggest that Parivartan helped prevent a similar deterioration among participants (Das et al., 2015). The evaluation of Your Moment of Truth in Kenya, nine months after the programme ended, found that the intervention group was more likely than the control group to successfully intervene when witnessing gender-based violence: 78% as compared to 38% for verbal harassment, 75% as compared to 33% for physical threat, and 74% compared with 26% for physical or sexual assault (Sinclair et al., 2014).

There are no obvious factors underpinning a greater or more limited degree of change in the three forms of violence examined. The study of Do Kadam highlights the impact of regular attendance; the study of Young Men Initiative emphasises the importance of sufficient violence-focused programme modules (in this case, the site (Pristina) with additional modules found both greater attitude change and a greater reduction in reported violence perpetration). In two programmes (GEMS Mumbai and Male Norms Initiative), participation in focused classes had greater impact than exposure to awareness-raising campaigns, but this was not the case in another programme (Yaari-Dosti). Two studies also highlight the potentially misleading effects of evaluations taking place too soon after the end of a set of sessions. Where participants have not had time to put new behaviour into practice, the impacts on violence perpetration may be underestimated (Namy et al., 2014; 2015; Sosa-Rubi et al., 2016).

Changes in peer violence

Norms of masculinity often foster violent and aggressive behaviour among boys as well as towards girls and women. Ten studies measured changes in different forms of peer violence, including physical and emotional violence and bullying. Two programmes addressed violence as part of broad violence reduction initiatives (GEMS Mumbai and Jharkhand); the others included discussion of peer violence through material on gender-based violence and alternative masculinities. Of these 10 programmes, four targeted boys/young men only (Do Kadam, Futbol y Salud, Parivartan and YMI), two targeted primarily boys/young men, but included some sessions with girls/ young women (Involving Young Men to End Gender-Based Violence and Humqadam) and four were mixed (GEMS Jharkhand, GEMS Mumbai, ITSPLEY and Stepping Stones). Figure 7 shows the distribution of changes observed.

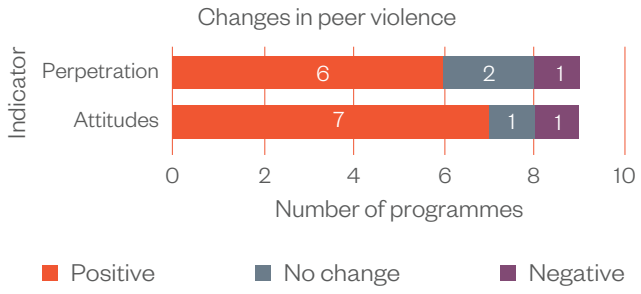
Four studies found statistically significant reductions in support for peer violence in certain circumstances, and

Overview

Programmes examined (10): Do Kadam, Futbol y Salud, GEMS Mumbai, GEMS Jharkhand, Humqadam, Involving Young Men to End Gender-Based Violence, ITSPLEY, Parivartan, Stepping Stones, YMI.

Key findings: Programmes that led to reduced peer violence were primarily oriented to promoting gender-equitable masculinities, often with an overall focus on violence reduction. Impacts were mostly positive, with some significant reductions in boys believing that they should respond with violence if someone insults them, and greater intention to avoid violence even if provoked; though in some programmes the scale of change was considerably smaller. Two programmes reported increased peer violence while two reported no change.

Figure 7: Peer violence: distribution of changes in attitudes and perpetration



four found evidence of reduced perpetration; the evaluation of Parivartan found both less acceptance of peer violence and reduced perpetration. These changes reflected new knowledge, which in many cases underpinned changed attitudes and behaviours. For example, 93% of participants in Involving Young Men to End Gender-Based Violence reported that they were more knowledgeable about types of violence as a result of the programme, and 81% reported that they had learnt more tools to solve problems without resorting to violence (Instituto Promundo, 2014). The Stepping Stones evaluation commented that participants started re-evaluating their attitudes towards violence, particularly the perpetration of violence in public space. Petty crime, bullying and teasing were common in the study area, but participants reported that the programme encouraged them to solve disagreements through dialogue instead (Jewkes et al., 2010). One Stepping Stones participant commented:

> *I used to like teasing people through beating, but now I no longer do it …. To beat people is a risk because you can beat the child and he gets injured … The thing that made me to stop is because I realised that it was not right. (Jewkes et al., 2010: 1079)*

Two studies reported directly on norms about violent behaviour among boys. For example, in Parivartan, the proportion of participants who agreed that boys need to be tough fell from 80% at baseline to 61% at endline (compared with 76% of the control group). These changing norms were reflected in reduced perpetration of violence: two-thirds of the community-based programme participants and four-fifths of the school-based participants reported reducing their use of violence (Das et al., 2012). Do Kadam facilitators worked with participants to challenge violence against women and girls, peer violence and conflicts that arose during sessions (such as caste-based tensions). By the end of the project, there was a statistically significant reduction in the percentage of boys believing that peers would respect them walking away from a fight, though the numbers were still very small (13% in the intervention group and 7% in the control group at endline) (ibid.).

Three programmes led to mixed changes (Futbol y Salud, GEMS Mumbai and YMI). YMI's approach involved modelling non-violent behaviour and dialogue in a context where peer violence was prevalent. At endline, in three of the four sites, participants significantly increased their intentions to remain non-violent if their friends were involved in a fight, but only in one site (Pristina) did violence decrease. As with violence against women and girls, this may reflect the greater intensity of the programme in Pristina (Namy et al., 2015).

Both GEMS programmes also found mixed outcomes, with reduced support for violence but increased reported perpetration. For example, in GEMS Jharkhand, the proportion of students who disagreed with the use of violence towards other students at school increased from 41% to 67% between baseline and endline (compare with a shift from 40% to 50% among controls). However, the proportion of students who reported having perpetrated violence also increased, though this may reflect greater recognition and reporting of violence as a result of participating in the programme (Achyut et al., 2016).[12] For example:

12 This seems more likely than the programme leading to increased perpetration of violence, particularly as no teachers reported an increase in violence to the GEMS programme facilitators (Achyut et al., 2011).

Once a boy used an expletive against a girl. I told him, "If you do this again then you will regret the consequences." He abused me also. Then we broke into a fight. I also used expletives. Later on I felt bad and thought that I should not have done that. Because it means that I have done violence against someone. Participant in GEMS Mumbai in India (Achyut et al., 2011: 9)

As Figure 7 shows, two programmes (Humqadam and Futbol y Salud) found no changes in attitudes and one found no change in behaviours. One evaluation reported only shifts towards more support for peer violence. Boys in ITSPLEY in Bangladesh were more likely to report that peer violence is acceptable than the control group. By endline, 11% of boys in the control group and 34% of ITSPLEY boys agreed that they should fight if they are insulted in order to defend their reputation, while 26% of boys in the control group and 56% of ITSPLEY boys agreed that violence is a natural reaction for men that they cannot control. Eschenbacher (2011) suggests that this may reflect the messages that ITSPLEY conveyed about violence and fighting, which focused on the desirability of ending male-on-female violence and paid little attention to male-on-male violence – a finding also mentioned in the Humqadam evaluation (Rozan, 2012). Rozan's study also suggests that norms about violence being an integral part of masculinity may be harder to shift (at least in the context of Pakistan) than norms about stopping violence against women.

Homophobia

Perhaps reflecting the operation of programmes in contexts where homosexuality is illegal or very strongly stigmatised, only six programmes (three in Latin America, two in sub-Saharan Africa and one in the Balkans) investigated changes in participants' homophobic attitudes and behaviours. All worked exclusively with boys and young men; two were sports-based programmes (Escola de Futebol and Futbol y Salud), and the others were community-based gender education programmes. It is hard to tell from descriptions of curricula how many of the six programmes explicitly involved content on homosexuality and homophobia; Young Men Initiative, Gente Joven and Program H all provided modules or sessions on these issues, but of these, only the evaluation of YMI examined changes in homophobic attitudes and behaviours.

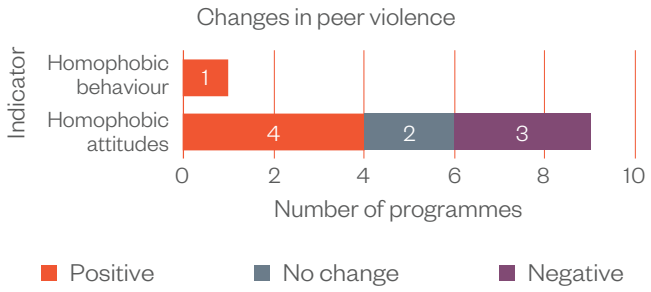
Although, overall, more positive changes were recorded than negative ones, after GBV behaviour and attitudes to sexual relationships, homophobic attitudes was the issue where most negative changes (three) were found (Figure 8).

Overview

Programmes examined (6): Escola de Futebol, Futbol y Salud, Gente Joven, Program H, YMEP, Young Men Initiative.

Key findings: Homophobic attitudes were the only area where positive outcomes were matched by negative outcomes or lack of change. Four programmes led to a reduction in homophobic attitudes, while one study reported a change in behaviour. Three studies found an increase in homophobic attitudes, which may reflect opening up of discussion on a topic that had previously been taboo, and which challenged deeply held views linking masculinity and heterosexuality. Sensitive issues of this kind are best discussed once group rapport has already been developed.

Figure 8: Distribution of outcomes: changes in boys' attitudes to homophobia and homophobic behaviour



In addition to the negative shifts in attitudes outlined below, one evaluation (Khanyisa in South Africa) found a backlash against boys' and men's gender-egalitarian behaviour leading to resistance couched as homophobic insults (York, 2014) (see Section 4.3).

Four studies found reductions (two significant, two non-significant) in homophobic attitudes:

- The evaluation of the Young Men Initiative in the Balkans found shifts in attitudes in two out of four programme sites, with a significant increase in the percentage of boys in Pristina and Sarajevo who disagreed with the statement '*it is OK to hit or kick a gay person if he flirts with me*'. It also increased by a non-significant percentage in Zagreb but fell by 1 percentage point in Belgrade.
- The proportion of participants in Futbol y Salud in Argentina (boys age 10–12) agreeing with the statement '*I would not have a gay friend*' fell from 50% at baseline to 36% at endline (a non-significant reduction), while

the proportion agreeing that '*it bothers me to see a man behaving like a woman*' fell from 66% at baseline to 41% at endline (a statistically significant reduction) (Nirenberg et al., 2006).

- The proportion of Escola de Futebol participants in Brazil (10–12-year-old boys) agreeing with the statement '*I would not have a gay friend*' fell from 22% to 13% between baseline and endline (Segundo and Pizzi, 2006).

Two evaluations also reported qualitative change. For example, one MenCare+ (South Africa) participant stated:

> *We have learnt to respect and accept guys who have relationship with guys … I used to ignore them and we used to call them names ….. Now I respect their choices. (Olivier et al., 2016: 52)*

A participant in YMI in Kosovo likewise stated:

> *Before I came to the advanced training, I didn't have that opinion [that I could be friends with a gay person]. I have made friends with such a boy. I would never have done that before, because on the one hand, I was afraid of him, and on the other hand, I was afraid people would say that I was gay, too. But today, I think Be a Man has changed my opinion completely. (Namy et al., 2015: S215)*

Two programmes found no change in homophobic attitudes. The evaluations of Program H (Pulerwitz et al., 2006) and Young Men Initiative found homophobic attitudes to be common and persistent (in the latter case, particularly in Zagreb and Belgrade) (Namy et al., 2015).

Three evaluations recorded negative changes, though in one case (Young Men Initiative, Belgrade site), the proportion expressing homophobic attitudes was only one percentage point greater than at baseline. In Ethiopia, the Male Norms Initiative found a statistically significant increase between baseline and endline in the proportion of participants agreeing with the following statement (which was asked as part of a group of questions around sexual behaviour and thus is likely to refer to gay sexuality): 'It disgusts me when I see a man acting like a woman'. By contrast, there was no change in agreement with this statement in the comparison group (Pulerwitz et al., 2010).

The evaluation of YMEP in Tanzania found a statistically significant increase in homophobic attitudes between baseline and endline, with a 17 percentage point increase in the proportion of young men who agreed with the statement 'I would never have a gay friend' (from 48% to 65%), and a 25 percentage point increase (from 59% to 74%) in the proportion of male respondents who agreed 'It disgusts me when I see a man acting like a woman' (Davies and Lee, 2009).

The reported increases in homophobia may reflect greater visibility of an issue against which there are strong social taboos. The sessions offered may have been insufficient to promote more positive attitudes after opening up discussion on the issue, particularly if participants felt that homosexuality was contrary to religious teaching (Robb et al., 2016; Logie et al., 2018). The evaluation of YMI concludes that for sensitive topics such as this, it is vital that discussions only begin after facilitators have built up a degree of rapport with participants (Namy et al., 2015). It also highlights how external events – such as the programme start-up coinciding with a Gay Pride march in Belgrade – can reinforce misleading impressions about the purpose of the programme (in this case, facilitators had to invest much time and energy in dispelling misconceptions, such as that the programme was 'promoting homosexuality'). Where evaluations recorded no change on some indicators (as in Program H in Brazil and YMI in some sites), the lack of change may reflect the deep-rooted nature of norms that prescribe heterosexuality as a core part of being a 'real man' (Pulerwitz et al., 2006).

3.4 Gender roles and divisions of labour

These studies show some discrepancies between norms and attitudes surrounding gender roles and divisions of labour, and reported behaviour. On the one hand, and as evidenced by the studies discussed in this section, boys and young men, individually, are increasingly likely to reject traditional gender divisions of labour that assign breadwinning as a male responsibility and domestic work as a female responsibility (ILO and Gallup, 2017). Time use surveys indicate relatively little change in men's household activity, though many of the projects discussed in this reviewed found shifts towards boys and men undertaking more housework. Most literature suggests that norms around gender divisions of labour remain fairly sticky, with men and boys undertaking stereotypically feminine work in public subject to stigma and, in some cases, homophobic insults. Altogether evaluations of 24 programmes spanning all regions and age groups examined changes in attitudes to gender roles and divisions of labour or gender role-related behaviour; half of these programmes worked with boys and young men only, and the vast majority took place in community settings, with only three (Changing

Overview

Programmes examined (25): Addis Birhan, Changing Gender Norms China, Choices Egypt, Choices Nepal, Do Kadam, Escola de Futbol, Futebol y Salud, GEMS Mumbai, Humqadam, Involving Young Men to End Gender-Based Violence, ITSPLEY, Kenya Scouts Association, Khanyisa, Kids' League, Magic Bus, Male Norms, MYSA, New Visions, Parivartan, PRACHAR, Program H, PTLA, Yaari-Dosti, YMEP, Young Men's Initiative.

Key findings: Two-thirds of programmes recorded changes in attitudes towards gendered roles, divisions of labour and decision-making authority within the household. Positive changes (towards more gender-equitable attitudes) outnumbered negative changes or lack of change by two to one, and all changes around divisions of labour were positive. This may be because boys have greater scope to make changes in their behaviour than in areas where parental control is greater (e.g. marriage decisions). Nonetheless, a few studies also recorded a backlash from family and community members against boys behaving in more gender-equitable ways (often couched as homophobic insults); a few also found that where male roles were bound up with concepts of duty to protect one's family or reputation, changes were more limited.

Gender Norms China, Kenya Scout Association and GEMS Mumbai) in schools or school-based clubs. Most curricula (19/24) had modules on equitable gender roles.[13]

It is notable that all recorded changes in behaviour were positive (Figure 9). This may be because it is an area where boys have more agency to adopt changes in their personal behaviour (compared to, say, child marriage or girls' education, where parental decisions are likely to be more influential) or where norms are less deep-seated. This said, some boys also experienced teasing and backlash when they took on stereotypically feminine activities (see Section 4.4).

As Figure 9 also shows, analysis of gender divisions of labour was considerably more common than analysis of changes in decision-making roles; and measurement of attitudes more common than behaviour. This may reflect the use of GEM Scale questions on gender divisions of responsibility (such as whose responsibility it is to feed and bathe children, change nappies) and on men's and women's roles as breadwinners and in home-making.

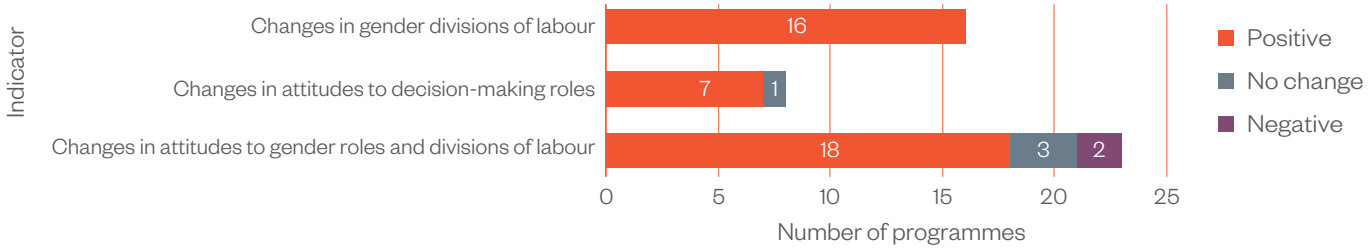
Changes in domestic divisions of labour

Of the 24 programmes with evidence on gender roles and divisions of labour, six recorded particularly large increases in the proportion of boys and young men holding gender-egalitarian attitudes, or participating more in housework (Addis Birhan, Do Kadam, Kenya Scouts Association, Parivartan, New Visions, Changing Gender Norms China).

For example, among boys participating in the Kenya Scouts Association project, the proportion believing that it is a woman's responsibility to feed children and change nappies fell from 45% to 22% (PATH, 2012a). Among participants in the Male Norms Initiative project in Ethiopia (who were attending group education classes and exposed to an awareness-raising campaign), the proportion who agreed that 'feeding the kids and giving them a bath are the mother's responsibility' fell by a statistically significant 15 percentage points and the proportion agreeing that 'the husband should decide what major household items to buy' fell by 11 percentage points (also statistically significant) (Pulerwitz et al., 2010).

More than half (55%) of Do Kadam participants, compared with 26% of the control group, reported

Figure 9: Distribution of outcomes – gender roles and divisions of labour



13 In addition, the evaluations of four programmes that did not report curriculum content on gender roles or divisions of labour measured change on these issues (Young Men as Equal Partners, Young Men Initiative, Kids' League and Magic Bus).

increasing their involvement in household chores between baseline and endline (Jejeebhoy et al., 2017); 72% of participants in the school-based arm of Parivartan and 93% in the community-based arm reported doing more to help their mothers or sisters with household chores, attributing this change to participation in the programme (Das et al., 2012).

The evaluations of 10 programmes also reported smaller positive changes, or drew on qualitative evidence of change. For example:

> *After I had learned here I am helping not only my girlfriend but also my families, my grandparents, and my mother. I am doing any kinds of work at home. I am doing a range of work including wiping, laundering clothes, cleaning rooms, and I wash household utensils if they are dirty. I am helping my mother in any other task while she is working another task. Participant in Male Norms Initiative in Ethiopia (Pulerwitz et al., 2010: 18)*
>
> *I am practicing Ubuntu by helping my aunty to wash my younger brothers and sisters in the mornings and evenings. Participant in Khanyisa in South Africa (York, 2014: 68)*
>
> *I have taken my children to the clinic for the very first time, and usually my partner does that. Participant in Khanyisa in South Africa (York, 2014: 70)*

While such detailed qualitative reports were more common in evaluations of programmes working with older adolescents, five evaluations of programmes targeting younger adolescents also reported behavioural change. In Choices Nepal, boy participants reported being more involved in household chores since participating in the programme (increases that were corroborated by mothers and sisters). There was also a slight reduction in the number of sisters performing household chores in the experimental groups, suggesting that more brothers help their sisters with such chores (IRH, 2011). In Choices Egypt, the proportion of boys reporting contributing to making lunch at least once every two months without being asked increased from 47% to 64%, though this is arguably infrequent enough not to constitute a major change. In both ITSPLEY and PTLA, boys reported helping their sisters with chores (Miske Witt and Associates, 2011a; 2011b). Among boy participants in GEMS Mumbai, the most common change they attributed to the programme was an increase in the household chores they undertook (reported by 61% of group education participants and 56% of boys exposed only to the awareness campaign) (Achyut et al., 2011).

Changes in gendered decision-making roles

Eight evaluations recorded changes in boys' attitudes towards women playing an active role in decision-making; in seven of the eight studies, these changes were statistically significant. These studies probed boys' beliefs around whether women should obey their husbands, and who should have the final say in household decision-making. Three of those eight (New Visions, Male Norms Project and Parivartan) recorded particularly large increases in reported egalitarian attitudes. In New Visions, the proportion of boys who thought decision-making was a joint responsibility rose from 71% at baseline to 93% at endline (Green et al., 2004); in the Male Norms Project, participants' support for joint decision-making about household expenses increased by 11 percentage points; and in Parivartan, the proportion of respondents believing 'a wife must obey her husband' fell 17 percentage points among school-based participants and 9 percentage points among those in the community-based programme (Das et al., 2012). The qualitative study of Khanyisa (York, 2014) also found evidence of notable changes: at baseline, participants described an idealised male role as including having the last word at home and controlling women; by endline, they mentioned listening to one's partner's opinion as a key attribute (York, 2014).

What underpinned limited changes?

Despite the positive changes detailed above, six studies found either no change or a shift to less egalitarian attitudes in some indicators or among some groups of boys. For example, the evaluation of the Male Norms Initiative in Ethiopia found no change or a 1 percentage point shift in attitudes on 4 out of 5 gender role indicators, with minor differences between boys and young men participating in different components of the programme (Pulerwitz et al., 2010). The study of ITSPLEY in India found that although early adolescents were happy to take part in public competitions for boys to demonstrate their competence in stereotypically feminine skills (such as cooking and sewing), older boys were not – perhaps because they were more strongly influenced by normative pressures to adhere to stereotypically masculine roles (Miske Witt and Associates, 2011a).

Likewise, although the evaluation of Humqadam recorded statistically significant reductions in the proportion of boys and young men agreeing with two attitude statements ('a man is born to earn' and 'a man

should have the final word about decisions in his home'), there was no change (between baseline and endline) in the proportions of respondents agreeing that 'a man can look after children just as well as a woman' or 'it is not man's responsibility to fulfil every domestic need'. Qualitative analysis indicated that many boys and young men saw providing for their families as a key aspect of being a 'real man', and that acting as 'brave, fearless and protectors of women' was a key part of their self-concept (Rozan, 2012).

The evaluation of two projects (YMI and Futbol y Salud) also recorded less gender-egalitarian role attitudes at endline than baseline, on some indicators or in some sites, though in both cases the change was relatively small. For example, in the Young Men Initiative in Belgrade, there was a 2 percentage point shift in support for the view that women's primary role is in the family, in contrast to the other sites, where support for this view decreased. Two studies (Futbol y Salud and Humqadam) also reported small increases in apparent support for male breadwinner roles, as measured by agreement with the statement 'getting the money for household expenses is a man's responsibility'. Although this change appears to reflect an increase in inegalitarian attitudes, it may also indicate an increased sense of responsibility – that men should be contributing significantly to the upkeep of their families.

3.5 Boys' attitudes towards girls' and women's mobility

In some contexts, patriarchal norms restrict women's and girl's unchaperoned mobility in public space as a potential violation of norms of respectable gendered behaviour. The programmes discussed in this section aimed to change boys' perceptions of such norms and of girls' and women's right to mobility. At the same time, as the discussion below illustrates, restrictions on mobility sometimes reflected fears (whether justified or not) about women's and girls' safety in public spaces – which can only be addressed through changing norms about gender-based violence (as discussed in Section 3.3).

Overview

Programmes examined (6): Choices Egypt, Choices Nepal, Do Kadam, New Visions, RHMACP, Yaari-Dosti.

Key findings: Six studies (all from India, Egypt and Nepal) examined evidence of changes in attitudes towards girls' mobility. Five found positive shifts towards more equitable attitudes, though support was by no means unqualified. This reflected continuing (and possibly well-justified) fears about girls' and women's safety, as well as a sense in some programmes that it was a male prerogative to control the mobility of female family members.

The evaluations of six programmes – all in countries where traditional norms restrict adolescent girls' and women's mobility – found changes in boys' attitudes to girls' mobility. Three worked with boys only and three were mixed. It is not clear whether any of their curricula included tailored content on mobility. All six programmes led to some positive changes, with statistically significant changes in four. For example, the evaluation of New Visions (Egypt) found that the proportion of boy respondents who considered girls' mobility outside the home acceptable rose from 22% at baseline to approximately 65% at endline.[14] The evaluation of Do Kadam (India) found a statistically significant difference between participants and the control group in the number of situations where boys rejected men's and boys' right to exercise control over women.

Two studies (Choices Nepal and Egypt) found no change on some indicators. For example, views among participant and control boys about the undesirability of a wife 'roaming' around independently were similar at baseline and endline in Choices Egypt, while in Choices Nepal, there was no change in boys' perceptions of whether girls could go on excursions (Marketeers, 2003; IRH, 2011).

Evidence from two of the mixed-methods studies provides some insights into the kinds of changes that occurred in attitudes to girls' mobility outside the home without male permission. For example, the evaluation of Do Kadam quotes the responses of an 18-year-old young man (at endline) whose views had shifted since baseline:

> *Midline: Parents in fear of being insulted in the society don't give that much freedom to girls as they do to the boys. They feel that if the girl roams around here and there, something wrong may happen with her like someone may trouble her or something else which will be insulting so that is why they don't let her go out a lot. I think this is right, because if something wrong happens with her, people will talk about her saying that she has become bad and keeps roaming here and there. That is why she shouldn't be allowed to go out. She can go out for some work and then be at home.*

14 These numbers are read off a graph – hence exact figures are not available.

Endline: Girls also have the right to study, they have the right to go out and enjoy just like the way a boy has. Participant in Do Kadam in India (Jejeebhoy et al., 2017: 2)

The evaluation of Parivartan explored facilitators' attitudes to girls' and women's mobility and found that this was the area where least change was observed. The evaluators attribute this to ongoing concerns about girls' and women's safety, and men's perceptions that their role includes protecting women in their family from violence perpetrated by strangers (Das et al., 2012).

The diversity of these programmes makes it hard to draw conclusions about the factors that may have had greatest impact on attitudes to mobility. The quantitative studies show that in most cases, at endline, over 40% of respondents did not support women's and girls' independent mobility, despite statistically significant increases (the one exception was in relation to girlfriends' mobility in Do Kadam; boys were more relaxed about girlfriends' mobility than that of wives or sisters). In other words, even in the programmes that led to changes in attitudes to female mobility, there was notably qualified support. This may reflect one of three things:

- a continued conception of men's and boys' roles as protectors of girls and women;
- a continued belief in men's and boys' rights to make decisions about aspects of female behaviour;
- the persistence of beliefs that girls and women moving around freely presents a threat to family reputations and male honour (Rozan, 2012) (though this is not articulated well in these six evaluations).

3.6 Boys' attitudes to girls taking part in sports

Prowess in competitive sports is widely considered an element of dominant masculinity (Connell and Messerschmidt, 2005), while girls' and women's sporting activities are often considered less demanding or requiring less skill. In some contexts, girls' and women's participation in sport is seen as contravening gender norms about acceptable uses of free time and public space (e.g. Kotschwar, 2014).

- Six evaluations examined changes in boys' attitudes towards girls taking part in sports – these were all programmes that targeted boys and girls, with a strong emphasis on gender equality, and whose theory of change suggested that engagement in sports would underpin gender equality.

Overview

Programmes examined (6): Choices Egypt, Kids' League, Magic Bus, MYSA, ITSPLEY and PTLA.

Key findings: All programmes with an impact on boys' attitudes towards girls' participation in sport were girls' empowerment programmes or sports for development programmes: none of the programmes that used sports to engage boys in reflecting on masculinity examined changes to boys' views on girls doing sports. All six programmes led to positive change, with one instance of no change and one noting a small shift towards more negative attitudes towards women as sports coaches.

- Of these, only Choices Egypt did not have a specific mandate to promote girls' involvement in sports.
- None of the programmes that used sports as a medium to work with boys to promote alternative masculinities (e.g. Do Kadam, Parivartan, Escola de Futbol or Futbol y Salud) evaluated changes in boys' attitudes to girls' sporting activity, perhaps because these were male-only programmes that did not involve exposure to girls in sport.
- All six evaluations found positive shifts in attitudes to girls playing sports, with two evaluations (Kids' League and Magic Bus) also finding weak negative changes on some indicators, and one (New Visions) finding no change.

The largest quantitative changes in boys' attitudes towards girls' sport were found in Kids' League in Uganda. Here, the proportion of boys who thought that 'men make better sports coaches than women' declined by a statistically significant 38 percentage points to 54%. Similarly, there was a (statistically significant) 19 percentage point decline in the proportion of boys agreeing that 'taking part in sport makes girls less attractive'. There was also a notable increase in boys' support for girls' sport among Choices Egypt participants, with a 15% increase in the percentage of respondents (children, both male and female) who considered sports an acceptable activity for girls. However, at 49% (at endline), this still represented just under half of all participants. In other programmes, such as Magic Bus (India), the numbers involved were too small for statistical significance testing, but the evaluation found a reduction in the proportion of boys who agreed that sports are more important for boys than girls, that girls are not as good as boys at sports, and an increase in the proportion believing

that women who are successful in sports make good role models. This evaluation also found a 9 percentage point increase in agreement with a more norm-related statement: 'in my family it is accepted that women are active in sports' (Coalter and Taylor, 2010).

In ITSPLEY and PTLA, qualitative analysis suggests a positive shift in boys' and community attitudes towards girls undertaking sport in public, though this varied somewhat by country. For example, girls in Honduras said boys did not support them in playing football. One girl said, 'They say we're not for playing football because we're girls and we make so many mistakes because we are weak' (Miske Witt and Associates, 2011b: 41). By contrast, the evaluation of the Mathare Youth Sports Association (MYSA) – a community-based sports and social development club that initiated a programme to encourage girls' participation in football – found that the girls' football initiative had led to a change in boys' attitudes:

> *Despite their initial skepticism about girls' physical abilities, particularly regarding football, boys have come to see that girls are capable players. Seeing girls achieve success in what had been a male domain may begin to reshape boys' notions about girls' roles and capabilities. (Brady and Khan, 2002: 22–23)*

However, the programme was unable to entirely eradicate sexist attitudes and behaviours:

> *When you go for training and you miss something small, the boy can insult you and this might stop you from playing. Girls in MYSA (Brady and Khan, 2002: 22)*

Three evaluations found a negative shift or the persistence of discriminatory attitudes on some indicators. The Magic Bus evaluation found a 20 percentage point increase in the proportion of boys who reported that men make better sports coaches than women, possibly reflecting the predominance of male coaches in the programme. It also found a small reduction (2 percentage points) in agreement with the statement 'in my community, it is accepted that women are active in sports'. The evaluation of MYSA reports some perceptions among boys that girls receive preferential treatment, do not have to train as hard as boys, and are slower to learn sports such as football (Brady and Khan, 2002). The evaluation of Ishraq, which provided education on gender equality for boys through the New Visions programme, found no change in boys' attitudes to girls taking part in sports (Sieverding and Elbadawy, 2016). Overall, these programmes' findings are consistent with more general findings of the sports for development literature – that sports can be helpful for promoting more positive attitudes towards girls' involvement in physical activity, and in promoting gender equality more generally, but that this is by no means guaranteed (Hayhurst et al., 2014; Spaaij et al., 2016), and depends on the extent of engagement with inequitable beliefs. Caveats and concerns related to the risk of reinforcing stereotypical hegemonic masculinities through sport-focused programmes are discussed in Section 4.1.

3.7 Boys' attitudes and behaviour related to girls' education

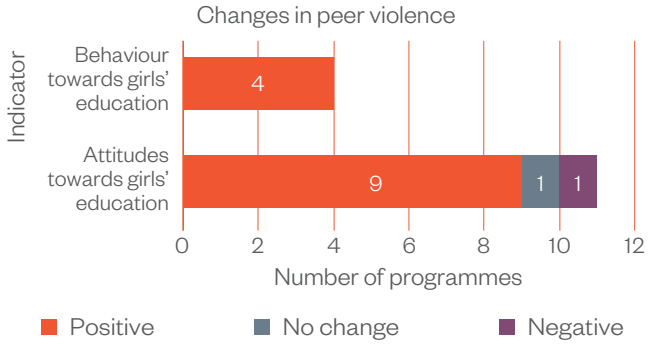
Eight evaluations found a change in boys' attitudes towards girls' education; four of these also recorded a change in their behaviour in relation to girls' education. One of these programmes (GEMS Mumbai) was entirely school-based, and three others (ITSPLEY, PTLA and Parivartan) operated

Overview

Programmes examined (8): Choices Egypt, Choices Nepal, Do Kadam, GEMS Mumbai, Ishraq, ITSPLEY, Magic Bus, PTLA.

Key findings: All but two of the nine studies that examined boys' attitudes and behaviours related to girls' education recorded positive changes; one recorded a small negative shift in a context of already very high support for equal access to education and perceptions of girls and boys as having equal capabilities in maths and science. Two studies found evidence of boys helping their sisters with homework, and two found boys showing greater support for their sisters' education, advocating on their behalf with their parents.

Figure 10: Changes in attitudes and behaviours related to girls' education



activities through schools and in community settings. All took place in contexts with significant (sometimes localised) gender discrepancies in school enrolment or higher education rates. These programmes primarily worked with younger adolescents and focused on promoting gender equality rather than explicitly focusing on gender-inequitable masculinities. All behaviour changes and most attitude changes were positive, with only one evaluation finding a negative change and one finding no change (Figure 10).

These studies examined two main sets of attitude indicators: attitudes to girls' education, particularly higher education; and agreement with stereotypes about girls' capabilities in science, technology, engineering and maths (STEM) subjects. Participants were asked whether they agreed or disagreed with statements such as: 'daughters should be sent to school only if they are not needed to help at home'; 'giving dowry to a daughter is more/ as important as investing in her education'; 'It's more important for boys to get an education than it is for girls'; and 'if a family can only afford to educate one child, it should be a boy'. In almost all cases, participants developed more positive attitudes to girls' education. Because levels of stated support for equal education were usually already high (around 90%), change towards more supportive attitudes was only statistically significant in three cases (Choices Egypt and Nepal, GEMS Mumbai); seven evaluations found non-significant increases.[15]

Most of the qualitative evidence is consistent with the quantitative findings, though in some projects, the degree of support varied between project sites (as with ITSPLEY). One study (Sieverding and Elbadawy's (2016) study of Ishraq in Egypt, the girls' programme with which New Visions boys' programme was paired) found a decrease in boys' support for girls completing secondary education, though other studies of this set of programmes, such as Green (2004), found a small increase in support for girls' and boys' equal treatment in relation to education. The evaluation of Do Kadam also found a small increase (1.6 percentage points) in agreement with the statement: 'girls cannot do well in maths and science', but given very high levels of disagreement at baseline, this may reflect measurement issues rather than necessarily implying that the programme contributed to more negative attitudes.

The changes in behaviour recorded concerned: boys and girls helping each other with homework (Choices Egypt and Nepal and PTLA); boys advocating for their sisters' right to education (Choices Nepal); an increase in the proportion of boys willing to accompany their sisters to school to facilitate their attendance (Choices Egypt); and an increase in the number of brothers allowing their sisters to join informal education sessions and continue on to formal education (New Visions - Selim et al., 2013).

3.8 Boys' attitudes and behaviours towards child marriage

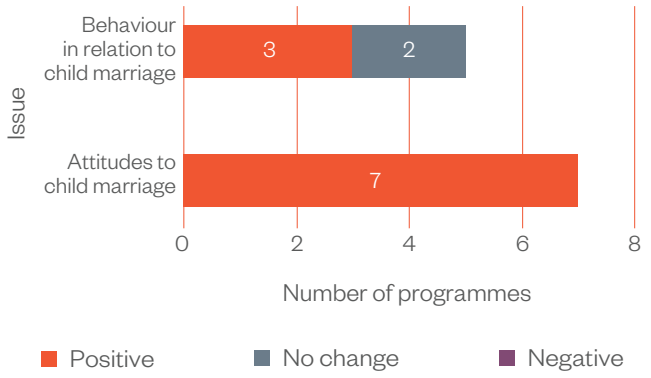
As Figure 11 shows, seven programmes – all in countries where child marriage is common (Egypt, India and Nepal) – contributed to changes in adolescent boys' attitudes to child marriage, and four contributed to changes in relevant

Overview

Programmes examined (7): Choices Egypt, Choices Nepal, Do Kadam, GEMS Mumbai, Kids' League, RHMACP, PRACHAR.

Key findings: The evaluations of seven programmes (all from India, Egypt and Nepal) examined changes in boys' attitudes or behaviours towards child marriage. Almost all were mixed-sex gender equality programmes, and all had content on child marriage in their curricula. Overall, these programmes were successful in changing attitudes; of the two that examined changes in age at marriage, only one – an integrated reproductive health programme – led to delayed marriage. Two also found evidence of brothers advocating on their sisters' behalf to delay marriage or support their choice of partner.

Figure 11: Distribution of changes in boys' attitudes and behaviours towards child marriage



15 In two programmes (Choices Nepal and GEMS Mumbai), evaluations found both significant and non-significant positive changes

behaviour. The evaluations of only two programmes reported changes in both attitudes and behaviours (RHMACP and Choices Egypt).

Most of the recorded changes were positive, with two indicators where there was no change (age at marriage in RHMACP and discussion of marriage in Choices Egypt). With the exception of GEMS Mumbai, a school-based programme, these were community-based programmes mostly working with younger or mid-adolescents; and apart from Do Kadam, all the programmes worked with boys and girls.

Other than Do Kadam, none of these programmes had a major focus on transforming masculinities: they either focused on promoting gender equality more broadly (Choices Nepal and Egypt, GEMS Mumbai, and Kids' League and New Visions) or on reproductive health (PRACHAR and RHMACP). All except Kids' League and New Visions[16] included specific content on child marriage within gender awareness education activities, typically emphasising the existence of laws on the minimum age at marriage, alongside girls' and boys' rights in the case of forced marriage, the health risks of early marriage and childbearing, and the potential economic impacts of leaving education to marry.

Four evaluations found evidence of statistically significant positive change, mostly in attitudes, but in one case (RHMACP) it was in median age at marriage. Findings included the following:

- More positive attitudes among boys towards a later age of marriage or gauna[17] for girls (and themselves) (GEMS Mumbai; PRACHAR; RHMACP) (Achyut et al., 2011; Pandey et al., 2016; ACQUIRE, 2008).
- Greater agreement with the view that girls should decide when they want to marry (PRACHAR) (Pandey et al., 2016).
- Greater agreement that boys and girls should be treated equally with respect to marriage (New Visions) (Green et al., 2004).
- Statistically significant increase in the age of consummation of marriage in RHMACP project areas (ACQUIRE, 2008).
- In addition, these studies found evidence of non-significant quantitative change or qualitative evidence of:
  - greater support for girls marrying whom them want (Kids' League) (Coalter and Taylor, 2010);
  - protesting in the event of an unwanted or forced marriage (Choices Egypt) (Marketeers, 2003);
  - boys advocating on behalf of their sisters to delay marriage (IRH, 2011).

Only two studies (RHMACP and PRACHAR) examined changes in age at marriage. This small number probably reflects the fact that most participants were young adolescents and not yet considered of marriageable age (Choices Egypt, Choices Nepal, Kids' League). The two evaluations that investigated this issue were of long-term community reproductive health projects (RHMACP and PRACHAR) that worked with older adolescents and young people. Despite some similarities between programmes, the evaluation of RHMACP found an increase in the median age at marriage and gauna, while the follow-up study on the impacts of PRACHAR found no significant differences between participant and control groups for whom a spouse had been proposed or who were engaged to be married (Pandey et al., 2016). This may reflect the greater intensity of RHMACP activities around child marriage, or the longer time horizons of the PRACHAR follow-up study, four years after respondents had participated in the project.

Overall, the findings indicate that where programmes have attempted to change boys' attitudes on child marriage – and specifically the appropriate age at which girls should marry – they have generally been successful. Given the multiple factors that underlie child marriage, it is not surprising that the only evaluation to find a significant change in girls' age at marriage was a community-based reproductive health intervention that reached multiple stakeholders and had a strong focus on reducing child marriage (RHMACP). Further follow-up studies (like that of PRACHAR) (Pandey et al., 2016) would be helpful in better understanding the role and limitations of efforts to change boys' and young men's attitudes in reducing child marriage – an issue on which there is emerging practice, though little evidence of long-term impact (Greene et al., 2015).

16 These programmes may have included content on child marriage, but it is not specified in descriptions of their curricula.

17 Move to the husband's home, often occurring at a later age than formal marriage in the case of child marriages in South Asia.

4 Cross-cutting issues

Key findings

- Very few studies consider the relative impact of different programme activities on changes in boys' attitudes and behaviours. Quantitative studies find relatively little difference between group education sessions and community awareness campaigns, though overall, group education sessions generally led to greater change. No studies examined the added value of component such as sports or access to health services, and none examined the impacts of different curriculum content.
- Qualitative studies highlight the transformational effects of critical, group-based reflection. Personal transformations were enhanced in projects that offered residential activities or opportunities for informal socialising between participants and mentors outside group sessions.
- Ensuring that facilitators' gender attitudes and behaviours are aligned with the programme's goals and that they are well-trained in supporting participatory approaches and handling group conflict appears to underpin change; positive impacts would be further increased with more training for facilitators (initial training and refresher) and, in some programmes, more careful selection of facilitators on grounds of background and gender attitudes, to ensure that they can be seen as role models.
- Work commitments and lack of interest were the most common barriers to boys' participation; building in more vocational skills and economic strengthening components and reframing programme branding as aspirational for girls and boys alike could help engage boys more; quantitative evidence is limited but suggests that impacts are generally stronger with more regular attendance.
- No studies examined the relative impacts of implementing programmes with particular age groups; around half of the programmes worked with boys aged 14 and under. Although they targeted younger boys on the assumption that early intervention is strategic, there is little long-term evidence to confirm or challenge this; some programmes also found that older boys were more engaged as the content (about intimate relationships) was of direct concern to them.
- Only three studies examined programme impacts a year or more after the end of the programme; all three found that positive changes on some indicators had been sustained, with no lasting effect on others. Six evaluations indicated that longer-running projects with more sustained engagement of other stakeholders would have helped prevent 'backsliding' and helped change gender norms rather than the attitudes and practices of individuals only.

This section explores the factors that contributed to and undermined change, and draws out insights into promising practices for work with adolescent boys to change gender norms.

4.1 Programme design and content

Curricula and approaches

As Figure 3 shows, gender awareness education was the core activity undertaken by all but two programmes, usually as part of a broader life skills curriculum, which covered issues such as health and SRH information, legal rights and communication skills. No evaluations examined the relative impacts of different modules; all considered the effectiveness of courses as an overall package. However, five studies (Gente Joven, Humqadam, Involving Young Men to End Gender-Based Violence, PRACHAR, Young Men Initiative) examined participants' views on the most valuable curriculum content and found the following issues to be most widely appreciated:

- sexuality and health information, including information on drugs and substance abuse;
- communication with partners, family and community members, and anger management skills;
- gender-based violence, peer violence and equality of rights between men and women
- information on early marriage.

It is striking that these modules provided information or the chance to develop new skills, opportunities that poor and marginalised boys and young men often lack, and were appreciated because of these tangible benefits. Of course, the fact that they were perceived as the most useful features does not necessarily mean that they contributed most to change. Modules that challenged deep-seated beliefs may have been more uncomfortable for participants but may play a greater role in changing attitudes and behaviours (Zembylas, 2015).

Beyond life skills education, surprisingly few programmes offered other activities; those that did were reproductive health programmes that integrated gender awareness education into broader reproductive health education, or programmes that used sports as a medium for attracting participants and challenging gender norms and stereotypes. While sport and education programmes (particularly if undertaken over a sustained period of time) can be crucibles for change in attitudes and behaviour (as found in Parivartan and Do Kadam, for example), it is important to be sensitive to cultural associations of sporting prowess with hegemonic masculinity, thus avoiding the risk of inadvertently reinforcing dimensions of such masculinity. They may also exclude boys and young men who do not enjoy particular sports, or who face additional barriers to participation (for instance, because of disability).

Just one programme (Meri Life Meri Choice – a girl-focused programme with a boys' component) provided any economic strengthening activities – a notable contrast with programmes focusing on gender equality with girls, in which economic empowerment components are much more common.[18] Vocational training and other economic-focused components were the most commonly identified programme gaps. The studies of Program H in Brazil and MenCare+ in South Africa also indicated that as well as gender relations, more programme content on de-escalating peer violence and on handling the generally violent context (with gangs, organised crime, etc.) would be valued, both by facilitators and participants (Pulerwitz et al., 2006; Olivier et al., 2016).

Six evaluations provided insights into the relative impact of group education sessions and community information campaigns to communicating new ideas about gender and catalysing attitude and behaviour change. Findings are summarised in Table 3.

As Table 3 shows, the relative impact of group education sessions and awareness-raising campaigns varied by topic examined, by project, and sometimes between different sites (e.g. rural and urban areas). Overall, these studies suggest greater impact from group education sessions, with the qualifier that differences were relatively small in some programmes and for some indicators. When discussing this question, it is also important to take into account the nature of implementation and levels of attendance, neither of which are discussed in all evaluations. For example, the limited difference between the two groups of MNI participants may reflect the relatively low levels of attendance at group education sessions or the intensive nature of the community awareness activities, which included community theatre and music events, public meetings, and distribution of information and condoms (Pulerwitz et al., 2010). As the next section will discuss, qualitative studies highlight the importance of space for critical discussion, which is primarily achieved through group education.

Space for critical reflection

One reason for the generally greater effectiveness of group education components is that they provide space for critical reflection. This emerges from the more process-oriented evaluations as being vital for transforming boys' and young men's understanding of concepts and issues, and applying this change to their lives. Some of the key elements identified by the studies include the following.

- Facilitating participants to reflect on themselves and their personal childhood experiences, relationships, experiences of power and powerlessness, and emotions, through a gender equality lens, 'with a constant anchor to the self as the core that must embrace change' (Rozan, 2012: 43) (Humqadam, Khanyisa).
- 'De-naturalising' gender norms and gendered power relations and making them visible to participants, enabling them to think about their own attitudes and behaviours and their perceptions of what society expects of them and of women. This enables participants to forge stronger ownership of and connection to the issues discussed (YMI, Humqadam).
- Interactive learning methods and exercises, such as role plays, which encourage critical thinking and the development of empathy (YMI, Humqadam, Program H). In some programmes, such as Khanyisa, these activities

18 For example, Marcus et al.'s (2017) review of girls' clubs found that just under half had economic empowerment components.

Table 3: Summary of insights into relative impacts of different approaches

Comparison	Programmes	Findings
Group education sessions alone/ group education sessions with additional information campaign in some areas	Program H ; Yaari-Dosti	No significant differences in extent of change in attitudes to gender equality between group partici-pants with and without exposure to additional information campaign
Information campaign alone/ information campaign plus addi-tional group education sessions for some participants	GEMS Mumbai;	Greater change in group attending education sessions than among those only exposed to community information campaign overall but with some variation on individual indicators; • in MNI, community awareness activities were as effective as group as education in changing attitudes to GBV and violent behaviour, and in enhancing partner communication, though group education was more effective on most other issues • participants in the education sessions changed their attitudes in a gender egalitarian direction on 7/24 indicators, while young men exposed to the awareness campaign only shifted on just 5/24 indicators. • the decrease in violent behaviour was greater among boys and young men exposed to the community awareness campaign, compared to those who also participated in group education sessions (23 vs 15 percentage point fall) (Pulerwitz et al., 2010). In GEMS Mumbai, changes were generally greater for group education participants but the difference was only significant for attitudes, not behaviours. • norms and attitudes to gender equality changed more for group education participants than for the group exposed to the awareness campaign only • similar patterns of changes in behaviour but these were not statistically significant • greater reported experience of violence among the education sessions than among the group education participants, but a decline among students exposed to the awareness campaign
Group education sessions; group education sessions plus organising schoolyard activities for other students; participating in awareness activities	True Love	Greater change among students participating in group education sessions than among those only participating in schoolyard awareness activities. Greater reduction (73%) in experiencing and perpetrating psychological violence among boys who helped run schoolyard activities, and those who participated in the school climate plus classroom activities (72%) compared with boys not participating in group sessions.* They also found similar effects, both in scale and significance, in terms of a reduction in sexist attitudes to dating in the group participating in classroom and schoolyard activities.**
Sites with and without a package of information and awareness activities on top of regular gender and health education activities	PRACHAR	Four years after programme end, the evaluation found little difference between attitudes and behaviour in sites with and without a package of information and awareness activities

** The study found no significant impact on girls.*
*** Impacts on girls were actually stronger than for boys.*

also strengthened participants' self-confidence and self-efficacy, strengthening their inner resolve to change how they related to women and girls (York, 2014).

- Providing a supportive and safe environment over an extended period of time in which boys could share their feelings and the challenges they faced in behaving in ways that contravened prevailing gender norms. As well as helping individuals find ways of addressing these challenges, they also enabled participants to internalise new concepts and schemas (Khanyisa, Humqadam, Program H, YMI). The evaluation of Program H comments that although a space to discuss personal issues is not necessarily sufficient to lead to behaviour change, it can be an important building block for future change (Pulerwitz et al., 2006).
- Active involvement of boys in planning and facilitating activities. This emerges particularly from the evaluation of YMI, which suggests that boys' active involvement

in planning and facilitating 'Be a Man' club activities enhanced their motivation and helped inculcate a sense of personal responsibility for achieving programme objectives (Namy et al., 2014). There is some evidence from True Love that organising schoolyard awareness activities was associated with greater change in boys' attitudes and behaviours, though this varied by indicator (Sosa-Rubi et al., 2016). Although other evaluations do not mention participants' influencing programme activities, increasing participants' ownership of programmes is a well-established route to greater success.

Programme length and intensity

Table 4 shows the distribution of programmes by length. Intuitively, one would expect longer programmes to lead to greater change unless participants lose interest and dropout levels are high. Only one study (GEMS Mumbai) considered the added value of a longer programme duration: Achyut et al. (2011) found greater impact from longer participation as successive sessions contributed to building a comprehensive understanding of gender and violence. Compared to their responses after one year of participation, after the second year participants were more likely to take action on sexual violence, reported less physical violence and greater willingness to take action to stop it, and were more likely to believe that girls should be 21 or older at marriage. The evaluation of Do Kadam suggests that around half the participants found the programme too short and recommended a longer duration, of around 42 sessions (Jejeebhoy et al., 2017). In a similar vein, the evaluation of Futbol y Salud highlights that while short courses may be effective in providing information, they are much less likely to be able to change more fundamental values and behaviour:

> *They [facilitators] consider it impossible to change conceptions and behaviours in only 8 sessions … In that time they can only be informed to raise awareness about deeply ingrained and complex topics such as gender and sexual health, but you cannot expect changes in that type of conceptions so deep; it is only possible to "denaturalize" something that was conceived as given, natural, in particular reference to the differences in the roles of men and women. (Nirenberg et al., 2006: 42–43)*

Most programmes that led to substantial changes in boys' attitudes and behaviours were at least six months long, generally with weekly meetings. However, Your Moment of Truth had notable success in changing both attitudes and intervention behaviour, through a course of six weekly sessions in Kenyan high schools. Changing Gender Norms China achieved some substantial attitude changes across a range of indicators through a set of eight sessions. The relatively short Choices programmes also led to clear and significant changes in attitudes and behaviours, though qualitative evidence suggests that these were not necessarily sustained; likewise, the three-day PRACHAR workshops appear to have had little lasting impact on boys' behaviour.[19]

The studies of the Young Men Initiative in the Balkans and Khanyisa in South Africa highlight the role of residential experiences in deepening attitude and behaviour change. Both evaluations emphasise that the experience of being in a different environment, for a longer period, and concentrating fully on the issues discussed – while also having fun with peers – contributed significantly to change. Khanyisa only involved four sessions but because they were three-day residentials, they amounted to a considerably more intense programme:

> *It was observed that basing the workshops in nature, and the alternation of group work and physical activity/*

Table 4: Distribution of programme length (number of sessions)

Length	Programmes	Frequency
8 or fewer sessions	CGN China, CHOICES Egypt, CHOICES Nepal, Futbol y Salud, Gente Joven, Khany-isa; MNI, PRACHAR, YMI, YMOT	10
9-15 ses-sions	Escola de Futebol, Humqadam, Involving Young Men to End GBV, Parivartan, Program H, YMI	6
16-20+ sessions	True Love, Stepping Stones	2
20+ sessions	CMA, Do Kadam, GEMS Jharkand, GEMS Mumbai; MLMC, New Visions, Yaari-Dosti	7
Unspecified	Addis Birhan; ITSPLEY; Kenyan Scout Association; Kids' League; Magic Bus; Men Care +; MYSA; PLTA; RHMACP; YMEP	10

19 There were, however, lasting changes in a number of other SRH indicators outside the scope of this review.

> *fun brought an energy to the process that allowed considerable ground to be covered. It also seemed to allow for prolonged focus upon the group exercises by participants. (York, 2014: 66)*
>
> *I was pleased [to attend the residential training] … First I gained new buddies, and then I had fun and learned something … that previously I didn't perhaps know. And it was great. Participant in YMI in Belgrade (Namy et al., 2014: 12)*

The only other programme to provide a residential element was the Kenya Scouts Association project. This involved camps where participants were able to deepen their understanding of gender equality issues through participating in additional informative activities (PATH, 2012a). However, the evaluation does not comment on the added value of these activities.

Informal contact between facilitators and participants appears to have played an important role in deepening exposure to and engagement with gender transformative perspectives, and giving boys space to discuss issues informally with peers outside group education sessions. YMI achieved this through turning its Pristina programme office into a drop-in space where adolescent boys could hang out, socialise, and engage with mentors. The evaluators suggest that this enabled deeper engagement with the programme and strengthened participants' understanding of core concepts (Namy et al., 2015). The evaluation of Humqadam, which ran cricket sessions, cinema trips and other excursions, commented that: 'Often these forays into everyday life beyond the session settings allowed for many learning moments and interesting discussions which helped to reinforce the messaging of the session themselves' (Rozan, 2012: 43).

Taken together, these studies provide suggestive evidence that in general, longer and/ or more intense programmes lead to greater impacts, but that other aspects of programme design and implementation and space for informal socialising between participants and facilitators are also influential.

Single-sex groups

The assumption underlying many of the programmes examined suggests that change to deep-seated gender norms is often more effectively initiated in single-sex groups, which are considered to be 'safer' spaces for exploring issues that are challenging, personally and socially (ICRW, 2018). Almost three-quarters of the programmes examined (25/34) held at least some single-sex sessions. No studies compared the relative effectiveness of single-sex or mixed-sex groups quantitatively; qualitative studies provide contradictory insights.

In some programmes (e.g. Stepping Stones, Program H), participants and facilitators felt that the male-only setting was important for enabling participants to feel comfortable and discuss sensitive topics freely (Jewkes et al., 2010; Pulerwitz et al., 2006). Program H facilitators also commented that participants were initially shy because of the 'novelty of being in a male-only group that was not based on sports or just "fooling around"' (Pulerwitz et al., 2006: 30). Also, the young men did not at first feel comfortable with the structure of the activities (which were centred around discussions or expressing themselves verbally about sensitive issues), feeling they were being "put on the spot". The facilitators reported that 'as the groups progressed, the participants became increasingly comfortable with contributing personal stories and opinions' (ibid.: 30).

By contrast, the evaluation of MenCare+ found that participants recommended running some mixed-sex sessions so that males and females could gain a better understanding of each others' views, opinions and needs (Olivier et al., 2016). This approach was piloted by Humqadam, which ran some mixed sessions after the main male-only sessions had taken place. These enabled men and boys to gain a greater appreciation of women's and girls' perspectives, and enabled women and girls to understand what they had learnt during the course (Rozan, 2012). Participants in Gente Joven (Mexico) also felt that the mixed-sex environment enabled them to appreciate the perspectives of the other gender and to communicate more effectively with them around sensitive issues (Marston, 2001). Although none of the evaluations of programmes working with younger adolescents (more commonly using mixed groups than programmes targeting older adolescents) reflected on the value of mixed sessions, it is possible that the increased sensitivity to others' perspectives achieved by projects such as Choices Nepal would have been harder to achieve if boys and girls were taking part in single-sex sessions.

Programme branding and 'feel'

The only study to discuss the role of branding in encouraging commitment to the programme and identification with its messages was that of Young Men Initiative (YMI). This found that YMI's cool' and aspirational brand helped attract participants and sustain their

involvement. YMI crafted its messages so that they were simultaneously 'provocative and empowering'; the evaluation suggests that this helped spark a desire among participants for change aligned with programme goals (Namy et al., 2015: S218).

The other evaluations with indirect insights into the importance of the 'feel' of a programme were the studies of Gente Joven and Program H. Participants attributed Gente Joven's success to its youth-led, informal feel (Marston, 2001). Hora H communication materials, developed as part of the information and awareness campaign running alongside Program H group education sessions, similarly strove to create engaging, non-preachy materials, but their impact is not discussed in any depth.

4.2 Facilitation

The impact of informal education programmes depends on the quality of facilitation. The key factors that appear to influence quality are facilitators' identity, their communication skills, and the extent to which they have been able to challenge prevailing gender stereotypes and norms in their own lives, and thus model gender-equitable behaviours. There is no quantitative evidence linking facilitator training with outcomes; however, summative comments in a handful of evaluations suggest the importance of high-quality facilitator training to build skills in handling group dynamics and also to support facilitators in developing gender-egalitarian attitudes among participants. The training provided to facilitators by most projects was typically short (Table 5).

Facilitator identity

Very few of the evaluations commented explicitly on the importance of facilitators' age, gender or background, though many aimed to recruit people with fairly similar characteristics to the target group. The evaluation of Parivartan suggests that the greater attitude and behaviour changes achieved in the community-based component of the programme may partially reflect the fact that the facilitators were closer in age and socioeconomic background to the participants, who could thus identify with them better (Das et al., 2012). In contrast to Marcus et al.'s (2017) review of the impact of girl-focused life skills programmes, many of which recruited young women facilitators to act as role models and help raise girls' aspirations, the programmes that worked with boys had less explicit emphasis on facilitators acting as role models.

Almost all the programmes that worked only with adolescent boys and young men were run by male facilitators, often reflecting an assumption that participants would be more comfortable discussing sensitive issues with facilitators of the same gender as themselves;[20] programmes working with both boys and girls typically made an effort to recruit a mix of male and female facilitators (e.g. Choices Nepal) – in some cases, assigning female mentors to boys' groups because they aimed to encourage boys and young men to respect female competence (e.g. ITSPLEY). A few programmes (e.g. Choices Nepal, Gente Joven, Do Kadam) drew on programme graduates or current participants and trained them as peer educators. Prior experience of a given programme may have helped facilitators sustain gender-egalitarian attitudes in the face of challenges from programme participants, but none of the evaluations discuss this issue.

Skills in group facilitation

Rather than commenting on the positive impacts of skilled facilitation, these evaluations primarily discuss deficits in facilitators' communication skills as an obstacle to

Table 5: Extent of facilitator training in programmes examined

Duration of training	Programmes	Total
1-4 days	Involving Young Men to End GBV, Do Kadam, Program H, Changing Gender Norms China, MLMC	5
5-7 days	Choices Nepal, Gente Joven, Male Norms Initiative	3
8-14 days	CMA, GEMS Jharkhand, Futbol y Salud, Parivartan, Stepping Stones	5
15+ days	RHMACP, Your Moment of Truth	2
Refresher training provided	Do Kadam, MLMC, Changing Gender Norms China, Parivartan	4

20 Involving Young Men to End Gender-Based Violence had both male and female facilitators.

programme effectiveness. For example, the evaluation of Do Kadam found that peer mentors lacked confidence and communication skills, and were uncomfortable conveying sensitive messages (such as in relation to sexual violence) or handling conflict or disrespect within group sessions. There was thus considerable turnover in peer mentors. The programme tried to address this through repeated capacity-building workshops for peer mentors, and arranged for trained adult mentors to attend sessions and support the peer mentors. These trainers encouraged discussions to resolve such conflicts (Jejeebhoy et al., 2017).

Where facilitators had unusually good facilitation skill sets, the positive impact was evident. For example, in Program H, operating in violent low-income urban areas, skills in handling conflicts and aggressive language were vital:

> *Many young men disputed over who spoke, interacted with each other using threats, and were generally disrespectful toward the facilitator. In such cases, it was important that facilitators felt trained and equipped to handle these conflicts and this style of interaction, and that they consistently promoted a style of discussion that encouraged tolerance and respect toward one another. Some young men reported in qualitative interviews that they arrived at the sessions with a "bad attitude" but that the facilitator was skilled in gaining their confidence. (Pulerwitz et al., 2006: 31)*

Skilled facilitators were able to use moments of conflict, and the themes that provoked the conflict, to promote further discussions in subsequent sessions (ibid.). The evaluations of Changing Gender Norms China, Gente Joven and CMA also highlight the need to build on initial training to ensure good facilitation of content that can be difficult for facilitators to grasp, and to ensure that facilitators have adequate back-up and support (Pulerwitz et al., 2015b; Marston, 2001; 2004; Girard, 2003).

Facilitators' gender attitudes

Three studies (Do Kadam, Parivartan and YMEP) highlight the importance of facilitators having gender-egalitarian attitudes and modelling gender-equitable behaviours. The evaluation of Parivartan comments that of the two sets of programme facilitators, those in the community-based arm held more gender-equitable attitudes than the school-based coaches. As well as the greater similarity in participants' and facilitators' backgrounds mentioned in Section 4.2.1, this may help explain the generally greater changes among community-based participants (Das et al., 2012). Similarly, in YMEP in Tanzania, 'trainers displayed a relatively poor awareness of how their activities perpetuated rather than challenged … socially constructed gender roles' (Lee, 2007: 19).

Possibly reflecting facilitators' incomplete buy-in to programme values, two evaluations suggest that facilitators did not fully and faithfully implement the whole programme. In Parivartan, although three-quarters of coaches reported completing all 12 topics, only half of the athletes reported discussing 8 or more topics (Miller et al., 2014).[21] The evaluation of Futbol y Salud also found that not all trainers covered all topics; they were particularly reluctant to cover sex or HIV/AIDS because they considered the male participants too young to discuss such topics (Nirenberg et al., 2006). (See Section 5.4.2 for further discussion of resistance to programmes.)

Reflecting these challenges, the evaluations of Parivartan (Das et al., 2012) and Do Kadam (Jejeebhoy et al., 2017) emphasise the need for greater investment in training of facilitators to ensure they are effective agents of change in gender norms:

> *While the peer mentor model is ideal in many ways to encourage behaviour change, in our programme, it required extensive efforts to change the norms held by peer mentors and build their capacity and confidence. (Jejeebhoy et al. 2017: xvi)*

4.3 Participants' characteristics and behaviour

Age of participants

We found surprisingly little reflection on the relative impacts of programming with different age groups. Just under half of the programmes worked with younger adolescents (10–14 years), in some cases based on the theory that early adolescence constitutes a window of opportunity for developing more equitable attitudes and norms.

Two evaluations of programmes that worked with high school students and older adolescents/ young men suggested that targeting programmes at a younger age group would lead to greater change. Keller et al.'s (2015) evaluation of Your Moment of Truth in Kenya found that younger participants (and control group members) had considerably more equitable attitudes than their older

21 This discrepancy may also reflect participants' understanding or memory of content.

counterparts – leading them to suggest that it may be more effective to start prevention programmes at a younger age. Participants in MenCare+ in South Africa also suggested that younger boys should be included in the programme because many boys start engaging in 'deviant' behaviour at a very young age, and thus its preventive impact could be enhanced (Olivier et al., 2016). The evaluation of PTLA did not comment directly on the desirability of working with different age groups but did find that younger adolescent boys (around 10 years) were more willing to try out activities associated with girls than older participants.

By contrast, Jewkes et al. (2010) speculated that Stepping Stones might have had more impact if it had reached young men and women at a time of structural change in their lives – for example, when entering the workforce – implying that it might have been more beneficial to attend the programme at a slightly older age. They observe that Medical Research Council staff who participated in Stepping Stones when they joined the organisation reported 6–8 years later that it had had a profound and enduring impact on their gender identities.

The appropriateness of activities for particular age groups also depends on the programme focus and content. It is not surprising that programmes with a strong SRH focus or programmes on dating violence typically targeted older adolescents and young men. As noted earlier, the evaluation of Program H found that the older participants were often more involved and interested in the session topics, possibly because they had more experience with intimate relationships (Pulerwitz et al., 2006). However, it was harder to recruit young men (aged 20–24) because they were either working or searching for work, and because they prioritised participation in professional training courses on offer.

The evaluation of YMEP in Tanzania also stresses the importance of tailoring materials to participants' ages and educational levels, finding that information, education and communication (IEC) materials did not differentiate between the information needs (and language abilities) of (for example) young people aged 10–12 and young adults (aged 22–24) (Lee, 2007). The evaluation of Addis Birhan in Ethiopia highlighted the value of illustrations in helping audiences understand key messages (Erulkar and Tamrat, 2014).

Regularity of attendance

Compared to studies of girl-focused programmes (Marcus et al., 2017), surprisingly few studies examined the impact of regular attendance on the extent of changes in gender-related attitudes and behaviours. We found only two studies that examined the relationship between the regularity of attendance and changes in attitudes and behaviours (GEMS Jharkhand and Do Kadam, both in India) (Achyut et al., 2016; Jejeebhoy et al., 2017). Table 5 summarises this evidence.

Both evaluations found that effects were greatest on regular participants (Achyut et al., 2016; Jejeebhoy et al., 2017). Although the evaluation of the Male Norms Initiative in Ethiopia did not compare the impacts of regular and irregular attendance, it found that regular attendance is not always critical; there were significant changes in attitudes and behaviours despite low levels of attendance (68% of participants only attended 3 or fewer out of 8 possible sessions). This may reflect the intensive set of community-based awareness activities implemented by this initiative and thus may not be representative of other programmes (Pulerwitz et al., 2010).

Table 6: What the evidence says about impact of regular participation

Programme	Evidence
Do Kadam	• Just 38%–39% of participants attended more than half of the sessions. Regular participants in gender-transformative life skills and cricket sessions (attending at least twice a month) had higher mean gender equality attitude scores, and were 2.3 times more likely than the control group to perceive that they would be respected for behaving in non-traditional ways, in at least three of four situations. • Regular attenders were twice as likely (and irregular attenders 1.7 times more likely) than the control group to intervene in incidents of verbal abuse or sexual harassment. Regular attendance also had a strong effect in reducing stalking of girls.
GEMS Jhar-khand	• The increase in the proportion of students with the most gender-equitable attitudes as measured on the GEM Scale (from 1% to 17%) was greatest for those who attended 16 or more sessions. Among those who attended 11–15 sessions, the proportion with the most gender-equitable attitudes rose from 2% to 8% and for those who attended 10 or fewer sessions, it increased from 5% to 8%.

4.4 Barriers to participation and resistance to programmes

Barriers to participation

Three studies examined barriers to programme participation in depth (Do Kadam, Meri Life Meri Choice (MLMC) and Program H) and six others provide some additional insights. The most significant reasons why boys did either not join or not attend regularly were as follows.

Work commitments. This reason was highlighted in five studies, most of which were of community-based programmes (Do Kadam, GEMS Jharkhand, MLMC, Program H and ITSPLEY). For example, 68% of non-participants in MLMC, half of Do Kadam irregular participants and a third of Do Kadam non-participants cited lack of time due to work and education as the most important factors; an additional 20% of non-participants cited migration out of the area, reinforcing the significance of work-related constraints (Jejeebhoy et al., 2017). In GEMS Jharkhand, only half the students attended at least 16 of the 23 classes, most commonly because of work duties (the study does not comment as to whether there were any gender differences in this respect) (Achyut et al., 2016). In these contexts, programmes may not have been accessible to poorer boys (particularly older adolescents) who were more likely to be working within the area or to have migrated for work.

Lack of information / awareness of programme. Over half of male non-participants in MLMC cited lack of information about the programme as a major barrier (Mehra et al., 2016). Program H participants also mentioned forgetting that the programme was taking place (Pulerwitz et al., 2006). This suggests that, in contexts where mobile phones are common, SMS-based reminders might help increase regular attendance.

Lack of interest in gender-focused programmes. Where programme participation was voluntary (rather than, for example, part of school curricula), lack of interest and perceived irrelevance of the programmes was a clear barrier (21% of non-participants in MLMC cited lack of interest) (Mehra et al., 2016). Gente Joven (Mexico) also encountered this challenge; Marston (2001; 2004) pointed out that while there may have been genuine challenges in sustaining participants' interest, some of the young men may have been following a cultural script of already knowing about sex and not needing to learn about it. By contrast, only a very low percentage (4%) of intermittent participants in Involving Young Men to End Gender-Based Violence attributed their irregular participation to lack of interest in the programme (Obach et al., 2011).

The fact that boys had a wider range of after-school activities that they could engage in, compared to girls, also limited their participation in ITSPLEY (Miske Witt and Associates, 2011a). The studies of both Humqadam and Parivartan highlight that loss of interest was a challenge; in Parivartan, particularly among the older age group (15–16-year-olds) (Das et al., 2012). Humqadam organisers responded by introducing trips, cricket matches and film screenings, both to sustain engagement and to provide an alternative context for discussing and contextualising learning (Rozan, 2012).

Studies of girl-oriented programmes with components targeting boys highlight challenges reaching boys and/ or limited impact of such activities. Both ITSPLEY (multi-country) and MLMC (India) found that programme emphasis on girls' empowerment was alienating to some boys, who perceived that the programmes provided little of value or interest to them (Miske Witt and Associates, 2011a; Mehra et al., 2016). Boys participating in both Do Kadam and MLMC stated that they would have valued vocational or computing training; some Do Kadam participants said they would have attended more regularly if vocational skills training had been provided (Mehra et al., 2016; Jejeebhoy et al., 2017).

There was some evidence from the PTLA evaluation of boys being jealous of the opportunities they perceived girls being offered, and indeed responding with threats of violence. This tended to change once boys were invited into the programme. While this indicates that boys perceived PTLA's offering to be valuable to them, it highlights the potentially alienating nature of programmes that are targeted explicitly to one gender (Miske Witt and Associates, 2011a; 2011b). Recognising potential problems related to the 'gender' focus, in the Changing Gender Norms China project, the implementing organisations expanded the emphasis to health-related aspects such as HIV and violence, and intertwined the gender issues more deliberately and slowly (Pulerwitz et al., 2015b). Also noting this concern, the evaluation of MLMC argues for more boy-focused programme components and reframing of life skills activities:

> *Strategies for reaching boys and husbands in models like MLMC need to be reconsidered. Delivering life skills education through forums more acceptable to boys than Gender Resource Centres may be considered. Moreover, reaching boys in order to improve girls'*

situation needs to be replaced by more boy-focussed objectives as well. (Mehra et al., 2016: xvii)

This quote highlights the inherent, but not insurmountable, challenge of formulating programmes that will help meet boys' and young men's developmental needs while also challenging gender inequalities.

Logistical challenges

Five evaluations highlighted logistical challenges. For example, the evaluations of PTLA and ITSPLEY (Miske Witt and Associates, 2011a; 2011b) cited insufficient scale as a barrier preventing the participation of all boys interested in the programmes. They also noted practical problems, in that flooding limited access. Cold classrooms with broken windows and no means of heating, etc., were off-putting to some participants in Involving Young Men to End Gender-Based Violence (Obach et al., 2011). In this project and in Program H, high levels of violence in poor urban communities prevented some young men participating, as they or their families felt it was not safe to attend (Pulerwitz et al., 2006), while a small proportion of Do Kadam boys reported conflict – both caste dynamics (3%–4%) and general conflict with other group members (5%–9%) – as the reason for their lack of participation (Jejeebhoy et al., 2017). The Changing Gender Norms China evaluation found that rather than offering sessions for factory workers in factories, holding them at local internet cafes led to high levels of attendance (Pulerwitz et al., 2015b); however, the evaluation does not explain why work-site based sessions proved unsuitable.

Incentives for participation

No programmes charged a fee for participation, meaning that there were no financial barriers (other than the opportunity costs) of attendance. Conversely, only six programmes offered incentives of any kind. Three of these (Program H, Male Norms Initiative and CMA) offered stipends to cover transport costs. Girard (2003) noted that some boys found the CMA monthly transport stipends inadequate to cover their costs; the evaluation of Program H does not comment on their adequacy but does note that it was considered impossible to run the programme without offering some kind of incentive to participate (Pulerwitz et al., 2006). Girard (2003) also noted that CMA started offering snacks during the sessions, as many boys were unable to concentrate due to hunger; Do Kadam and the Male Norms Initiative also offered refreshments (Jejeebhoy et al., 2017; Pulerwitz et al., 2010). In Stepping Stones, HIV-positive participants were given access to medical services as needed.

The evaluation of the Kenya Scouts Association project found that offering a gender equity badge (as one of the awards the scouts could work towards) provided an incentive for participation in gender activities. As a result of its success, the badge has been institutionalised within the Association's badge scheme, and many of the project activities are now integrated into its routine programmes (PATH, 2012a).[22] It is notable that none of these programmes offered food rations, and only one (Involving Young Men to End Gender-Based Violence) gave graduation certificates (Obach et al., 2011) – both of which are used by girls' clubs to promote regular attendance (Marcus et al., 2017). It may be that offering incentives to participate may have helped ensure more regular attendance, and may have increased both participants' commitment to, and parental appreciation of, the value of participation in these programmes.

Resistance and backlash

Seven studies, summarised in Table 6, recorded some resistance – by parents and teachers – to the programmes examined, or backlash against boys modelling more gender-egalitarian behaviour. Parents and facilitators' concerns were primarily related to content on sexuality.

While most studies only discussed issues of resistance briefly, York's (2014) study of Khanyisa in South Africa goes into considerably more detail and discusses the reasons for resistance and the ways such resistance plays out in the community:

Although such culturally appropriate transformative education approaches can result in welcome transformation in the gender identities of young male participants, to engage in such work in isolation, without complementary programmes being facilitated in other parts of the community can result in a significant lack of understanding and a negative backlash from the wider communal field … leading to further marginalisation

22 A risk associated with this approach is that presenting a badge can give the impression that gender equality skills have been mastered. However, in that the scheme engaged young people in non-gender stereotypical activities, it may also have helped normalise their engagement in new practices. Unfortunately a long-term evaluation is not available.

Table 7: Reasons for resistance to programmes examined

Programme (country)	Evidence on concerns and resistance
CMA (Nigeria)	• Some resistance from parents who feared CMA would corrupt their sons; overcome by inviting parents to visit programme.
GEMS Jharkhand (India)	• Some teachers who had to deliver the GEMS programme objected to the gender equality content. The evaluation recommends more orientation and short training sessions to build teachers' support. Parents also objected to some of the survey content (not specified) and to children becoming outspoken about gender discrimination at home.
Futbol y Salud (Argentina)	• Parental concern about football sessions also teaching about sexuality, which is not the role of a football club to do so, and perception that facilitators were unqualified in health/sexuality education.
Humqadam (Pakistan)	• Three boys dropped out as their parents objected to the content of the sessions, particularly on sexuality. The facilitators were able to convince the boys' parents that the sessions covered useful skills such as anger management, communication, etc.
ITSPLEY (multi-country)	• In all four countries, many girls, and some boys, confronted resistance from family and community members, based on perceptions of the programme and a fear, in Bangladesh, that foreigners' involvement meant that its agenda was religious conversion.
Khanyisa (South Africa)	• Respondents spoke of an almost overwhelming pressure from the community and peers (both male and female) to adhere to established gender norms, with examples of a lack of understanding and significant community backlash when attempting to model more gender-equitable attitudes and behaviours.
Stepping Stones (South Africa)	• Initial resistance from programme participants that Stepping Stones would just be 'another lecture on AIDS'. The programme enabled participants to move beyond such resistance to 'AIDS messages' when they were offered a chance to talk about what they perceived as real issues in their lives.

of this group and communal pressure to revert to the default communal values and ideologies. (York, 2014: 74)

As one participant explained:

There is a problem for young men trying to do this in our society because sometimes you will try to clean or do the so called women's stuff and your parents will say don't worry, your sister will do that, so that's hard, and sometimes if you keep on trying to help some will think that it's a sign of being gay. This will hurt you and you will start wanting to do something which will prove that you are man enough, and you will stop doing so called women's stuff because you don't want to be labelled as gay. (York, 2014: 71)

This young man also inadvertently emphasised the importance of programmes supporting boys' and young men's psychosocial wellbeing and resilience, to help them withstand resistance and backlash:

The biggest challenge we are facing as we grow up is the expectations from other men. If you look at what we are learning [through Khanyisa] and these expectations you can say that they are opposites, so that's where you need to have courage, and I think that courage is the key, because if you don't have courage then even if you have all kinds of information and knowledge, without courage it is like nothing. (York, 2014: 72)

4.5 Sustainability and broader effects of interventions

This section considers evidence on the longer-term effects of the programmes examined. It also consider the impact of engaging (or failing to engage) a wider set of stakeholders, the impacts of programmes on facilitators' attitudes and behaviours, and any reported evidence on spillover effects.

Long-term effects and sustainability

Only three evaluations (those of Stepping Stones, Program H and PRACHAR) examined whether programmes had had a lasting effect a year or more after participants left. Findings were mixed, with positive evidence of sustained effects in Program H and Stepping Stones (on some indicators) but no sustained changes on others. Specifically, in Program H, statistically significant shifts to more gender-equitable attitudes (detectable after six months) were maintained among participants a year after they had stopped attending sessions. Among the control group, such changes as occurred were not statistically significant (Pulerwitz et al., 2006).

The evaluation of Stepping Stones in South Africa also found mixed evidence: some changes were sustained while other effects evaporated. For example, the proportion of

men who perpetrated physical or sexual intimate partner violence declined over time and was thus lower at 24 months after participation than it was after 12 months. By contrast, although the number of participants who reported that they had attempted rape was lower 12 months after participation, by 24 months, there was no difference on this indicator between participants and the control group.

The follow-up study of PRACHAR, undertaken four years after the programme ended, found sustained changes in knowledge about reproductive health matters, but not in issues such as age at marriage or young men's (or women's) involvement in marriage-related planning. The study did not assess the long-term effects on gender attitudes as these were not the focus of the training sessions provided (Pandey et al., 2016).

Six other evaluations (Choices Nepal, Do Kadam, Khanyisa, MenCare+, PRACHAR and PTLA) all recommended longer or broader programmes to promote more sustained impacts. The evaluation of Choices recommended some additional reinforcement of the programme as participants 'backslid' into their former behaviour (IRH, 2011), while participants in MenCare+ and Khanyisa (both in South Africa) were concerned that without continued support, they would revert to their 'old ways' (Olivier et al., 2016; York, 2014). As one of the young men interviewed commented:

> *Our friends and neighbours have not been part of Khanyisa, what will happen is that what we have learned will slowly go away and in the long run we will totally forget about it. (York, 2014: 73)*

Recommendations for longer programmes are relatively common across a whole spectrum of programme lengths: the four-year follow-up study of PRACHAR noted that a training programme lasting only three days may be insufficient to sustain longer-term effects in areas of young people's lives that are more difficult to change (Pandey et al., 2016); likewise, half of the participants in Do Kadam considered the (admittedly quite extensive) 42 programme sessions to be insufficient to support sustainable change, and that a longer programme would be more effective (Jejeebhoy et al., 2017). At the other end of the spectrum, the evaluation of PTLA concluded that a three-year duration was insufficient to support behavioural changes on the part of the adolescent boys who participated, especially in relation to deeply entrenched gender norms. This probably reflects the programme's primary focus on girls and thus the relative lack of intensity of activities with boys. The evaluators suggest that stronger social messaging and mentors trained to work with boys are needed to facilitate a structured process for 'surfacing and unpacking' prevailing gender social norms that lead to gender discrimination (Miske Witt and Associates, 2011b).

Engagement of other stakeholders

Following the influential socio-ecological model of pathways to change in behaviours and practices, there is widespread consensus that the most effective programming to change harmful norms generally requires engagement with a range of stakeholders and work at multiple levels (individuals, community, policy, etc.) (DeGue et al., 2014). Although 22 programmes reported that they reached over 10,000 'secondary beneficiaries', and three-quarters involved some outreach activities, there is very little evidence examining their impact on other stakeholders.

Across all types of programme, general outreach to the community (typically through awareness-raising events and, to a lesser extent, community meetings and dialogues) was the most common. In programmes aiming to promote gender-equitable norms (among boys and girls alike), as well as girls' empowerment and youth development programmes, parents were also an important target audience. By contrast, programmes that explicitly focused on changing masculinities (generally working with boys and young men only) were much more likely only to work with their immediate target group and not to undertake outreach work. Only two programmes – both youth development programmes with a reproductive health focus – engaged with young men's wives and partners. This may reflect the focus of this review on boys up to age 19, relatively few of whom would be in stable relationships compared with programmes targeting an older cohort.

Two studies, both from South Africa (Stepping Stones and Khanyisa), highlighted the limitations of programmes that work only with a limited number of young people as change agents rather than simultaneously trying to influence norms in the wider community. Jewkes et al. (2010) concluded that:

> *If Stepping Stones workshops had been offered on a wider scale within each community, they would have been able to influence gender attitudes and discourses more widely in the community, which may have been helpful … (Jewkes et al., 2010: 1083)*

Similarly, the study of Khanyisa highlighted the risk of limited impact and sustainability based on a programme running with a relatively small number of boys and young men:

I think if more people are involved then soon this thing would spill out into the whole community, if more people are involved it will help the whole community and the whole country. (York, 2014: 73)

Eight programmes worked with community or religious leaders and five with government officials. However, none of the evaluations document clear changes in these leaders' and officials' attitudes or in practices or policies as a result of contact with these programmes. The one exception is the uptake of Involving Young Men to End Gender-Based Violence curriculum in Chile (discussed below).

Changes in facilitators' attitudes and behaviours

Four evaluations (Do Kadam, Escola de Futebol, Futbol y Salud, and Parivartan) measured changes in facilitators' attitudes quantitatively. This reflects their theories of change, whereby changing facilitators' attitudes and behaviours was seen as crucial to their being able to model gender-equitable attitudes and behaviours, and to transmit these effectively to boys participating in sports programmes. Do Kadam, Futbol y Salud and Parivartan contributed to notable shifts in facilitators' attitudes (statistically significant in all cases except Futbol y Salud) (Jejeebhoy et al., 2017; Nirenberg et al., 2008; Das et al., 2012). The evaluation of Escola de Futebol found more mixed effects, though these are not explained (Segundo and Pizzi, 2006). Another three evaluations, also detailed in Table 7, provide some comment on changes in in facilitators' attitudes to gender equality.

Mixed-methods studies such as Das et al.'s (2012) study of Parivartan give some insights into changes in facilitators' attitudes and behaviours:

The program helped me think how as men and women we are all equal. Earlier I used to think that men are always powerful and they can do anything that they want. But now I think in a different way. (Das et al., 2012: 14)

...indeed, it has been beneficial ...first of all it has brought a change in me. My wife says what happened to you.... Earlier I did not do anything at home but now I understand that it is really important to do household chores. Since women do all the hard work I always use to think that's what they should be doing and never considered their work as work at all. (ibid.)

The wives and mothers of the coaches corroborated these behaviour changes. The evaluation also noted – as might be expected – some persistence of gender-discriminatory attitudes, particularly around girls' responsibility not to provoke men by dressing modestly (Das et al., 2012).

The evaluation of Do Kadam also noted clear changes in facilitators' attitudes over time, particularly after attendance at several rounds of refresher training (Jejeebhoy et al., 2017). However, this was one of only four programmes to provide such training, suggesting that programmes may be missing an opportunity to increase their impact and sustainability.

In both GEMS Jharkhand (India) and CMA (Nigeria), the teachers who implemented the programme reported making changes to promote gender equality more widely in their schools (by taking action on harassment, changing seating plans and not assigning tasks along gender stereotypical lines), and in their personal lives (Achyut et al., 2016; Girard, 2003). If facilitators/teachers continue to model gender equitable behaviour, these programmes have the potential to have significant spillover effects over time. However, there are specific challenges associated with running programmes through schools, as teachers often deprioritise life skills lessons in favour of exam content (Miske Witt and Associates, 2011a; 2011b).

Effects beyond programme participants

Qualitative comments from seven programmes suggest that boys shared what they had learnt with friends and family. However, as the quotes below show, what they shared was more often health information than perspectives on gender equality:

We are able to advise our peers who are not part of the session about the things we've learnt from MenCare+ sessions, for an example, as young men we drink and get drunk, once we are drunk some of us win girlfriends and have unprotected sex with them ... in the morning they don't know what happened and they get STIs, so we are able to advise them about what to do or where to go for help. Participant in MenCare+ in South Africa (Olivier et al., 2016: 108)

Similarly, a Yaari-Dosti participant acknowledged becoming a leader in sharing knowledge and prompting peers to make positive changes in their lives (Verma et al., 2008):

I have got very useful information about HIV/AIDS from the Yaari-Dosti Project and I am sharing it with my friends and helping them to protect themselves from this dangerous illness. In this way, somehow, I have also developed a kind of leadership by sharing this knowledge. Some of my friends do not accept it but still I am trying to convince them. (ibid.: 27)

Table 8: Changes in facilitators' attitudes and behaviours

Programme	Changes observed
GEMS Jharkhand (India)	Teachers saw GEMS as an opportunity to put theory into practice: women teachers spoke of changes made in their professional lives, men in terms of changes in their family lives; some evidence of reduced gender segregation in seating patterns in schools and reduced labelling of students; some evidence of change in assigning school tasks (e.g. cleaning and serving visitors) and in other curriculum areas.
Conscientizing Male Adolescents (CMA) (Nigeria)	Some evidence of CMA facilitators who are also teachers bringing gender-equitable attitudes and practices back to their schools; CMA facilitators also reported making changes in their relationships with women.
Do Kadam Baribari Ki Ore (India)	Many peer mentors held traditional attitudes on gender roles and views about the acceptability of perpetrating violence on women and girls. After training (which included several episodes of refresher training), many observed positive changes in their own lives, including better leadership and communication skills, ability to convince others and make decisions, and greater awareness their own attitudes about gender equality and violence against women. By the end of training they had reduced their use of lewd language, listened to the trainers, paid attention to the topics being discussed and related them to their own lives.
Escola de Futebol (Brazil)	In response to 29 GEM Scale items, facilitators' views changed in a positive direction for 52% of items, remained the same for 34% and became less gender-egalitarian on 14% of items ('changing diapers, bathing and giving food to the child are the mother's responsibility', 'it is important for a man to have a friend with whom he can talk about his problems', 'I never would have a gay friend'. and 'if a woman betrays a man, he can hit her').
Futbol y Salud (Argentina)	Evaluation based on response to GEM Scale questions before and after participation in training shows changes in a more gender-egalitarian direction (numbers were too small for statistical significance testing). The greatest changes were in relation to homophobia and to gender roles in decision-making.
Parivartan (India)	Overall, the school- and community-based coaches and facilitators adopted more gender-equitable attitudes on around three-quarters of statements measured. The proportion of school-based coaches who expressed highly gender-equitable attitudes nearly tripled from 19% at baseline to 54% at follow-up; it rose from 56% to 88% among the mentors. Perceptions that 'men and women are only equal in well-to-do families' fell from 54% to 39% among school-based facilitators and from 37% to 10% among community-based facilitators. At baseline, more than half the school-based coaches (58%) and community-based mentors (56%) believed that 'men and women are so biologically different that they cannot possibly be equal'. The proportions agreeing with these statements declined to 31% among school-based coaches and 13% among mentors. At baseline 20% of school-based coaches reported a low level of support for men controlling women's behaviour; by endline, 85% had little support for such control. Mentors' attitudes were much more equitable at baseline but shifted from 63% to 81% reporting a low level of support for controlling behaviour, particularly with respect to mobility. Coaches' and mentors' support for wife-beating declined. The proportion of coaches categorised as having low levels of support for wife-beating nearly doubled from 42% to 81%; among mentors, the proportion rose from 56% to 75%.
Young Men as Equal Partners (Tanzania)	The evaluation found positive stories of changes in attitudes and behaviours among peer educators, service providers and officials exposed to YMEP training, particularly among younger people.

There were two exceptions though: Choices Nepal, where boys reported encouraging their friends to help their sisters; and Stepping Stones (South Africa), where participants shared information on domestic violence as well as health issues. Two other programmes also highlighted further effects beyond programme participants: following the success of Involving Young Men to End Gender-Based Violence in Chile, Cultura Salud (the implementing NGO) was commissioned to develop an adapted version of the programme for use in juvenile detention centres and to train professionals across the country; the programme was then replicated and implemented country-wide. Cultura Salud has also been commissioned to conduct training sessions on gender and masculinity and participate in government advisory councils (Instituto Promundo, 2014; Obach et al., 2011), suggesting that the programme may have had a range of broader impacts.

Conclusions

Programmes working with boys and young men to promote more gender-equitable masculinities and gender equality are increasingly common. This review has examined 34 such programmes primarily oriented to reducing gender-based violence, promoting sexual and reproductive health, and advancing girls' empowerment. In contrast to girl-focused programming, none had an overt focus on boys' empowerment or skill development, though around half contributed to enhanced communication skills, self-efficacy and leadership skills, and a third contributed to increased SRH knowledge – both of which may underpin the development of effective agency.

The 34 programmes spanned low- and middle-income regions, with two-thirds of programmes in sub-Saharan Africa and South Asia, and the single largest number of programmes in India. All but two (a sports programme and a reproductive health programme) provided gender equality education; most also provided SRH information, and communication skills training and practice. These programmes principally worked through group-based education sessions, with around half in community settings, half in schools or both, aiming to reach both boys who were attending school and those who were not. Just over a third worked with boys and young men exclusively; the others (mostly those in schools) held mixed sessions with girls and boys, ran separate groups for boys and girls, or used a combination of these formats. Most programmes worked with boys and young men in mid or late adolescence, with three-quarters working with 15–17-year-olds and half also working with young men over 20. This age focus reflects programmes' objectives of promoting better sexual and reproductive health and reducing gender-based violence, and the fact that age boundaries are not rigidly defined in many of the communities where programmes operated. Depending on the age group targeted and programme objectives, these programmes focused on boys in many different roles: as classmates, brothers, partners and husbands (either now or in the future), co-workers, and, in a few programmes, fathers.

In contrast to girl-focused programming, few of the programmes examined offered other activities. The most common of these were sports (offered in 10 programmes and used as a way to draw boys into sessions that also provided health information and gender awareness education) and more youth-friendly or accessible health services – for example, distributing condoms. Only one provided any form of vocational skills or financial literacy training, and the lack of any economic strengthening activities was one of the most common complaints across a diverse set of programmes. Given that economic strengthening programmes – working with youth in general or older adolescent boys and young men specifically – rarely include gender awareness activities (Pereznieto et al., 2018), both types of programmes are missing opportunities to better meet boys' needs through an integrated approach.

Key findings

Overall, the programmes examined had a number of successes in helping boys develop more gender-equitable attitudes and behaviours. Some noteworthy changes include the following.

Attitudes to gender equality. Two-thirds of programmes contributed to changes in attitudes to gender equality; the vast majority of changes were positive and some were very large (around 30 percentage points). Where changes were small or attitudes did not change, this generally reflected very sticky patriarchal norms or a strong sense that prevailing gender relations were natural or mandated by religion and culture. Even in such cases, boys and young men were able to develop a stronger understanding of the socially constructed nature of masculinity and to start to challenge beliefs they had previously taken for granted.

Gender-based violence. Two-thirds of programmes contributed to changes in incidence of gender-based violence, with the most evidence on physical violence, followed by sexual violence. There is much good evidence of positive outcomes in both attitudes and behaviours and some large-scale changes (20 or more percentage points), but we found a lack of change on gender-based violence more frequently than on other issues. Patterns of outcomes were quite complex, with the same programme leading to change in some indicators or with some groups of boys

and young men but not others. Qualitative evidence shows major changes in attitudes and behaviours in relation to sexual harassment, although beliefs about women's and girls' responsibility not to provoke assault continued to be widely held in some contexts. Five programmes found an increase in willingness to intervene or experience of intervening in a positive way when witnessing violence.

Relationships with partners and other girls. The vast majority of evaluations measuring changes in boys' and young men's relationships with their partners found shifts to more egalitarian attitudes and behaviours. However, this set of evaluations recorded the largest number of instances of no change or lack of change on some indicators, suggesting that norms of behaviour in intimate relationships may be stickier than those with girls in the wider community. All five studies examining changes in boys' interactions with their sisters recorded positive changes, as did four-fifths of those examining changes in relationships with girls in their communities.

Gender roles and divisions of labour. Almost two-thirds of programmes contributed to changes in attitudes towards gendered roles and divisions of labour in the household and the workplace, and in relation to domestic decision-making authority. Positive changes outnumbered negative changes or lack of change by 2:1. Half of the programmes also recorded positive changes towards more equitable decision-making and roles within the household. Nonetheless, a few studies also recorded backlash against boys behaving in more gender-equitable ways (often couched as homophobic insults).

While positive changes outnumbered shifts to less egalitarian attitudes and behaviours, or instances of no change in all areas, the most sticky norms appeared to be in areas related to fundamental beliefs about masculinity. Thus homophobic attitudes persisted and even intensified in half of the programmes that examined the issue; gender role attitudes in other areas were consistently harder to change, including attitudes to concepts of duty to protect one's family or reputation (with implications for girls' mobility), and attitudes to control in sexual relationships, male-on-male violence, and breadwinner roles.

Evidence gaps and underexplored issues

The gaps discussed below reflect some core limitations of the monitoring and evaluation of these programmes. In particular, there is limited long-term evidence indicating whether changes observed have been sustained, a reliance on measures of attitudes as proxies for norm change, and a lack of investigation of wider impacts within communities. Only one study examined the cost-effectiveness of initiatives of this kind.

Identifying the most effective intervention strategies: Unlike the evaluations of girl-focused adolescent programmes, very few studies consider the relative impact of different programme designs on changes in boys' attitudes and behaviours. Quantitative studies find relatively little difference between group education sessions and intensive community awareness campaigns, though overall group education sessions generally led to greater change. No studies examined the added value of components such as sports or access to health services, and none examined the impacts of different curriculum content. This lack of analysis of different strategies means it is impossible to identify the most effective programme components . However, it is clear that certain 'good practice' elements – such as high-quality facilitation, timing programmes to fit with other demands on participants' lives, and ensuring adequate time and space for discussion and reflection – are common to effective gender equality education initiatives.

The advantages and disadvantages of working with boys and young men in male-only and mixed groups. No studies compared the relative impacts of working in mixed-sex and single-sex groups, though a few commented on the benefits of synchronised approaches (a combination of single-sex and mixed-sex activities). Likewise, none tested the significance of the facilitator's gender compared to other skills and attributes.

Effective strategies with different age groups: Effective programmes with both younger and older adolescents contributed to clear and sometimes large changes. Adolescents' needs differ as they move through adolescence and are more likely to become involved in intimate relationships, to engage in paid work, and to feel peer influences more strongly. No studies examined the relative impacts of implementing programmes with particular age groups; just under half worked with boys age 14 and under. Although work with early adolescents is based on the presumed strategic value of early intervention, there is little long-term evidence to confirm or challenge this; tailoring initiatives to different age groups is probably more important than trying to identify optimal age groups for programming.

Strategies for effective programming with marginalised groups. While most of the programmes

examined worked with boys in poor communities, apart from three programmes in violent urban areas, no evaluations reported efforts to tailor programming to specific disadvantaged groups, or to address broader challenges boys faced in their lives. A few recognised that programme timing and location might exclude working and migrant adolescents. Not one evaluation mentioned the participation – or lack of participation – of boys with disabilities. Though six programmes reported on changes in homophobic attitudes, none outlined any explicit efforts to make programmes inclusive of gay, bisexual or transgender boys. A stronger focus on intersectional challenges facing adolescent boys could increase the reach and impact of these initiatives.

The relative impacts of school-based vs community-based programming. Few programmes ran activities in both schools and community settings and compared their effectiveness. School-based programmes have the potential to reach larger numbers, and have shown positive effects on attitudes and behaviours on a wide range of gender equality indicators. However, because of limited space within school curricula, life skills teaching may be squeezed or deprioritised and areas of content or space for discussion can be cut. School teachers are also at greater risk than external facilitators of adopting didactic and non-participatory styles. Community-based programmes have the potential to be more participatory and less didactic in style, and to reach more marginalised groups, if they are planned carefully to address barriers related to timing, location or other accessibility concerns.

Outreach to a broader set of stakeholders. Although three-quarters of programmes carried out some outreach activities, there Is very little assessment of their impact. Around half held sensitisation meetings for parents and the wider community, and half held issue-based awareness-raising activities such as street theatre. We do not know whether more intensive activities or a more concerted effort to engage other stakeholders would increase the prospect of norm change and thus of sustained impact, but there are indications from some programmes that this might be the case. A few evaluations suggested engaging institutions with influence in the community, such as religious organisations, to support gender equality messaging, but in the main, these programmes paid limited attention to influencing policy and practice.

Sustainability of outcomes. Only three studies examined programme impacts a year or more after the programme ended; all three found that change on some indicators had been sustained, though there was no lasting effect on others. Six evaluations indicated that longer-running projects with more sustained engagement of other stakeholders would have helped prevent 'backsliding' and helped change gender norms rather than focusing on changing individuals' attitudes and practices. This limited evidence base concerning longer-term impacts is consistent with the findings of other reviews, such as ICRW (2010) and Kågesten et al. (2016).

Spillover effects. Evidence of effects beyond the immediate target group was relatively limited and few studies explored them systematically. However, seven studies found evidence of boys communicating new learning about sexual health and gender equality with friends, co-workers and family members. Qualitative evidence from two programmes indicated an increase in boys advocating on behalf of their sisters – typically to prevent unwanted marriages or to enable them to remain in school – but this was not systematically explored. One of the greatest areas of change for non-participants was in facilitators' attitudes; this was most likely when programmes provided both pre-service training and refresher courses.

Scalability of small-scale initiatives. Most of the initiatives examined were undertaken as pilots to test feasibility for subsequent upscaling. Other than Program H and GEMS (which have been adapted and replicated in many different contexts), large projects such as PRACHAR, and long-term initiatives such as Gente Joven, most of these initiatives remained small in scale. Very few of the evaluations examined discussed pointers or implications for subsequent scaling up. There are trade-offs related to increasing scale of operations, such as ensuring high-quality facilitation and, in school-based programmes, integration of content into already crowded curricula. More in-depth discussion of these challenges would inform more effective strategies for changing harmful norms of masculinity at scale.

What works: recommendations for effective programming

Although the programmes examined were very diverse, which reduces their comparability, existing evidence suggests that the following measures contribute to positive impacts.

Create safe spaces for critical reflection. Critical reflection is widely identified as essential for the personal transformations involved in changing attitudes, behaviours

and norms associated with stereotypical masculinities. Whether these 'safe spaces' need to be male-only is less clear; this review found supporting evidence for both male-only and mixed-sex activities. Programmes that enabled boys and young men to explore masculinity or issues they found embarrassing to talk to women or girls about in male-only fora, and then to hear women's and girls' viewpoints, and practise new forms of communication with them in mixed sessions (sometimes termed 'gender synchronised programming'), generally had positive results.

Invest in high-quality facilitation. Facilitators play a critical role, both in ensuring that programmes are enjoyable and sustain participants' interest and in modelling gender-equitable values and behaviours. This means ensuring that facilitators' gender attitudes and behaviours are aligned with the programme goals and that facilitators are well-trained in supporting participatory approaches and handling group conflict. Ensuring ongoing and refresher training for facilitators emerges as important and, in some programmes, more careful selection of facilitators on grounds of background and gender attitudes could help them be more effective in challenging ingrained inequitable gender norms.

Plan for programmes of at least six months' duration and design them to facilitate regular attendance. Quantitative evidence is limited but suggests that impacts are generally stronger with more regular attendance and in longer programmes (over six months), though a few shorter programmes did achieve notable impacts. Offering longer programmes is particularly important in contexts where norms of masculinity are strongly patriarchal and communities (and boys themselves) are more resistant to change. Personal transformations were enhanced in projects that offered residential activities or opportunities for informal socialising between participants and mentors outside group sessions; where such sessions are offered, length of exposure appears less important.

Identify and address the most common barriers to boys' participation. The most common barriers were work/ time constraints and lack of interest. Building in more vocational skills and economic strengthening components would help engage boys more with programmes; programme branding and focus should also be reconsidered in girl-oriented programmes to engage boys and offer them more in their own right, not simply instrumentally in girls' empowerment programmes. Discussion of sensitive issues should be scheduled for the latter part of programmes, when mentors/facilitators have been able to develop rapport with participants and when participants have already been exposed to fundamental concepts of gender equality and diverse forms of masculinity.

Do not expect to achieve too much over a short time frame. Norms of masculinity and associated gender-inequitable attitudes and behaviours are often deeply embedded. Processes of learning, attitude and behaviour change often take time and require several rounds of exposure to new ideas and information, as well as time to engage with and internalise them. It is therefore important to have reasonable expectations of how much change any relatively short-term programme can achieve. This is particularly the case in strongly patriarchal environments or where norms of masculinity are highly gender inequitable and bound up with religious or other cultural world views. Programmes should not be judged as ineffective if the changes observed are relatively small, particularly if they are new or working in challenging environments.

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Review Annexes

Annex 1: Overview matrix of boys, masculinities and gender equality programmes

Key:

Positive Change (statistically significant/not statistically significant/unspecified)

Mixed Change (statistically significant/not statistically significant/unspecified)

No Change (statistically significant/not statistically significant/unspecified)

Negative Change (statistically significant/not statistically significant/unspecified)

Evaluation source reliability

HIGH

MEDIUM

LOW

Programme	Activities	Evaluation	Outcomes
1. Addis Birhan (New Light) Ethiopia **Age:** 10–85 **Gender:** Boys/ young men and girls/ young women separately **Scale:** 130,000 boys and young men **Implemented by:** Population Council / Partners – Amhara Regional Bureau of Women, Children and Youth Affairs	Addis Birhan targeted husbands in communities where women and girls were enrolled in Meseret Hiwott (a parallel programme, aimed at providing married girls aged 10–24 with life skills through safe spaces). Male mentors were recruited from communities and trained. They made house-to-house visits to recruit husbands into groups that meet in community spaces. The participatory curriculum focused on non-violence, support to families, and SRH.	Erulkar and Tamrat, 2014: This evaluation used cross-sectional data from 2 rounds of post-intervention, population-based surveys to compare outcomes across 3 treatment groups: girls who were not exposed to the intervention; married girls exposed to the intervention for them alone; married girls exposed to the intervention and whose spouse was exposed to the parallel Addis Birhan programme. Overall reliability: MEDIUM	**PRACTICES** **Divisions of labour/ gender roles (statistically significant)**: Among non-participant girls, only 33% said their husbands helped with housework in the past 3 months. When both husband and wife participated in the programmes, husbands were over 8 times more likely to help with housework than in the girls-only group. **Gender-based violence**: Where husbands participated in Addis Birhan, levels of reported sexual violence were lower (13%) than where only girls participated (22%), a statistically significant difference. Levels of physical violence were also lower where both participated (4%) than where only girls did (9%), a non-statistically significant change. **Interactions – partner (statistically significant)**: When both girls and husbands participated in the programmes, husbands were more likely to assist their wives and accompany them to a clinic, and couples to use family planning. Participant girls were also nearly 8 times more likely to receive voluntary counselling and testing (VCT) for HIV than non-participants, and more than 18 times more likely if both partners participated. **BOYS' WELLBEING** **Physical health (statistically significant)**: When both spouses participated, they were twice as likely to go together to a clinic and to have ever used family planning, and 18 times more likely to receive VCT compared to the control group. Overall, husbands and wives who participated in these two programmes reported the highest levels of joint clinic visits (53%), family planning use (71%), and joint VCT (65%).

Programme	Activities	Evaluation	Outcomes
2. Changing Gender Norms China China **Age:** 15–24 **Gender:** Boys/ young men only **Scale:** Unclear, but just under 1,000 completed baseline and endline. **Implemented by:** PATH partnered with the national-level China Family Planning Association (FPA) and the regional-level Chongqing FPA, with support from the Nike Foundation.	The FPA and PATH developed a gender-focused behaviour change communication (BCC) intervention for HIV and violence prevention for vocational students and factory workers. The programme worked closely with a large, multinational company to implement the intervention in their factories, as well as with vocational schools. It included 8 participatory education sessions, adapted for the Chinese context, which critically examined gender attitudes and norms, with the aim of reducing harmful behaviours such as partner violence and sexual harassment.	**Pulerwitz et al., 2015b; PATH, 2012b:** Both qualitative and quantitative baseline and endline data were collected. Surveys were administered and analysed for 466 workers and 496 students. Focus group discussions (FGDs) were used to corroborate findings. Support for (in)equitable norms was measured by the 28-item GEM Scale. **Overall reliability:** MEDIUM	**ATTITUDES** **Gender equality (statistically significant)**: Students and workers' views on gender norms became significantly more equitable between baseline and endline. Participation in the intervention, plus more education and certain workplaces were associated with a higher GEM Scale score at endline. **Divisions of labour/ gender roles:** Among students, there was a decline in those who agreed that 'women should get paid less than men for doing the same work',' from 37% at baseline to 17% at endline. There was, however, a significant increase in those who agreed that "only when a woman has a child is she a real woman'," from 13% to 25%. **Gender-based violence (statistically significant)**: Proportion of participants who disagreed with the statement that 'women who dress in a "sexy" manner are "asking" to be harassed' increased from 69% at baseline to 88% at endline among students, and from 32% to 60% among workers. **Sexual relations and partner communication:** Statistically significant positive change in 6 out of 8 sexuality items on the GEM Scale among workers (e.g. statistically significant increase in proportion who disagreed with the statement that 'men need sex more than women do', from 28% to 49%). However, no change was observed on attitudes to women's virginity before marriage. **PRACTICES** **Gender-based violence:** Self-reported perpetration of violence decreased significantly among students, from 23% to 9% toward female non-partners, and 11% to 3% toward female partners, from baseline to endline; these changes were corroborated in FGDs and interviews with women. Among workers, self-reported perpetration of violence against female partners decreased from 25% to 11%, but no significant change in violence toward female non-partners was reported. **Interactions – girls, partner (statistically significant):** There was an increase in the proportion of workers who discussed HIV and STIs (from 7% at baseline to 26% at endline). Among students who had had sex in the past 3 months, partner communication increased from 22% to 94% and condom use from 44% to 94%. Teachers observed a difference in comfort discussing sexual health issues between students who participated in the intervention and those who did not. **BOYS' WELLBEING** **Psychosocial wellbeing:** The percentage of boys who agreed that 'It is important for a boy to have a male friend with whom he can talk about his problems' declined from 93% to 91% between baseline and endline. **Leadership and action (not statistically significant):** Male participants reported sharing their new health knowledge with peers, family members and others. Thus interpersonal communication about health and other programme topics reportedly increased by endline, though more so among students than workers.

Programme	Activities	Evaluation	Outcomes
3. CHOICES Egypt Egypt **Age:** 10–14 **Gender:** Boys/ young men and girls/ young women together **Scale:** 100 **Implemented by:** Save the Children, in partnership with the National Youth Council	In order to improve gender equity and respect among adolescent girls and boys in rural Upper Egypt, Save the Children's Egypt Country Office implemented the CHOICES curriculum, adapted through the Ishraq Plus project. The programme aimed to generate new evidence about how changing the gender-related attitudes and behaviours of boys – in this case Ishraq girl participants' brothers and neighbours – can help to empower girls participating in the Ishraq project.	**Marketeers, 2013:** The endline report was conducted quantitatively, measuring the attitudes of girls, their brothers and neighbours. Research tools included a structured survey and interviews. Baseline and endline results were compared using a t-test. **Overall reliability:** **LOW**	**ATTITUDES** **Gender equality (statistically significant):** The proportion of children who agreed that brothers and sisters should eat the same amount of food increased slightly from 92% at baseline to 97% at endline. Children who agreed that inheritance should be distributed among men and women also increased, from 82% to 100%. **Girls' education (statistically significant):** The proportion of children who agreed that both boys and girls should decide whether to go to school increased significantly from 73% at baseline to 87% at endline. **Divisions of labour/ gender roles (statistically significant):** The proportion who agreed that girls should be able to earn money by working outdoors increased significantly from 50% at baseline to 66% at endline. **Child marriage (statistically significant):** The proportion of children who agreed that girls should make their own decision regarding marriage significantly increased from 84% to 92%. **Gender-based violence (statistically significant):** The proportion of children who agreed with the statement 'men hit their wives' decreased significantly from 49% at baseline to 31% at endline. **Girls' mobility:** There was no change in the number of girls going for trips from baseline to endline. The proportion of children who had no reaction towards preventing girls' mobility decreased from 45% to 15%. **Sport (not statistically significant):** The proportion of children who agreed that girls should be permitted to play sport increased significantly from 34% to 49%. **PRACTICES** **Divisions of labour/ gender roles (not statistically significant):** 60% of girls reported that their brothers took them on an outdoor errand, compared to 32% at baseline. **Girls' education (not statistically significant):** 64% of girls said their brothers helped them do homework. **Child marriage:** The percentage of children who had no reaction towards marriage has strongly decreased from 18% at baseline to 2% at endline. However, 68% of girls never talked with their brother about marriage. **Gender-based violence:** Boys reported that they preferred to talk with their sisters (56% at endline compared to 31% at baseline) instead of shouting (39% at endline compared to 49% at baseline) or hitting them (37% at endline compared to 65% at baseline). Nonetheless, only 38% of girls confirmed that brothers would discuss with them if they did something wrong (against 74% of boys), and 52% stated that their brothers would hit them (against 22% of boys). **Interactions – sisters (statistically significant):** 87% of brothers at baseline and 98% at endline reported they would look after their sisters. Boys that had no reaction towards sisters' sadness decreased from 7% to 1%.

Programme	Activities	Evaluation	Outcomes
4. CHOICES Nepal Nepal **Age:** 10–14 **Gender:** Boys/ young men and girls/ young women together **Scale:** 309 children (148 girls and 161 boys) completed the curriculum **Implemented by:** Save the Children and Institute for Reproductive Health (IRH)	The CHOICES Nepal curriculum was a 3-month programme consisting of eight 2-hour sessions delivered by trained individuals from the community aged 18–20 who had graduated from child clubs themselves. Each club had one male and one female facilitator. The programme was designed with a gender reflective and transformative approach, encouraging discussion between girls and boys, and reflection on gender inequality and power.	**IRH, 2011; Lundgren et al., 2013:** This evaluation used a pre-test, post-test quasi-experimental method to compare 12 child clubs in intervention villages and 12 child clubs that did not receive the intervention. Adolescents in the experimental group were interviewed before and after participating. Qualitative data, including in-depth interviews (IDIs), FGDs and Photovoice, was collected at the end of the programme only, with a selection of participants. **Overall reliability:** **HIGH**	**ATTITUDES** **Gender equality (statistically significant):** Statistically significant differences were found between baseline and endline among the experimental group when measuring discrimination, social image, control and dominance, gender roles and acceptance of traditional gender norms. **Girls' education (statistically significant):** The mean score of participants expressing gender-equitable attitudes towards girls' education increased significantly from 0.43 to 0.78. **Divisions of labour (statistically significant):** The mean score of participants considering specific household tasks gender neutral (such as sweeping or laundry) increased from 0.33 to 0.82 (where values closer to 1 represent more gender-equitable outcomes than scores closer to 0). **Gender-based violence (statistically significant):** Statistically significant increase in proportion of respondents disagreeing that 'It is okay for a man to hit his wife if she disagrees with him' or that 'a woman should tolerate violence to keep the family together'. **Girls' mobility:** Boys from both the intervention and control groups stated that a girl roaming independently and freely was not desirable. **PRACTICES** **Divisions of labour/ gender roles (not statistically significant):** More girls in the experimental than control group said that their brothers and other boys who had taken part in Choices were making small changes toward gender equality. This was corroborated by parents. **Girls' education (not statistically significant):** Boys in the experimental group reported helping their sisters with schoolwork more frequently after Choices, and this was corroborated by their sisters and parents. **Child marriage (not statistically significant):** Girls reported that their brothers advocated with their parents for their sisters' education and delayed marriage. **Interactions – sisters, mothers, fathers (not statistically significant):** Parents of children in the experimental group noticed changes – in particular, brothers and sisters cooperating and getting along. More boys in the experimental group than the control group said they were helping their mothers around the house. **BOYS' WELLBEING** **Psychosocial wellbeing (not statistically significant):** Male participants were more optimistic about their future and their ability to fulfil their hopes and dreams than boys in the control group who appeared more fatalistic and less confident. They were also more confident to express and discuss their emotions, including expressing their affection for their sisters between baseline and endline and compared to the control group. **Leadership and action (not statistically significant):** Male participants realised the importance of helping their sisters and advocating on their behalf and started doing so with their parents for their sisters' education and delayed marriage; they also advised their friends and neighbours to do the same. **Boys' education (not statistically significant):** Parents of participant boys reported noticing improved study habits, better time management with school work, elder siblings helping younger ones in their homework, and brothers and sisters helping each other study.

Programme	Activities	Evaluation	Outcomes
5. Conscientizing Male Adolescents (CMA) Nigeria **Age:** 14–20 **Gender:** Boys/ young men only **Scale:** 2,000 graduated in the first 6 years from Uyo and Calabar **Implemented by:** Calabar International Institute for Research, Information and Development (CIINSTRID)	CMA's main objective was to engage adolescent males in ongoing discussion groups to increase their awareness of gender inequality. Level I involved weekly 2-hour meetings held at various schools. Level II groups had monthly 1-day meetings at a Calabar hotel. The minimum contact time was 1 year. Every year, Saturday forums took place, where parents/ guardians could learn of their sons' progress and suggest new ideas for the programme.	**Girard, 2003:** This study was undertaken by an external evaluator and conducted while the programme was ongoing. It was based on IDIs with 10 participants, along with staff and community members. **Overall reliability:** **LOW**	**ATTITUDES** **Gender-based violence (not statistically significant):** Boys understood their own past behaviour of harassing and touching girls as a violation of girls' rights. **Sexual relations and partner communication:** A few boys still saw women and girls as 'temptresses', while also expressing some understanding. **PRACTICES** **Interactions – girls (not statistically significant):** Many boys noted it is possible to be friends with girls without being sexual. **BOYS' WELLBEING** **Physical health:** Level II boys reported learning about family planning and contraceptives, as well as STIs and HIV. Yet boys at Level I did not discuss such issues much and did not gain any such knowledge as their teachers were uncomfortable with teaching them about sexual health. **Self-efficacy and decision-making (not statistically significant):** Many participants reported increased ability to express oneself, speak in public, and speak up when disagreeing with somebody compared to being shy at the beginning of the programme. **Leadership and action:** Many boys were trained to intervene in incidents violating women's rights. They also organised public discussions to help others understand the need for gender-equitable attitudes and practices. Yet some boys spoke of the need to act to 'protect girls' in the traditional patriarchal way. **Boys' education (not statistically significant):** Parents and teachers of participant boys emphasised that programme participation led these boys to take their studies more seriously.

Programme	Activities	Evaluation	Outcomes
6. Do Kadam Barabari Ki Ore (Two Steps Towards Equality) India **Age:** 13–21 **Gender:** Boys/ young men only **Scale:** 1,149 at baseline **Implemented by:** Population Council, Centre for Catalyzing Change and the London School of Hygiene & Tropical Medicine (LSHTM)	The Do Kadam programme comprised gender transformative life skills education combined with cricket-coaching delivered over 18 months. Sessions were participatory and addressed issues such as gender roles and attitudes, violence against women and girls, and positive masculinities. Two peer mentors were identified per group and were responsible for delivering the 2 components, overseen by core trainers and coaches. Boys were also supported in holding regular community events to build gender-equitable attitudes at community level.	**Jejeebhoy et al., 2017; Jejeebhoy and Santhya, 2017:** This evaluation used a mixed-method design including a cluster randomised control trial (RCT) with panel surveys of study participants at baseline and endline. The evaluation included a longitudinal qualitative component using IDIs at baseline, 6 months into the intervention, and after the intervention was over. **Overall reliability:** HIGH	**ATTITUDES** **Gender equality (statistically significant):** A larger proportion of boys in the intervention arm expressed gender-egalitarian attitudes and notions of masculinity as compared to the control arm (6.6 versus 6.2 of 9 attitudes). **Girls' education:** In 2 of the 3 statements measuring egalitarian attitudes to girls' education, intervention boys scored higher than control boys, who scored higher in 1 of the statements. **Divisions of labour/ gender roles (statistically significant):** At endline, more boys from the intervention than the control arm disagreed that childcare was the responsibility only of the mother (77% versus 68%). **Child marriage (not statistically significant):** 84.5% at baseline and 89% at endline disagreed with the statement: 'It is better for girls to get married early than completing at least class 12'. 46% at baseline and 62% at endline agreed with the statement: 'Girls should be allowed to decide when they want to marry'. **Gender-based violence (statistically significant):** Significantly more intervention boys than control boys disagreed that there are times when a boy is justified in beating his girlfriend (62% versus 53%), and rejected a man's right to beat his wife, if she goes out without telling him (72% versus 60%), if she disobeys him (53% versus 43%), or if she makes a mistake (70% versus 59%). Furthermore, 21% of intervention boys compared to 13% of control boys believed their peers would respect a man who refused to beat his wife. **Peer violence (statistically significant):** 13% of intervention boys compared to 7% of control boys believed peers respect boys who walk away from a fight. **Girls' mobility (statistically significant):** There were statistically significant reductions in participant boys' perceptions of the number of situations in which they should control their wives' or sisters' behaviour, which included their mobility. However, for girlfriends, there was no statistically significant decline in this index of controlling behaviour. **Sexual relations and partner communication (statistically significant):** Participants were significantly more likely to reject controlling behaviour of their girlfriends' social contacts. They were also less likely to reject controlling behaviour of their wives, though this change was not significant. **PRACTICES** **Divisions of labour/ gender roles (not statistically significant):** More boys in the intervention than in the control arm reported that their contributions to household chores had increased (55% versus 26%). **Gender-based violence:** More intervention than control boys rejected violence. There was evidence that physical and sexual violence declined from baseline to endline. Through IDIs, half of the participating boys noted that they had previously participated in teasing girls but that they no longer did so. There was weak evidence that non-contact forms of violence, such as stalking, had declined from baseline to endline. **Interactions – sisters, mothers, fathers:** 9 out of 24 boys participating in a series of three IDIs reported greater ability to communicate with their mother and/or father. However, while most boys reported a good relationship with their mother, many reported that they feared their father.

Programme	Activities	Evaluation	Outcomes
			BOYS' WELLBEING **Psychosocial wellbeing (not statistically significant):** Intervention boys were more likely than control boys to report greater self-confidence (92% versus 84%) and a larger network of friends (68% versus 57%). Some boys reported that the bonds of friendship were strengthened as a result of participation in the cricket component of the project. 77% of boys in both the intervention and the control group agreed that 'Boys will not lose respect if they talk about their problems with their friends or peers'. **Self-efficacy and decision-making (not statistically significant):** Intervention boys reported greater self-efficacy in speaking up when disagreeing with somebody compared to boys in the control group (78% versus 54%).
7. Escola de Futebol (Soccer School) Brazil **Age:** 11–17 **Gender:** Boys/ young men only **Scale:** Unclear **Implemented by:** Promundo/ State Health Secretary in Ceara region/ Pan American Health Organization (PAHO)/ WHO	Escola de Futebol comprised 9 sessions, each divided into 2 sections. The first part of each session was a life skills class on gender equality, positive/ alternative masculinity, SRH and gender-based violence. The second part was a football game.	**Segundo and Pizzi, 2006:** The evaluation was undertaken at the end of the first year and the beginning of the second year. It was carried out by Promundo; facilitators also helped to collect data. 69 written questionnaires were analysed. The GEM Scale was used to analyse the findings. **Overall reliability:** LOW	**ATTITUDES** **Gender equality (not statistically significant):** Between pre-test and post-test, the proportion of participants with inequitable views fell from 30.4% to 21.7%; the proportion with moderately inequitable views fell from 40.6% to 20.3%; the proportion with equitable views remained at 29%, and 29% stated 'don't know' at post-test. **Divisions of labour/ gender roles (not statistically significant):** The proportion of participants agreeing with the statement: 'Bathing and giving food to children are mothers' responsibilities' fell from 49% to 26% pre-test to post-test. The proportion agreeing with the statement: 'the most important job of a woman is to take care of the house and cook for her family' fell from 30% to 22%. **Gender-based violence (not statistically significant):** 83% at pre-test and 89% at post-test disagreed that women should put up with violence to keep a family together while the proportion agreeing with this statement fell from 4% to 3%. **Homophobia (not statistically significant):** 21.7% at pre-test and 13% at post-test agreed with the phrase: 'I will not have a gay friend'. **Sexual relations and partner communication:** 25% at pre-test and 6% at post-test stated that pregnancy was always the girl's responsibility. However, 29% at pre-test and 33% at post-test felt that men were always ready to have sex, suggesting a small change to less egalitarian attitudes to sexual relationships. **BOYS' WELLBEING** **Physical health:** Increased knowledge in 5 out of 9 statements on HIV transmission, but overall, post-test, many boys had not improved their knowledge. **Psychosocial wellbeing:** The percentage of boys who agreed that 'It is important for a boy to have a friend with whom he can talk about his problems' increased from 83% to 84%. Yet the percentage of those who said that they did not know increased from 3% to 6%.

Programme	Activities	Evaluation	Outcomes
8. Futbol y Salud (Football and Health) Argentina **Age:** 8–12 **Gender:** Boys/ young men only **Scale:** 213 boys at baseline **Implemented by:** A number of local NGOs, including La Fundación Defensores del Chaco. The programme was supported by PAHO/ WHO.	Futbol y Salud included 1 hour of training followed by football and lasted for 8 sessions. The main objective was to equip football coaches from different clubs with skills on issues of gender equality regarding SRH. The programme hoped that in turn, the coaches would promote health education and gender equity of pre-adolescents.	**Nirenberg et al., 2006:** The first data collection was carried out in April/May 2005 and the second data collection was in September 2005, once the intervention had ended. **Overall reliability:** LOW	**ATTITUDES** **Gender equality (not statistically significant):** There were positive changes in 11 out of 19 GEM Scale statements; only 2 were statistically significant. **Divisions of labour/ gender roles:** 68% at baseline and 55% at endline agreed that changing diapers, bathing babies and feeding babies were women's responsibilities – a statistically significant change. However, 79% at baseline and 81% at endline agreed that the most important activity for women was cooking and cleaning. **Gender-based violence (not statistically significant):** 4% at baseline and 1% at endline stated that there are times when women deserve to be beaten. **Peer violence:** 35% at baseline and 30% at endline agreed that: 'If someone insults me I will respond to blows if necessary to defend my reputation'. For participants aged 8–10, there was almost no change in how they would respond with physical violence if someone insulted them. **Homophobia (statistically significant):** At baseline 50% agreed with the statement 'I would not have a gay friend'; this fell to 36% at endline. Also, while 66% at baseline agreed that 'It bothers me to see a man behaving like a woman', this fell to 41% at endline (a statistically significant change). **Sexual relations and partner communication:** At endline, fewer boys agreed with the statement: 'It is a woman's responsibility to avoid getting pregnant' (49% to 38%). The proportion of those who agreed with the statement 'men need sex more than women' increased from 35% to 38%, while the proportion of those who agreed with the statement 'a man and a woman should decide together what method to use so that she does not get pregnant' decreased from 94% to 93%. **BOYS' WELLBEING** **Psychosocial (not statistically significant):** The percentage of boys who agreed that 'It is important for a boy to have a friend with whom he can talk about his problems' increased from 93% to 95%.

Programme	Activities	Evaluation	Outcomes
9. GEMS (Gender Equity Movement in Schools) Mumbai, India **Age:** 12–14 **Gender:** Boys/ young men and girls/ young women together and separately **Scale:** Approx 8,000 Implemented by: International Center for Research on Women (ICRW) in partnership with the Committee of Resource Organizations for Literacy (CORO) and Tata Institute for Social Sciences (TISS).	This programme was school-based and promoted gender equality by encouraging equal relationships between girls and boys. It encouraged participants to examine the social norms that define men's and women's roles, and question the use of violence. It used participatory methods such as role-plays, games, debates and discussions to engage students. Sessions lasted 45 minutes and covered a range of topics such as gender, the body, violence and discrimination. In Mumbai, the pilot GEMS operated within schools but as part of extra-curricular clubs.	**Achyut et al., 2011:** Schools were randomly allocated to receive group-based education and a school-based awareness campaign (GEA+), an awareness campaign only, or no intervention (control). Data was analysed using a difference-in-difference approach. **Overall reliability:** **HIGH**	**ATTITUDES** **Gender equality (statistically significant):** Positive shift in students' attitudes after a year. The proportion of both boys and girls having highly gender-equitable attitudes more than doubled in both intervention arms. In the GEA+ arm there was a significant increase in the number of boys disagreeing with 5 out of 6 discriminatory statements. **Girls' education (not statistically significant):** After 2 rounds of the intervention, GEA+ students were more than 3 times as likely to disagree with the statement 'Since girls have to get married, they should not be sent for higher education' compared to the control arm. **Divisions of labour/ gender roles (not statistically significant):** Boys and girls demonstrated greatest improvements in the topics around gender roles/ privileges/ restrictions. **Child marriage (statistically significant):** The proportion of students believing that girls should only get married once aged 18 increased in all groups, reaching nearly 100% at 2nd follow-up. In the GEA+ group (but not the community education group), support consistently increased for girls to get married once aged 21. Among all students in this arm, the proportion increased from 15% at baseline to 22% at 2nd follow-up. **Gender-based violence:** There were fewer positive changes in attitudes towards violence – perhaps because their responses at baseline reflected less tolerance for gender-based violence, compared to those relating to gender roles/ privileges/ restrictions. By endline, students in the GEA+ schools were more likely than those exposed to the awareness-raising campaign or the control group to disagree with the statement, 'There are times when a boy needs to beat his girlfriend'.. **PRACTICES** **Divisions of labour/ gender roles (not statistically significant):** For boys in both intervention arms, the greatest changes (reported by more than half the boys in each group) were doing more household chores (61% in GEA+, 56% in awareness campaign group). **Gender-based violence:** In the GEA+ group there was a significant increase in reported perpetration of violence, from 53% to 68%. It is not clear if this represents negative impacts or increased reporting. In the awareness campaign group, there was a statistically significant fall, however, from 53% to 51%. There was also a statistically significant increase in non-violent responses to violent incidents among GEA+ students, whereas among the other groups, violent responses became more common. **Interactions – girls (not statistically significant):** For boys in both intervention arms, the greatest changes (reported by more than half the boys in each) were stopping teasing girls and curbing abusive language. **Peer violence:** Among the students who participated in both rounds of the intervention, those in the GEA+ arm (boys and girls) reported a 4-point decrease in physical violence at 2nd follow-up, while there was a 6–8-point increase in the other two arms.

Programme	Activities	Evaluation	Outcomes
			BOYS' WELLBEING **Experience of violence (not statistically significant):** The programme improved awareness, built skills and changed behaviours around violence: at 2nd follow-up, significantly more students in both intervention groups (compared to the control group) reported that if they were to be sexually harassed, they would not keep silent but would react, protest or complain to someone; overall, more than 7 in 10 students stated that they would react and complain.
10. GEMS (Gender Equity Movement in Schools) Jharkhand, India **Age:** 12–14 **Gender:** Boys/ young men and girls/ young women together and separately **Scale:** Approx. 4,000 **Implemented by:** ICRW in partnership with Child in Need Institute (CINI), Life Education and Development Support (LEADS).	This programme was school-based and promoted gender equality by encouraging equal relationships between girls and boys. It encouraged participants to examine the social norms that define men's and women's roles, and question the use of violence. It used participatory methods such as role-plays, games, debates and discussions to engage students. Sessions lasted 45 minutes and covered a range of topics such as gender, the body, violence and discrimination. In Jharkhand, the programme was part of the school curriculum. Training of teachers in the GEM curriculum formed a large part of the programme.	**Achyut et al., 2016:** This evaluation reports on an RCT that used longitudinal, mixed-method data collection to evaluate programme effectiveness. 80 schools were selected for the study and randomly assigned to the intervention and comparison arms. The intervention was implemented in 40 schools over 2 academic years, while the comparison schools did not experience any intervention. IDIs were conducted with select girls and boys, and teachers were interviewed using semi-structured interviews. **Overall reliability:** HIGH	**ATTITUDES** **Gender equality (statistically significant):** There was a significant increase between baseline and endline in the mean attitudinal score of both girls and boys from GEMS schools (40 to 46) compared with those from non-GEMS schools (40 to 42). There was also a significant increase in the proportion of students with high gender-equitable attitudes in intervention schools (2% to 14%) compared to non-intervention schools (1% to 7%). **Peer violence (statistically significant):** A higher proportion disagreed with the statement: 'In certain situations it is fine for students to be violent toward each other in school' in intervention schools (up from 40% to 67%) than in comparison schools (up from 40% to 50%), with a net increase of 15% adjusted to background characteristics. **PRACTICES** **Gender-based violence (statistically significant):** A positive change, with a significantly lower number of participants reporting perpetrating violence (a decline from 49% to 35% in comparison schools compared to 50% to 44% in intervention schools). **Interactions – girls (statistically significant):** Despite the increase in age, GEMS girls and boys continued to play sometimes/ often (52% baseline and 55% endline), whereas there was a significant decline in non-GEMS schools (52% to 40%). There was also a net increase of 16% in the proportion of girls and boys who reported sharing a desk. **Peer violence (statistically significant):** The proportion of students perpetrating violence in school in the past 3 months declined from 49% to 35% in comparison schools, and 50% to 44% in intervention schools. **BOYS' WELLBEING** **Psychosocial wellbeing (not statistically significant):** 64% of students in GEMS schools reported having someone in school to fall back on in case of violence compared to 47% at baseline and 49% of the control group, among whom there was no significant change. **Experience of violence:** A larger proportion of participants in GEMS schools reported having experienced violence from teachers and other students at endline compared to the control group, who experienced a significant decrease without any intervention and related attitudinal change.

Programme	Activities	Evaluation	Outcomes
11. Gente Joven (Young People) Mexico **Age:** 16–22 **Gender:** Boys/ young men and girls/ young women together **Scale:** Unclear **Implemented by:** Mexfam (Mexican NGO)	A peer-led sex education programme consisting of a series of seven 2-hour sessions on a variety of topics relating to sexuality. Young people were taught in groups and encouraged to take part in sports activities and tournaments. Youth health promoters were recruited from these groups and given extra training. The programme was sometimes delivered in schools and sometimes in community settings, but most importantly, it targeted marginalised areas where other services were not available. Sessions with young people were reinforced by courses for parents on sexuality.	**Marston, 2001; 2004:** Qualitative research was carried out over 15 months (the author spent 13 months living with a family in the main study site, San Lorenzo, Iztapalapa). Part of this study included observing the processes of Gente Joven. **Overall reliability:** HIGH	**ATTITUDES** **Gender equality (not statistically significant):** There was a reduction in gender stereotyping, attributed to Gente Joven bringing young men and women together and encouraging them to share opinions. Participants were encouraged to see their own behaviours as upholding oppressive social structures. **Sexual relations and partner communication (not statistically significant):** Young men were made aware of their limitations in expressing their emotions towards their partners through the course's focus on partner communication. The programme laid the foundations for participants to improve social skills with the opposite sex. **PRACTICES** **Interactions – girls, partners, mothers, fathers (not statistically significant):** Men noted how the programme changed their views about women and their ability to communicate with women, who they no longer viewed as merely sex objects. Work on communication skills gave men and women a vocabulary to speak about sexuality. Programme participants reported more communication with their partners than those who did not participate. Women who participated stated that they now talk to their partners about their desires, while men who participated stated that they do not talk to their partners about their feelings. **BOYS' WELLBEING** **Physical health (not statistically significant):** Participants increased their knowledge of SRH issues and health risks, including STIs and HIV, compared to non-participants. They also developed more positive attitudes towards condom use and reported increase in modern contraceptive use and use of contraception at last sex, along with a reduction in alcohol and drug use. **Psychosocial wellbeing (not statistically significant):** Male participants reported being able to deal with and express their emotions, including about their relationships, as a result of the programme. **Leadership and action (not statistically significant)**: Participants reported talking to friends and family members about sex, sharing their new knowledge and advising friends and family. Some felt that they had the responsibility to ensure that all youth benefit from their new knowledge.

Programme	Activities	Evaluation	Outcomes
12. Humqadam Pakistan **Age:** 16–30 **Gender:** Some sessions with boys/ young men only. Some with boys/ young men and girls/ young women together and separately **Scale:** Unclear how many boys took part **Implemented by:** Rozan (an NGO)	The Humqadam programme was set up to create spaces for men and boys to engage on gender issues, with a special emphasis on involving men and boys in stopping violence against women and girls. The programme included a series of sessions with a group of 100 young boys and men, along with interactive community theatres, a Stop Rape campaign, cross-gender discussion forums, self-growth sessions with women and orientation sessions with professionals.	**Rozan, 2012:** The programme incorporated a systematic qualitative and quantitative evaluation, including a 13-item quantitative tool comprising attitudinal statements for evaluation. The tool was used to collect data from a control group (no intervention) and intervention group (full intervention). Also conducted IDIs with a select group of men and boys. **Overall reliability:** MEDIUM	**ATTITUDES** **Gender equality**: No change on perception of men's/ boys' role in defending family honour, which had knock-on effects on girls' mobility and views about sexuality. **Divisions of labour/ gender roles:** A positive change in the proportion of participants disagreeing with the statement: 'A man is born to earn'. But no change from baseline to endline in the proportion of participants agreeing with the statements: 'A man can look after children just as well as a woman' and 'It is not man's responsibility to fulfil every domestic need'. **Gender-based violence (statistically significant):** Findings suggest a significant shift in the following statements: 'A woman should tolerate violence in order to keep her family together' and 'It is okay for a man to hit his wife if she won't have sex with him'. **Peer violence:** When asked about the statement 'I will defend my reputation, with force if I have to', 22 respondents out of 83 demonstrated no change, 28 demonstrated higher scores and 33 showed a negative shift by scoring less at endline compared to baseline. **Sexual relations and partner communication:** No change was found on the following indicators: 'a man needs other women even if things are fine with his wife' and 'it's a woman's responsibility to avoid getting pregnant'. A statistically significant change in the proportion of intervention respondents who disagreed with the statement: You don't talk about sex, you just do it' (more equitable scores at baseline than endline). **PRACTICES** **Divisions of labour/ gender roles (not statistically significant):** By endline, men and boys had taken action within the house to support sisters and mothers with chores. Gender-based violence (not statistically significant): Qualitative evidence of a decrease in GBV. **Interactions – girls, sisters (not statistically significant):** Boys were more respectful of their sisters and wanted to spend more time with them. Boys were more confident in group settings and interacting with a wider selection of the community, in particular women – for instance, parents reported that boys were more likely to interact with female family guests in their homes. **BOYS' WELLBEING** **Experience of violence:** The endline discussion around sexual experiences with other boys and men showed no change in understanding of what constitutes consensual sex and sexual experimentation during adolescence between men, and when it becomes child sexual abuse.

Programme	Activities	Evaluation	Outcomes
13. Innovation through Sport: Promoting Leaders, Empowering Youth (ITSPLEY) Bangladesh / Egypt / Kenya / Tanzania **Age:** 9–19 **Gender:** Boys/ young men and girls/ young women together and separately **Scale:** 9,002 girls and 8,384 boys directly involved **Implemented by:** CARE	A 3-year programme funded by the United States Agency for International Development (USAID) and implemented in 2009. It focused on girls and gender empowerment, using sports as a vehicle for leadership development and girls' empowerment, and the Marketplace Model as a tool for developing organisational partnerships and individual organisational capacity. Activities covered four areas: sports, traditional games, life skills, and civic action, delivered by a trained mentor.	**Miske and Witt Associates, 2011a; Eschenbacher, 2011:** The evaluation included FGDs, semi-structured interviews, activity observations and measuring a quantitative Girls' Leadership Index and a Gender Equity Index (GEI) using surveys. **Overall reliability:** MEDIUM	**ATTITUDES** **Gender equality:** In Bangladesh and Egypt, participant boys agreed with a higher percentage of items in the equality scale than comparison boys. In Kenya, there was a statistically significant negative difference between participant boys and comparison boys. In Egypt, boys were aware of what is becoming socially acceptable, but they still feel strongly about traditional gender norms. **Girls' education (not statistically significant):** All boys in Bangladesh agreed that girls have the same right to education as boys. In Kenya and Tanzania, only participant boys thought girls had the same right to education. **Divisions of labour/ gender roles (statistically significant):** Among boys, 45% of non-participants and 93% of participants agreed that 'women have the same right as men to work outside the house'. **Gender-based violence (not statistically significant):** 53% of boys in the comparison group agreed that 'if a woman insulted her husband, he has the right to beat her', compared to 31% of boys in the intervention group. **Peer violence:** 11% of boys in the comparison group versus 34% of participant boys agreed that 'if someone insults me, I have to defend my reputation by fighting'. **PRACTICES** **Divisions of labour/ gender roles (not statistically significant):** In Tanzania, participant boys were more likely to help their sisters with domestic chores at home at endline compared to baseline. **Gender-based violence (not statistically significant):** In Bangladesh, almost 95% of girls faced forms of teasing and sexual harassment, but evaluation evidence from focus groups suggests that eve-teasing has been reduced. **Interactions – girls, mothers (not statistically significant):** Participant girls and boys in Egypt noted building relationships; both participant girls and boys felt that they now have more respectful relationships – 'like a brother and sister'. In contrast, girls and boys in the comparison groups had difficulty answering questions regarding supportive relationships with the opposite sex. In Kenya, community leaders reported seeing boys respecting their mothers more. Participant girls and boys in Egypt and Tanzania noted building relationships with adults, including community mentors, sports leaders, student union leaders, social workers, CARE-Tanzania officers, group mentors and teachers. **BOYS' WELLBEING** **Psychosocial wellbeing:** In Bangladesh, 72% of boys agreed that 'To be a man, you need to be tough. If a boy tells his friends he is afraid, he will look weak' compared to 61% in the control group. Participants also reported developing relationships with peers and expanding their social networks.

Programme	Activities	Evaluation	Outcomes
			Leadership and action (not statistically significant): Most participant boys reported a stronger sense of voice and self-confidence compared to the control group; evidence about gains in the remaining three leadership skills is not as strong, although there was some progress on these skills too. Most participant boys in Egypt and Tanzania reported that they felt successful as leaders, and in Bangladesh and Kenya that they were developing as leaders. In Bangladesh, boys' understanding of leadership increased; they practised leadership skills in arts and civic activities aiming to improve the status of women and girls on topics such as violence against women and girls, and sanitation.
14. Involving Young Men to End Gender- Based Violence (GBV) Chile **Age:** 15–19, however, 10.5% were younger than 15 **Gender:** Boys/ young men only, with some girls/ young women included in sessions in some settings. **Scale:** The number of participants at the beginning of the 20 workshops was 269, of which a total of 153 finished. **Implemented by:** Cultura Salud, Instituto Promundo, ICRW and FEE Foundation	Cultura Salud staff, with support from Promundo, conducted 4 days of training for 60 professionals from the Chilean Ministry of Health on gender equality, alternatives to violence, and concepts of masculinity. This training was based on a Cultura Salud manual on engaging men and boys in ending violence. The manual was inspired by Program H and White Ribbon manuals, adapted to the Chilean context. Trained professionals subsequently were equipped to conduct 20 workshops in 16 schools, 3 health centres, and 1 community centre.	**Obach et al., 2011; Instituto Promundo, 2014:** Cultura Salud evaluated impact using quantitative and qualitative methods. This included a questionnaire to 260 young men who participated in the workshops and 250 young men who did not participate. The questionnaire was also administered at the end of the workshops to 153 young men who participated as well as to a control group of 150 young men who did not participate (and who were roughly matched on socio-demographic indicators). **Overall reliability:** HIGH	**ATTITUDES** **Gender equality (statistically significant):** There was a statistically significant increase in the GEM index scores among the participant group but not the control group. **Gender-based violence (statistically significant)**: Workshop participants were significantly more likely than the control group to agree with statements opposing violence; attitudes shifted more among the control group, but from a lower base level. **Sexual relations and partner communication (not statistically significant):** 87.5% of participants indicated that the workshops enabled them to learn to respect diversity while 82% said that they now understand women better. **PRACTICES** **Divisions of labour/ gender roles (not statistically significant):** 55% of boys reported that the programme led them to participate more in domestic tasks. **Gender-based violence (statistically significant):** Changes in attitudes to violence (as measured through the GEM Scale) associated with reduced violence towards partner, or harassment of others. **Interactions – partner (not statistically significant):** Qualitative evidence showed that men were better at communicating with their partners after the intervention. **Peer violence (not statistically significant):** 81% of boys agreed that they now have more ways to solve problems without resorting to violence. **BOYS' WELLBEING** **Physical health (statistically significant):** Most participants (74%) agreed that they increased their contraception knowledge, especially condom use. The percentage of boys who reported condom use also increased from 26% to 32% from baseline to endline, while the proportion that of boys who reported never using condoms decreased from 29% to 24%, while it rose significantly in the control . **Psychosocial wellbeing (not statistically significant):** 76% of participants agreed that the programme made them feel happier with themselves, 72% that they were aware of their emotions and handled them better, 68% that they felt happier in general, 65% that they felt less lonely, and 63% that they learnt to share intimate issues with other boys.

Programme	Activities	Evaluation	Outcomes
15. Kenya Scouts Association (KSA) Kenya **Age:** 14–18 **Gender:** Boys/ young men and girls/ young women together and separately **Scale:** Over 1,400 scouts (male and female) from 115 secondary schools **Implemented by:** PATH	Older scouts and leaders were trained to facilitate activities that provided scouts with opportunities to discuss gender equality. The intervention included a camping trip where scouts participated in gender activities based on activity packs. Scouts were encouraged to earn the gender-equity badge, whereby scouts had to complete every activity pack session, as well as earn at least one other proficiency badge for practising an activity traditionally carried out by the other gender, such as babysitting for boys or construction for girls.	**PATH, 2012a:** The evaluation consisted of baseline and endline surveys and the analysis focused on survey results from boys and girls who completed both surveys. Gender norm attitudes were measured using the GEM Scale, which was divided into three groups, representing low, moderate, and high equity. **Overall reliability:** MEDIUM	**ATTITUDES** **Gender equality (statistically significant):** At baseline, most scouts (54% of boys and 66% of girls) had moderately gender-equitable attitudes. At endline, most fell into the high-equity category, with a greater shift among boys than girls. The high-equity category increased from 39% to 70% among boys and from 28% to 50% among girls. At endline, there was a statistically significant reduction in support for many gender-inequitable norms. **Divisions of labour/ gender roles (statistically significant):** The proportion of scouts who agreed with the statement, 'changing nappies, bathing the children, and feeding them are the mother's responsibility' fell from 45% to 22% among boys and from 57% to 35% among girls between baseline and endline. There was also a significant reduction in agreement with the statement that 'a wife should always follow the instructions given to her by her husband'. **Gender-based violence (statistically significant):** The percentage of boys who agreed that 'a woman should tolerate/put up with violence in order to keep her family together' dropped from 51% to 29%. Sexual relations and partner communication (statistically significant): There was a statistically significant reduction from 35.4% to 18.7% in the proportion of boys who believed that only girls should preserve virginity before marriage. **PRACTICES** **Gender-based violence (statistically significant):** By endline, boys' self-reported violence perpetrated against girlfriends over the previous 6 months was significantly reduced. There were significant decreases in the percentage of boys who reported having: 'done things to scare or intimidate her on purpose' (12% to 7%), 'pulled her hair' (9%to 2%), and 'touched her on buttocks or breasts without her permission' (11% to 4%). **BOYS' WELLBEING** **Physical health (not statistically significant):** The proportion of sexually active boys who reported always using a condom increased from 34% at baseline to 47% at endline.

Programme	Activities	Evaluation	Outcomes
16. Khanyisa South Africa **Age:** 15–25 **Gender:** Boys/ young men only **Scale:** Under 200 **Implemented by:** Khuphuka Project with partner Ezemvelo KZNWildlife at the uKhahlamba-Drakensberg Park	The Khanyisa programme in rural South Africa used the concept of Ubuntu as a lens to explore masculinity, inequality, gender, violence and HIV/AIDS among Zulu youth. The intervention was delivered over 12 months. Facilitators guided the young men through a series of experiential learning exercises. The process was supported through encouraging the group to meet between sessions, providing opportunities to engage in voluntary work.	**York, 2014:** This assessment was based on qualitative research following 8 participants over 12 months. The research examined indigenous knowledge approaches to transformative education and focused on transformative learning theory, to explore processes of masculine domination. Data was collected through FGDs, semi-structured interviews, subjective outcome evaluations and a diary project. **Overall reliability:** LOW	**ATTITUDES** **Gender equality (not statistically significant):** At endline, the participants expressed frustration and confusion over the rigid gender roles imposed in their community and had been forced to repress many of their feelings prior to the programme. **Divisions of labour/ gender roles (not statistically significant):** When exploring the role of a man at baseline, participants listed activities like owning a house, earning money and making decisions, while at endline their views were less rigid and included listening, communicating, cooking, cleaning and sharing jokes. **Sexual relations and partner communication (not statistically significant):** At baseline, participants were more likely to view the role of women as sexual, but at endline they were more likely to say they had the right to say no. While they used to be ashamed of using condoms, they were now more likely to carry them. **PRACTICES** **Divisions of labour/ gender roles (not statistically significant):** The diaries showed that boys who took part in Khanyisa were more likely to take on household chores than previously, helping their mothers and sisters. **Gender-based violence (not statistically significant):** At endline, boys reported being less likely to hit or harm their partners, and more likely to deal with conflict through rational conversation. **Interactions – girls, partners (not statistically significant):** Boys reported improved relationships with their partners as they showed them support and understanding when necessary. Boys from the programme reported in their diaries that they had become more supportive and helpful fathers, looking after their children and taking them to the clinic when needed, as well as washing them and spending time with them. **BOYS' WELLBEING** **Physical health (not statistically significant):** Reported reduction in risk-taking behaviour, particularly increased condom use. **Psychosocial wellbeing (not statistically significant):** Boys reported increased self-esteem, confidence and energy. They also spoke about developing hope and a belief that a positive future was possible. They also expressed a strong sense of empathy towards others. **Leadership and action (not statistically significant):** Boys organised and participated in the first local march against GBV. Several became community activists, working for community development and welfare.

Programme	Activities	Evaluation	Outcomes
17. Kids' League Uganda **Age:** 8–15 **Gender:** Boys/ young men and girls/ young women together **Scale:** Unclear **Implemented by:** Kids' League (NGO)	The Kids' League was established in the conflict zones of northern Uganda. It provides 6–7 weeks of soccer and netball programmes run by trained community volunteers in Gulu. Young people are recruited on a rotational basis to ensure that everyone has a chance to take part. Kid's League aims to break down social, economic and religious barriers by inviting young people from Protestant, Catholic and Muslim schools to mix with out-of-school children, orphans, street children, ex-child soldiers and traumatised children.	**Coalter and Taylor, 2010:** The data collection was undertaken at the start of the programme (December 2008), with the endline survey conducted in January 2009. This produced the largest sample, with 52 males and 65 females aged 14–15 years. **Overall reliability:** **LOW**	**ATTITUDES** **Girls' education (not statistically significant):** There was a slight increase in the proportion of boys who agreed that girls had a right to education. **Divisions of labour/ gender roles (statistically significant):** There was a mixture of statistically significant and not statistically significant increases across indicators. For instance, there was a slight decrease in the proportion of boys who felt 'Being active in politics is not suited for girls' and a slight increase in those who felt 'Boys should do the same amount of domestic work as girls'. There was a statistically significant decrease in the proportion of boys who thought 'Taking part in business affairs is not suited for girls'. **Child marriage (not statistically significant):** There was a slight increase in the proportion of children who agreed that girls should decide when and who they marry. Sexual relations and partner communication: There was a significant increase in those who agreed it was a girl's responsibility to avoid getting pregnant. It is unclear why such a significant shift in opinion should occur in a sports programme, or whether it reflects wider influences. **Sports (not statistically significant):** There were statistically significant reductions in the proportion of children agreeing that 'Men are better sports coaches and referees than women' and 'Taking part in sport makes girls less attractive', as well as a clear decrease in those agreeing with the statement 'Girls have less talent for sports than boys'. **BOYS' WELLBEING** **Psychosocial wellbeing (not statistically significant):** A marginal increase in average self-esteem scores. In particular, 52% of boys with below-average scores at baseline had increased their scores at endline. **Self-efficacy and decision-making (statistically significant):** An increase in participants' average self-efficacy scores. Strong association between changes in self-efficacy and self-esteem for participant boys.

Programme	Activities	Evaluation	Outcomes
18. Magic Bus India **Age:** 14–16 **Gender:** Boys/ young men and girls/ young women together **Scale:** Unclear **Implemented by:** Magic Bus (NGO)	Magic Bus works in slums in India and aims to empower children and youth to discover and develop through sport. Sessions aim to improve gender equality and develop children's social skills. The Explorer programme targets 7–9-year-olds while Challenger One targets 10–12-year-olds and Challenger Two targets 12–14-year-olds, ending with the Voyager programme (15+ years).	**Coalter and Taylor, 2010:** Voyager programme participants were surveyed at the start of the programme and then 7 months later. Self-completion questionnaires were used, with an interviewer present to translate. The sample consisted of 36 boys and 9girls, aged 14–18. Trainee peer leaders were selected from the programme and self-completion questionnaires were used with 12 boys and 5 girls. **Overall reliability:** LOW	**ATTITUDES** **Divisions of labour/ gender roles (not statistically significant):** There was a decrease in the proportion of boys who thought 'The most important role for a woman is to take care of the house and to prepare meals for the family' and an increase in the proportion who thought 'Boys should take part in household work the same as girls'. **Sport:** On girls and sports, there were 5 indicators – 3 saw positive changes, 1 saw a negative change and 1 stayed the same. There was an increase in the proportion who said: 'Women who perform well in sport are seen as role models by other participants' and a decrease in the proportion who thought 'girls are not as good at sport as boys'. The percentage who thought 'girls can learn the same amount as boys about sports skills' stayed the same (89%) from baseline to endline. There was an increase (from 36% to 56%) in the proportion who thought that men made better sports coaches. **BOYS' WELLBEING** **Psychosocial wellbeing (not statistically significant):** Minimal increase in the average self-esteem score. **Self-efficacy and decision-making:** A decline in the average self-efficacy score among male participants.

Programme	Activities	Evaluation	Outcomes
19. Male Norms Initiative (MNI) Ethiopia **Age:** 15–24 **Gender:** Boys/ young men only **Scale:** 809 at baseline **Implemented by:** Hiwot Ethiopia and Engender Health as part of the US President's Emergency Plan for AIDS Relief (PEPFAR)	The programme consisted of 2 sessions per week for 9 weeks, including role-plays and guided discussions around gender norms and HIV risk. Modules were adapted from Engender Health's Men as Partners (MAP) programme and Promundo and partners' Program H. T community engagement activities were carried out over 6 months, beginning with a march on Father's Day, and included the distribution of condoms.	**Pulerwitz et al., 2010; Pulerwitz et al., 2015a:** This evaluation was a quasi-experimental study conducted in three low-income sub-cities in Addis Ababa, and compared the impact of different sets of programme activities. One arm consisted of interactive group education with community engagement activities (GE+CE). The second arm included only community engagement activities (CE). The third arm did not receive any intervention activities until after the study period ended. The GEM Scale was used to measure changes in attitudes. IDIs were also conducted with a sub-sample of participants. **Overall reliability:** HIGH	**ATTITUDES** **Gender equality (statistically significant):** Both GE+CE and CE-only groups had a positive, significant impact among participants. They were more supportive of equitable norms and less supportive of inequitable norms by endline, with no change in the comparison group, though some young men did leave the programme with a lower GEM Score and some indicators were not as positive as others. **Divisions of labour/ gender roles:** There were progressive changes on the GEM Scale around domestic life and childcare, including a statistically significant change in views about childcare being a female responsibility among the GE+CE group. However, there was no change on various gender role indicators among the CE-only group. **Gender-based violence:** There was a statistically significant reduction in the proportion of CE-only participants who agreed that 'A woman should tolerate violence in order to keep her family together' but no change among GE+CE participants and no changes among either group in response to the statements 'It is okay for a man to hit his wife if she won't have sex with him' and 'A man using violence against his wife is a private matter that shouldn't be discussed outside the couple'. **Homophobia:** There was a statistically significant increase in the proportion of participants (in both intervention groups) agreeing with the statement: 'It disgusts me when I see a man acting like a woman'. There was no change in the comparison group. **Sexual relations and partner communication (statistically significant):** There was a statistically significant reduction in agreement with the statement: 'You don't talk about sex, you just do it' for both the GE+CE and CE-only groups. There was also a statistically significant shift (among both groups) in agreement with the statement, 'a woman who has sex before marriage doesn't deserve respect'. **PRACTICES** **Divisions of labour/ gender roles (not statistically significant):** Most female partners indicated that they had seen clear changes in their partner's behaviour after participation in the programme. These changes included helping with household chores. **Gender-based violence (statistically significant):** Reported rates of intimate partner violence (IPV) also reduced in both GE+CE and CE-only arms, while more gender-equitable norms were associated with reductions in violence. The proportion who reported being violent to a female partner significantly decreased in both the GE+CE arm (36% at baseline to 16% at endline) and the CE-only arm (36% to 18%). Meanwhile, changes in reported perpetration of violence were statistically insignificant in the control arm (7% at baseline to 14% at endline). **Interactions – girls, partner (statistically significant):** Participants in both intervention groups reported that they are more aware of gender issues, treat women with more respect, have increased their condom negotiation ability and reduced their sexual risk behaviour, and have learned how to improve partner communication about HIV risk issues. 71% of young men in the GE+CE arm reported increased conversation about SRH-related topics, compared to 67% in the CE-only arm and 55% in the comparison group.

Programme	Activities	Evaluation	Outcomes
			BOYS' WELLBEING **Physical health (not statistically significant):** Participants reported increased HIV awareness and a reduction in their sexual risk behaviour. Female partners confirmed that participants started protecting themselves from diseases and stopped engaging in unhealthy behaviours such as smoking or chewing 'chat'.
20. Mathare Youth Sports Association (MYSA) Kenya **Age:** 9–18 **Gender:** Boys/ young men and girls/ young women together and separately **Scale:** Over 10,000 **Implemented by:** Mathare Youth Sports Association (MYSA) NGO	MYSA is a community-based sports programme that began its work with boys and grew rapidly, expanding to cover the eastern areas of Nairobi city. Members either become football players, coaches, or referees; participate in clean-up campaigns; or serve as volunteers in community service programmes. The vast majority enter through the football programme. Once an individual has been a member for at least 2 years, they are eligible for benefits, including educational scholarships, specialised skills training, participation in international tournaments, employment with MYSA, and practical experience in facilitating groups, organising meetings and running projects.	**Brady and Khan, 2002:** The evaluation is based on FGDs with MYSA members. Overall reliability: **LOW**	**ATTITUDES** **Sports:** Over the course of MYSA, boys came to see that girls were capable in sports, despite initial scepticism. However, these positive views co-existed with some patronising attitudes (e.g. the need to be more gentle and patient with girls when playing sports). **PRACTICES** **Divisions of labour/ gender roles (not statistically significant):** Doing the laundry – formerly a 'girls' job' – became a shared task and girls took on driving of garbage clean-up trucks. The care of younger siblings, which had long been considered girls' work and was a major impediment to girls' participation in MYSA, was also restructured. **Interactions – girls:** Most boys reported treating MYSA girls 'like family' and would try to 'watch out' for them in the community. Yet, girls had a number of complaints about boys' behaviour: 'They take our ball and throw it away intentionally'; 'When you go for training and you miss something small, the boy can insult you and this might stop you from playing'; 'Sometimes they like inciting us and they throw stones at us. Then we tell the coach and he stops it' and 'Sometimes when a girl is pressed [has to urinate] and she goes to the toilet, boys come to peep'.

Programme	Activities	Evaluation	Outcomes
21. MenCare+ South Africa **Age:** 13-34 **Gender:** Boys/ young men and girls/ young women together **Scale:** 713 participants in the SRHR groups and 1,550 participants in the parenting groups **Implemented by:** Promundo and Sonke Gender Justice	MenCare+ is a fatherhood programme active in over 35 countries. It aims to promote men's involvement as equitable, non-violent fathers and partners in order to achieve gender equality and better health outcomes for families. The programme includes group education sessions with youth, couples and parents on sexual and reproductive health and rights (SRHR), maternal health, and gender equality.	**Olivier et al., 2016:** Data was collected using a mixed methods approach. A programme document review was conducted. The quantitative data had already been collected by Sonke Gender Justice and MOSAIC using pre- and post-programme questionnaires. The qualitative data was collected using FGDs with 54 participants sampled from both the parenting group and the SRHR group. Telephone interviews with 35 interviewees were carried out, including stakeholders, staff, health workers and social workers. **Overall reliability** **LOW**	**ATTITUDES** **Gender equality (statistically significant):** The mean GEM scores were significantly different, increasing from 28.86 at pre-test to 31.51 at post-test, out of a possible 39. More than a quarter (27.5%) of respondents moved from having moderately gender-equitable views to high gender-equitable views at post-test. **Gender-based violence (statistically significant):** Increase from 48% to 62% in the proportion of participants who disagreed that 'a woman should tolerate violence to keep her home together' and from 77% to 88% disagreeing that 'a man is entitled to hit a woman if she refuses to have sex with him' (both changes statistically significant). **Homophobia (not statistically significant):** There was qualitative evidence of an increase in understanding and respect towards LGBT people. **Sexual relations and partner communication (not statistically significant):** At baseline, young men thought men needed to have multiple girlfriends to prove their masculinity. By post-test, qualitative evidence showed this was no longer thought to be an important marker of manhood. **PRACTICES** **Interactions – girls, partner (not statistically significant):** Young men were more likely to treat women as humans rather than sex objects according to FGDs. Young men reported being more likely to speak calmly with their girlfriends, treat them with respect and listen to their problems. **BOYS' WELLBEING** **Physical health (statistically significant):** Increased awareness of STIs. More positive attitudes towards contraceptive use, including condoms, with a significant increase from 13.8 to 15.1 and increased condom use at last sex from 57% to 68% between pre-test and post-test. Increased use of SRH services, and ability to access SRH information from health care professionals: the percentage who felt comfortable seeking such advice on sexuality-related issues rose from 68% to 78%. **Leadership and action (not statistically significant):** Male participants reported sharing their sexual health knowledge and advising others.

Programme	Activities	Evaluation	Outcomes
22. Meri Life Meri Choice Project (MLMC) India **Age:** 15–24 **Gender:** Boys/ young men and girls/ young women separately **Scale:** 677 unmarried girls, 688 married girls, 180 unmarried brothers and 422 husbands (at baseline). **Implemented by:** MAMTA Health Institute for Mother and Child	The MLMC programme sought to reduce the vulnerability of rural adolescent girls to HIV. Part of this entailed developing a supportive/enabling environment. The programme was targeted at those who had never been to school or who had dropped out and who belonged to socially disadvantaged castes/ tribes/ religions. Activities implemented over a 6-month period included forming groups, along with Gender Resource Centres as safe spaces where adolescents could network with peers as well as providing opportunities to receive life skills education. Adolescents were also supported to open bank accounts, and linkages with public sector health services were established for referrals. Village-wide BCC campaigns were also facilitated.	**Mehra et al., 2016:** The Population Council evaluated the acceptability, feasibility, and effectiveness of the programme, using a quasi- experimental design, with cross-sectional surveys undertaken in the comparison and intervention arms at baseline and endline, and post-survey IDIs with selected respondents in the intervention arm at endline. **Overall reliability:** HIGH	**ATTITUDES** **Gender-based violence (statistically significant):** Participating brothers and husbands were less likely to justify violence against women and girls by endline (25% vs 1% of unmarried brothers; and 23% vs 2% of husbands); these changes were more common than in the comparison group. **PRACTICES** **Gender-based violence (statistically significant):** Marital violence increased between baseline and endline in the comparison arm (from 10% to 17% of married girls reporting violence), but declined slightly in the intervention arm (from 20% to 17%–18%). **Interactions – partner, girls, mothers, fathers:** Participants were more likely than their counterparts in the comparison arm to report having developed closer relationships with their spouse by endline (43% vs 21% of husbands). Although a slightly larger percentage of married girls reported having discussed sexual and reproductive topics with their husband (by endline), the percentage point difference between baseline and endline was more or less similar in the intervention arm (10–12 points) and the comparison arm (11 points). Study participants in the intervention arm were more likely than those in the comparison arm to report having developed closer relationships with their siblings than previously (31% vs 5% of unmarried brothers). Girls reported that the percentage of unmarried girls who received some support from their brothers was similar at baseline and endline in the intervention and comparison arms (69%–71% in the intervention arm and 65%–69% in the comparison arm). Participants were more likely to report having developed closer relationships with their mothers and fathers over the past 6 months (32% vs 5% of unmarried brothers; and 21% vs 7% of husbands). **BOYS' WELLBEING** **Physical health:** The intervention group had greater awareness of SRH issues and knowledge of HIV at endline compared to baseline and the control group. Participant boys and young men also reported an 11 percentage point increase in reported condom use at last sex compared to a 6 point decline in the control group between baseline and endline, and an increase in consistent condom use within sexual relationships outside marriage. Unmarried brothers reported a reduction in multiple partnerships. Participants also reported increased utilisation of HIV testing facilities and a reduction in experiences of symptoms of reproductive tract infections. However, there was a statistically mild, negative effect on reported intentions for future condom use, increase in reported sexual experiences (extramarital experiences for husbands) and a weak negative effect on treatment-seeking for reproductive tract infections among the intervention group, although such behaviour increased among the control group. **Psychosocial wellbeing:** A larger proportion of male participants reported having made new friends at endline compared to baseline and the control group. They were also more likely to report having at least one friend, interacting with friends at least once a week, and having access to a non-family confidante to discuss personal problems. However, regression analyses showed no actual positive effect on expanding peer networks and interactions among unmarried brothers and husbands; only a mildly significant effect on reporting at least one friend.

Programme	Activities	Evaluation	Outcomes
			Self-efficacy and decision-making: No change in boys' self-efficacy in terms of expressing their opinion to parents or confronting somebody who had said or done something wrong to them. Yet increased ability to make independent decisions in personal matters, with participants more likely to report decision-making at endline compared to the baseline and the control group. **Economic wellbeing (statistically significant):** Male participants improved their financial literacy from 16% to 39%–47% between baseline and endline compared to an 18 percentage point increase in the control group. Regression analysis confirmed that male participants were 2.1 times more likely to display financial literacy than those in the control group. They were also 2.8 times more likely to have visited a bank and to have attended a vocational skills course at endline.
23. New Visions Egypt **Age:** 13–17 **Gender:** Boys/ young men and girls/ young women separately **Scale:** Up to 10,000 girls targeted but unclear how many boys are targeted **Implemented by:** Population Council and partners: CEDPA, Save the Children, Caritas, Teaming for Development	This life skills curriculum covered communication skills, creative-thinking skills, values and human relations, gender issues, and skills in planning for the future. Two male facilitators aged 23–25 in each programme village received training to deliver the curriculum.	**Green et al., 2004; Selim et al., 2013; Brady et al., 2007; Selim et al., 2013; Sieverding and Elbadawy, 2016:** This evaluation was conducted in four governorates in Egypt and included a baseline and endline with outcomes measured on 12 scales based on the subjects' reported knowledge, attitudes and behaviours. However, often the focus is primarily on girl participants and their outcomes. **Overall reliability:** MEDIUM	**ATTITUDES** **Gender equality (statistically significant):** Exposure to the programme was a highly statistically significant predictor of a better outcome score for all 12 scales – including gender roles and responsibilities, household tasks, equitable treatment and gender equity, traditional norms. **Girls' education:** No impact was seen on boys agreeing that girls should finish secondary school. However, there was a slight increase among participants who thought girls and boys should be equal in education. **Divisions of labour/ gender roles:** Exposure to New Visions was a highly statistically significant predictor of a better outcome score for all 12 scales measured – including equitable treatment and gender equity, and traditional norms. There was no change from baseline to endline in the proportion of boys who thought it was acceptable for a girl to participate in decision-making. **Child marriage (statistically significant):** There was a significant increase between baseline to endline in the proportion of boys who felt girls and boys should be equal in terms of marriage age. **Gender-based violence (statistically significant):** The proportion of participants who felt a man was justified in hitting his wife if she answered back fell from 57% at baseline to 26% at endline. **Girls' mobility (statistically significant):** The proportion who thought girls should be treated differently regarding their mobility increased from 20% to 60%. **PRACTICES** **Girls' education (not statistically significant):** Parents and brothers of Ishraq girls now allow their daughters/sisters to join informal education, play sports, and continue on to formal education. **BOYS' WELLBEING** **Physical health (statistically significant):** Between baseline and endline, knowledge of family planning increased, HIV knowledge increased, and tobacco and drug consumption slightly decreased among programme participants. **Psychosocial wellbeing (statistically significant):** Boys reported increased self-confidence, greater awareness of their personal strengths and skills, and greater ability to deal with anger.

Programme	Activities	Evaluation	Outcomes
24. Parivartan (Coaching Boys to Men) India **Age:** 10–16 **Gender:** Boys/ young men only **Scale:** 26 coaches with 15–20 boys each **Implemented by:** International Center for Research on Women (ICRW)	The Parivartan intervention was delivered over 24 months and used a training of trainers approach. This was rooted in the understanding that sports coaches are often role models for adolescent boys. The Parivartan team trained coaches and community mentors to use a special kit (comprising a card series, reference handbook and diary). The programme targeted better-off boys in-school, alongside out-of-school boys in slums. The card series included discussion topics around respect, responsibility, insulting language, disrespectful and harmful behaviour towards women and girls, aggression and violence, and relationship abuse. In a later phase, the Parivartan team also implemented a public education campaign and tournaments.	**Das et al., 2012; 2015; Miller et al., 2014:** The study employed a quasi-experimental design with an intervention and a comparison arm in each setting. Surveys were conducted at baseline, and 24 months after the project started (endline). At follow-up, IDIs were conducted with 6 coaches and mentors, while FGDs were held with 16 mentors. Meanwhile, 15 were interviewed to document perceived changes among coaches and mentors. **Overall reliability:** MEDIUM	**ATTITUDES** **Gender equality:** Although participants' attitudes to women, gender equality and GBV appeared to improve, this was only up to the mid-term evaluation at 12 months. However, these improvements were not statistically significant, and were not sustained at the 24-month mark. For all athletes, agreement with a minimum of 5 out of 6 statements about masculinity and manhood declined from baseline to endline, but for the control group, agreement with these statements remained the same or increased. **Girls' education (not statistically significant):** There was an improvement for all 6 statements among the school intervention group and, for most statements, among the community intervention group. By contrast, for the comparison athletes, their support for all of the statements increased or stayed the same. Statements included: 'Girls cannot do well in math and science' and 'Since girls have to get married they should not be sent for higher education' **Divisions of labour/ gender roles (statistically significant):** There was a positive change in the proportion of boys who thought 'boys lose respect if they talk about their problem', as well as 'Only men should work outside the home', and 'A wife should always obey her husband'. Gender-based violence: Attitudes disapproving of violence against women also appeared to increase, up to the mid-term evaluation at 12 months. However, these improvements were not statistically significant, and were not sustained at the 24-month mark. **Peer violence (not statistically significant):** The proportion of boys who agreed with the statement, 'Boys need to be tough even if they are young' fell from 80% to 61% in the intervention group and 74% to 76% in the comparison group. **Sexual relations and partner communication (not statistically significant):** The proportion that agreed with the statement, 'Boys do not remain faithful to their girlfriends' fell from 49% to 43% in the intervention group but rose from 45% to 58% in the comparison group. There were more modest declines around controlling a girl's activities, and control over sexual relationships. **PRACTICES** **Divisions of labour/ gender roles (not statistically significant):** 73% of school and 93% of community athletes reported helping their mother and sister with household chores. **Gender-based violence:** An increased proportion of community-based participants (but not school-based participants) disapproved of violence against girls at the mid-term evaluation at 12 months compared to baseline, but these improvements were not sustained at the 24-month mark. Between baseline and endline there were also positive changes among both groups of participants in intention to engage in positive bystander behaviour when witnessing violence, but very little change among the control group. **Interactions – girls (not statistically significant):** 90% of school and 66% of community athletes reported stopping using abusive language towards girls. **Peer violence (not statistically significant):** Staff noted that boys do not get frustrated or aggressive in the way that they used to before the programme, and that they solve difficulties through dialogue rather than violence. Peer violence showed a decline but still remained high.

Programme	Activities	Evaluation	Outcomes
			BOYS' WELLBEING **Physical health (not statistically significant):** Mentors reported that many boys who were smoking or using drugs were actively trying to quit. **Psychosocial wellbeing (not statistically significant):** The percentage of community athletes agreeing with the statement 'Boys lose respect if they talk about their problems' declined from 55% to 35% between baseline and follow-up, while it increased among the control group (from 47% to 52%).
25. Power to Lead Alliance (PTLA) Honduras / Yemen / India / Malawi / Tanzania / Egypt **Age:** 10–14 **Gender:** Boys/ young men and girls/ young women together and separately **Scale:** Unclear **Implemented by:** CARE (international NGO)	PTLA aimed to promote girl leaders in vulnerable communities. While targeting girls, a demographic analysis at inception revealed that around 30% of participants were boys. The PTLA programme team responded to these participants' needs and aimed to change perceptions around issues such as caregiving and domestic roles, education, work and leadership of adolescent girls. The format was largely influenced by Promundo's Program H.	**Miske Witt and Associates 2011b; Baric, 2014:** After 3 years of implementation, a final evaluation was conducted. Data collection included FGDs, semi-structured interviews and activity observations. This study adapted the GEM Scale by developing a series of statements which respondents would either agree or disagree with. Statements were adapted based on age and cultural appropriateness in consultation across the 6 countries. **Overall reliability:** MEDIUM	**ATTITUDES** **Gender equality:** In 4 out of 5 countries, there were statistically significant differences between participant boys and comparison boys on equality of rights. In Tanzania there was no difference between the groups of boys. In Malawi, participant boys agreed with 77% of the items on the scale, in contrast to comparison boys who only agreed with 9% of the items on the scale. However, in India, there was a statistically significant negative difference between participant boys and comparison boys on gendered social norms. **Girls' education (not statistically significant):** The majority of boys in FGDs agreed that girls have an equal right to education. **Sport (not statistically significant):** In India, boys became more accepting of girls playing sport. **PRACTICES** **Divisions of labour (not statistically significant):** In India, community leaders and staff noted how boys became interested in learning stitching, rolling chapattis, and helping with household chores. **Girls' education (not statistically significant):** In Yemen, boys mentioned doing homework with their sisters and helping them in their education. **Interactions – girls:** In Honduras, girls and boys were observed interacting positively in various activities. In India, boys and girls commented on improved relationships with each other. Egypt and Yemen have fewer examples of interactions between boys and girls. Girls, however, reported conflicting behaviours and statements from boys that did not support equal rights for girls. Meanwhile, Honduran mentors described limited success in getting boys to be supportive of girls in various activities. In Malawi, girls observed that boys who participated in the gule wamkulu ritual became rude because they felt superior to girls in their male-only role. Girls in Malawi and Yemen also noted that some boys were jealous of girls' participation in PTLA. **BOYS' WELLBEING** **Psychosocial wellbeing (not statistically significant):** Participants reported that their participation in various groups and clubs enabled them to expand their social networks and increase peer relationships. **Leadership and action (not statistically significant):** Male participants in Egypt, India and Tanzania reported a stronger sense of voice and self-confidence compared to the control group. Overall, boys improved their leadership skills and had a stronger sense of leadership development than the control group; in Egypt, Tanzania and Yemen, most boys reported already feeling successful as leaders. Yet in Malawi, boys in the control group scored higher on the leadership scale than boys in the intervention group. In Egypt, boys reported using their organisational skills to successfully plan and complete civic action projects.

Programme	Activities	Evaluation	Outcomes
26. PRACHAR (Promoting Change in Reproductive Behaviour) India **Age:** 15–19 **Gender:** Boys/ young men and girls/ young women separately **Scale:** 118,883 Phase 1; 95,245 Phase 2; 376,956 Phase 3 **Implemented by:** Pathfinder International	PRACHAR was targeted at rural adolescents in Bihar. It focused on addressing adolescents' need for information, contraceptive supplies, parental and community support, and a youth-friendly health system. In 2010–11, Pathfinder International also implemented a 3-day non-residential training programme for adolescents. It raised awareness of SRH, the importance of delayed childbearing and spacing of pregnancies, and sources of services among unmarried adolescents. Adolescents were taught communication skills to negotiate with partners and parents. The programme was devised in three phases: Phase I (2002 to 2006), Phase II (2006 to 2008), and Phase III (2009 to 2011) and was delivered through trained male and female change agents.	**Pandey et al., 2016:** The evaluation followed adolescents aged 13–21 in 2010–11 and aged 17–25 in 2014 who had taken part in the programme. It then compared them in 2014 to a matched sample of similarly aged youth not exposed to the programme. A survey was conducted of 371 and 679 young men and women from control areas, and 789 and 1,382 young men and women from intervention areas. Data was collected from 40 selected intervention villages and 20 selected control villages. **Overall reliability**: **HIGH**	**ATTITUDES** **Gender equality (statistically significant):** The average number of statements in which young people expressed gender-egalitarian attitudes was significantly higher among those in intervention than control sites: 7.4 versus 6.6 among young men. No differences were apparent between standalone and comprehensive intervention sites. **Divisions of labour/ gender roles (statistically significant):** Young men in intervention sites were more likely than their counterparts in control sites to report egalitarian attitudes about men performing household chores (72% versus 56%) and of women participating in decisions on household spending (74% versus 61%). **Child marriage (statistically significant):** Young men in intervention sites were more likely than their counterparts in control sites to report egalitarian attitudes about girls deciding about their own marriage (79% versus 66%). **PRACTICES** **Child marriage:** Differences between intervention and control sites, and between standalone and comprehensive intervention sites, were negligible. **Gender-based violence:** There was no evidence that marital violence, both physical and sexual, was less likely to have been perpetrated (young men) or experienced (young women) in intervention than control sites. **Interaction – partner (not statistically significant):** Men and women from intervention sites were more likely than those from control sites to have communicated about desired number of children and whether and when to practice contraception. **BOYS' WELLBEING** **Physical health:** Improved awareness of SRH issues, including contraceptive methods and condoms, compared to the control group. Improved awareness of HIV and AIDS compared to the control group, with 47% of young men in standalone intervention sites reporting comprehensive HIV awareness compared to 38% of those in comprehensive intervention sites. Participants were more likely to have used contraception, including condoms, at last pre-/extra-marital sex than the control group (46% versus 29%). They were also more likely to report having used a condom consistently in all sexual encounters (26% versus 16% in the control group), yet the regression analysis suggested no such difference. The programme had little effect on contraceptive use among married young men in sexual encounters with their wives, while more participants reported engaging in sex with multiple partners than those in the control group (46% versus 35%). **Self-efficacy and decision-making:** No change in the self-efficacy index scores as boys in the intervention and control groups reported similar scores. Also no change in the decision-making index scores among boys in the intervention and control groups. The mean numbers of decisions made were similar (and low) for both groups. Yet participants were significantly more likely to decide about their own health but less likely to decide on taking up work or making major household purchases.

Programme	Activities	Evaluation	Outcomes
		Pathfinder International, 2011: The evaluation used two quantitative datasets, including baseline and endline data collected in 2006-07 and 2008, and the Adolescent Follow-up Study conducted in 2008, five years after Phase I. For Phase II, a randomly selected sample of 23,400 respondents from intervention groups were studied at baseline and endline, along with comparison groups of 3,900 randomly selected respondents at baseline and 7,200 randomly selected respondents at endline. 21 FGDs were conducted with 196 participants, including parents, field workers, trainers, and community influencers. **Overall reliability:** HIGH	**Leadership and action (not statistically significant):** Almost all (94%) male participants reported discussing their new knowledge with friends but fewer than 10% did so with a family member. **Child marriage:** No evidence that the programme delayed marriage or enhanced youth participation in marriage-related planning. Male participants were significantly more likely to be aware of the legal minimum age at marriage for males compared to the control group (77% versus 56%). Yet nearly 7% of male participants were already married before age 18, 16% before age 20, and 20% before age 21. Only 5% of all married male participants reported a love marriage. In most cases, their marriage was arranged by their parents: 47% of respondents said that this happened without their approval, and nearly 89% that they met their wife on the wedding day. Similar percentages were recorded among the control group. **Economic wellbeing (statistically significant):** Male participants were more likely than the control group to report having savings (86% versus 74%), having a bank or post office account (58% versus 49%) and operating the account on their own (55% versus 45%).

Programme	Activities	Evaluation	Outcomes
27. Program H Brazil **Age:** 15–24 **Gender:** Boys/ young men only **Scale:** Unclear **Implemented by:** Horizons Program and Instituto Promundo	Program H included interactive group education sessions for young men led by adult male facilitators. The other component consisted of a community-wide lifestyle social marketing campaign, which aimed to promote condom use through gender-equitable messages that also reinforce the messages covered during the group sessions. Participants were recruited through schools and community-based organisations.	**Pulerwitz et al., 2006; Horizons, 2004**: One group received the education sessions led by adult male facilitators while the other received the social marketing campaign. A separate study arm received a combination of these two approaches. A final arm worked as a control. The GEM Scale was used to measure attitude change. Surveys were conducted at different points through the intervention. **Overall reliability:** **HIGH**	**ATTITUDES** **Gender equality (statistically significant)**: Significantly fewer respondents reported that they supported inequitable gender norms at the 6-month intervention follow-up compared to baseline. These positive changes had been maintained at the 1-year follow-up in both intervention sites. 10 of 17 items improved in Bangu and 13 of 17 items in Maré. **Divisions of labour/ gender roles (statistically significant)**: In Bangu, the proportion of participants agreeing with the statement 'Changing diapers, giving the kids a bath, and feeding the kids are the mother's responsibility' fell from 31% at baseline to 23% at 6-month follow-up, and to 21% at 1-year follow-up. **Homophobia:** Facilitators noted that homophobic discourse was prevalent in all groups and there were sometimes conflicts between participants because of discussions on homosexuality. Tolerance towards homosexuality proved to be one of the most challenging areas in which to achieve change. **Sexual relations and partner communication:** Between baseline and 2nd follow-up, the number of men agreeing with the following statement decreased: 'I would be outraged if my wife asked me to use a condom' from 24% at baseline, to 15% at 6 months and 11% at 1 year in Bangu; and from 22% at baseline to 16% then 17% in Maru. There was a consistent difficulty in questioning the widely accepted social norm that men should have secondary partners. Men's sexuality was continuously seen by both women and men as uncontrollable. **PRACTICES** **Interaction – partner (not statistically significant):** In IDIs with some of the young men, they discussed how the workshops helped them question views about manhood and helped them to respect their partners more and communicate with them. **BOYS' WELLBEING** **Physical health (statistically significant):** Reported condom use at last sex with a primary partner increased in the 2 intervention sites but not in the control site. Yet there was no significant increase in condom use with casual partners. Reported STI symptoms also decreased considerably in the 2 intervention sites but there was no significant decrease in the control site. Both changes were reported between baseline and 6-month follow-up and were maintained at 1-year follow-up. Changes were statistically significant in the site where group education was combined with the social marketing component. Reported multiple partnership decreased slightly in intervention sites, compared to an increase in the control site.

Programme	Activities	Evaluation	Outcomes
28. Reproductive Health for Married Adolescent Couples Project (RHMACP) Nepal **Age:** 10–25 **Gender:** Boys/ young men and girls/ young women together **Scale:** Approx. 5,000 **Implemented by:** ACQUIRE, CARE and USAID	RHMACP was implemented within Parsa and Dhanusha, two districts of Terai, Nepal. The programme aimed to improve health outcomes for married adolescents. In close collaboration with district public health offices, it established a peer education network to disseminate reproductive health information. It also supported local health facilities to provide youth-friendly services, and fostered an enabling environment among parents, in-laws, and influential community members.	**ACQUIRE, 2008:** The baseline evaluation survey was carried out in September 2005, while the endline was conducted in October 2007. The surveys measured the extent to which interventions affected knowledge, attitudes, behaviours and practices related to reproductive health among married adolescents and their husbands. Quantitative data was collected using the Demographic and Health Survey (DHS) model structured questionnaires. Qualitative data was collected principally through FGDs. **Overall reliability:** LOW	**ATTITUDES** **Child marriage (statistically significant):** Perceptions of the ideal ages for gauna and motherhood increased significantly. **Gender-based violence (not statistically significant):** Between baseline and endline, the proportion of male respondents in agreement with the statement, 'It is not acceptable for a man to beat his partner under certain circumstances' rose by 13 percentage points to 82%. **Girls' mobility (not statistically significant):** More than half of male adolescents (55.7%) felt that a woman has a right to go to a health facility without her partner's permission, compared to 42.2% at baseline. **Sexual relations and partner communication (not statistically significant):** At endline, the majority considered it acceptable for women to insist on condom use, and almost half felt that a man does not have the right to decide when to have sex with his wife. **PRACTICES** **Child marriage (statistically significant):** The median age at marriage within the project areas increased significantly, from 14 to 16 years, and the median age at gauna rose from 15 to 16 years. Interactions – partner: The evaluation showed a positive change in partner communication about SRH. The proportion of couples who discussed where to deliver increased significantly, from 24% to 40%. **BOYS' WELLBEING** **Physical health:** More married adolescent boys reported receiving information on family planning/ health services at endline. Knowledge of HIV and AIDS, of its symptoms and modes of transmission, and of preventive measures increased respectively from 81% to 86%, from 12% to 28% and from 12% to 35%. Yet knowledge of STIs did not change. Awareness of 2 or more modern contraception methods increased and reached 99% among male participants. There were statistically significant increases in knowledge of condoms and oral contraceptives. Awareness of where to get contraceptives rose to 100%. Yet contraceptive use before the first pregnancy, with condom being the most common contraceptive method, did not change and remained low at 11% among male participants. Visits to government health facilities for services increased from 36% to 42% from baseline to endline. **Child marriage:** The percentage of married adolescent boys who considered the ideal gauna age for men to be over 20 increased from 54% to 82%. Yet no actual change was reported in men's gauna or marriage age.

Programme	Activities	Evaluation	Outcomes
29. Stepping Stones South Africa **Age:** 15–26 **Gender:** Boys/ young men and girls/ young women separately **Scale:** 1,360 men and 1,416 women **Implemented by**: Planned Parenthood Association of South Africa (PPASA)	Stepping Stones used critical reflection, drama and other participatory learning approaches to enable participants to build safe and more gender-equitable relationships. The curriculum situated HIV and AIDS within the context of skills-building and gender inequality. Programme content included taking risks, consent, sexual problems, STIs and HIV, safer sex and condoms, GBV and communication skills. Overall, the programme lasted for 50 hours over 6–8 weeks.	**Jewkes et al., 2008:** This RCT has a cluster design whereby one group received the intervention and the other was a control. Qualitative data supported the design. **Overall reliability:** HIGH **Jewkes et al., 2010:** This study used qualitative interviews undertaken after participants had been recruited and interviewed with a questionnaire for the trial baseline, but before they had taken part in the intervention. These participants were chosen purposively as they represented diversity in sexual and social experience and home backgrounds. 9–12 months after the first interview, a second round of data was collected, including 18 IDIs and 4 FGDs. **Overall reliability:** MEDIUM	**ATTITUDES** **Gender-based violence (not statistically significant):** Stepping Stones enabled young men and women to explore and change their attitudes to violence against women. Several spoke of realising that beating women is 'not a right thing', and that they should solve problems through talking rather than violence. **Peer violence (not statistically significant):** Participants began to re-evaluate attitudes towards violence, particularly violence within the public space. Several reported that they now understood the disadvantages of peer violence and petty crime, as well as teasing and bullying their peers. **Sexual relations and partner communication (not statistically significant):** Participants suggested that the programme taught them to express their opinions and feelings, listening to each other and discussing issues with a partner, rather than remaining quiet as they had done previously. **PRACTICES** **Gender-based violence (statistically significant):** The evaluation found a sustained reduction in male violence. The proportion of men who perpetrated physical or sexual IPV was significantly lower in the intervention arm at 24 months, and there was some evidence that it was also lower at 12 months. There was some evidence that a lower proportion of men in the intervention group reported raping or attempting rape at 12 months. **Interaction – partner, mothers, fathers (not statistically significant):** Men and women participants explained that the improved communication brought 'peace' to their relationships, and there was evidence that after the workshops men became more caring and less violent. Stepping Stones taught participants 'respect' and 'discipline' in their relationships with their parents and other elders. Young men spoke of talking to their parents and sharing discussions from the workshops, and being able to do so without appearing inappropriately knowledgeable or disrespectful in the way they opened conversations. **Peer violence (not statistically significant):** A notable example of a decrease in peer violence occurred in one village, where there had been a longstanding faction fight between people from two of the sub-locations. Anyone from one area found in the other was beaten up, mostly by young men. After taking part in the programme, participants decided to try to settle this problem. The evaluators learnt from several sources that they succeeded in doing so. **BOYS' WELLBEING** **Physical health:** Male participants reported better awareness of sexual risks and the need for condom use. There was a 33% reduction in the incidence of Herpes Simplex Virus (HSV) type 2 among male participants. A significantly lower percentage of male participants reported having had transactional sex with a casual partner at 12 months but this difference disappeared by 24 months. A significantly lower proportion reported problem drinking at 12 months. Some evidence indicated that a lower proportion initiated drug misuse between 12 and 24 months. There was a suggestion of change in having fewer partners at 12 months and being less likely to have casual partners. Qualitative evidence indicates that sexually active male participants started using condoms after the intervention. Male participants were also open to HIV testing and some visited public sector clinics and were tested along with their partners or family. Yet there was no change on HIV incidence.

Programme	Activities	Evaluation	Outcomes
			Psychosocial wellbeing (not statistically significant): Some evidence suggested that a lower proportion of male participants were depressed at 24 months compared to the control group. Qualitative evidence shows that participants became able to control their emotions and needs better, and instead of responding with anger, controlled their temper and discussed issues. **Self-efficacy and decision-making (not statistically significant):** Male participants reported increased ability to express oneself and speak in public, including talking to older people and not succumbing to their demands. **Leadership and action (not statistically significant):** Equipped with better communication skills and enhanced confidence, male participants reported sharing programme knowledge with others, including talking to their parents about sex, advising older people about the dangers of risk-taking, and advising friends against drug use and IPV.
30. True Love (Amor... pero del Bueno) Mexico **Age:** Older adolescents, 15–18 years **Gender:** Boys/ young men and girls/ young women together **Scale:** 1,604 **Implemented by:** Colegio de Bachilleres (CB), ALBANTA (an NGO) and local government	True Love was piloted in two urban, low-income high schools in Mexico City to prevent dating violence. It consisted of school-level and individual-level components. It was delivered over 16 weeks covering topics on gender roles, dating violence, sexual rights, and strategies for coping with dating violence.	**Sosa-Rubi et al., 2016:** The evaluation measured short-term impact through a quasi-experimental research design, using matching techniques and fixed-effects models with a sample of 885 students. 381 students were exposed to the classroom-based curriculum of the individual-level component (SCC, IL- 1) and 540 were exposed to the school climate component (SCC) only. **Overall reliability:** MEDIUM	**ATTITUDES** **Gender equality (statistically significant):** There was a statistically significant decrease in the mean of the score of acceptance of sexist attitudes in dating index (10%) among the individual-level component (SCC, IL- 1) students, as compared to the school climate component (SCC) students. There was also a reduction in the mean of the score in SCC, IL-1 students: 9% in males, compared to their SCC counterparts. **Gender-based violence (statistically significant):** There was a significant reduction in beliefs and attitudes justifying sexism and violence in dating relationships among SCC, IL-1 males (7%). **PRACTICES** **Gender-based violence:** There was a 58% reduction in the prevalence of perpetrated and experienced psychological violence among SCC, IL-1 males compared to a 55% reduction among males exposed only to the SCC component. Neither SCC, IL-1 nor SCC female students exhibited significant changes between baseline and follow-up periods in any kind of dating violence, either experienced or perpetrated. There were no significant changes in the perpetration or victimisation of physical violence among males or females. **BOYS' WELLBEING** **Experience of violence (statistically significant):** There was a 55% reduction in the prevalence of psychological violence among SCC, IL-1 boys compared to those exposed only to the SCC component. There was also some decrease in the percentages of boys in both arms who reported having experienced physical dating violence, and an insignificant decrease in experienced sexual violence. SCC, IL-1 boys who were actively engaged in schoolyard activities experienced the highest reduction in psychological dating violence (73%).

Programme	Activities	Evaluation	Outcomes
31. Yaari-Dosti (friendship/ bonding) India **Age:** 15–28 **Gender:** Boys/ young men only **Scale:** In Mumbai, 640 young men. In Gorakhpur, 523 young men. **Implemented by:** The Horizons Program, CORO for Literacy, MAMTA, and Instituto Promundo	Yaari-Dosti aimed to promote gender equity among young men from low-income communities in Mumbai and Gorakhpur. The programme involved educational activities in community-based settings over a 6-month period. Peer educators were trained to facilitate group sessions, which covered general gender equality, positive and alternative masculinities, gender division of labour, GBV and consent in sexual relationships.	**Verma et al., 2008:** This evaluation used a 3-arm design, where arm 1 received group education sessions and a lifestyle social marketing campaign (GES + LSSM). Arm 2 received only group education sessions (GES). Arm 3 received a delayed intervention and operated as the control arm. Surveys were administered at baseline and after 6 months. Gender norms attitudes were measured using the GEM Scale, which was developed in Brazil and adapted to the Indian context. **Overall reliability:** MEDIUM	**ATTITUDES** **Gender equality (statistically significant):** There was a significant positive shift, from participants having low gender-equitable views at baseline, to moderate and high gender-equitable views at endline. Logistic regression analysis found that a positive change in gender attitudes was correlated with programme exposure. **Divisions of labour/ gender roles (statistically significant):** At follow-up in the urban GES arm, there was significant change in an egalitarian direction for 7 of the 15 statements, significant change in a less egalitarian direction for 2 statements, and no significant change on 6 statements. In this group, all 4 items in the domestic life and childcare domain changed in a positive direction. **Gender-based violence:** Responses on 2 of 3 violence statements shifted in a negative direction ('There are times when a woman deserves to be beaten' and 'It is okay for a man to hit his wife if she won't have sex with him') **Girls' mobility:** There was a significant positive change from baseline to endline when participants were asked if they agreed with the following statement: 'A married woman should not need to ask her husband for permission to visit her parents/family'. This was corroborated through interviews. **PRACTICES** **Divisions of labour/ gender roles (not statistically significant):** Men in the intervention group at follow-up were more likely to share household labour with their wives and support their partners than at baseline. **Gender-based violence (statistically significant):** The proportion of men in the urban and rural intervention sites who reported violence against a partner (either sexual or romantic) in the past 3 months declined significantly from 50% at baseline to 37% at follow-up. Reported partner violence increased significantly in both urban and rural comparison groups. **Interaction – girls, partner (statistically significant):** After the intervention, young men in all 3 intervention sites who had a female partner were significantly more likely to have talked to her about one or more of the following themes: condom use, sexual relationships, STIs, and HIV/AIDS. Participants were less likely to tease girls in the community and more likely to treat them with respect by endline. **BOYS' WELLBEING** **Physical health (statistically significant):** Reported condom use at last sex with all sexual partners increased significantly in intervention sites, while it remained unchanged or decreased slightly in control sites. Men were 1.9 times more likely to have used condoms at last sex in the urban site and 2.8 times more likely in the rural site. Reported sexual health problems significantly decreased, while no such change was found in control sites. **Leadership and action (not statistically significant):** Some participants noted sharing programme health information with friends to help them protect themselves from HIV.

Programme	Activities	Evaluation	Outcomes
32. Young Men As Equal Partners (YMEP) Tanzania **Age:** 10–24 **Gender:** Boys/young men and girls/young women together and separately **Scale:** Over 50,000 **Implemented by:** Swedish Association for Sexuality Education; Tanzania Chama cha uzazi na malezi bora Tanzania (Family Planning Association of Tanzania or UMATI) Arumeru, Shinganga, Songea	The programme aims to improve the SRH rights of young people through increasing adoption of safer sexual practices and utilisation of SRH services by young men. The programme included educational sessions with young people, puppetry, poems, and group discussions, along with community discussions and outreach activities.	**Davies and Lee AIDS and Development Consulting, 2008; Lee, 2007:** The evaluation was a descriptive cross-sectional study measuring key indicators that were established at the start of the project. It used quantitative techniques to collect information. It was a follow-up of the intervention, which had a pre-intervention study, mid-term evaluation. **Overall reliability:** LOW	**ATTITUDES** **Divisions of labour/ gender roles:** There was a mixture of changes across indicators. For instance, there was an increase in the proportion of boys/men who agreed that 'Changing diapers, giving kids bath and feeding the kids are the mother's responsibilities' but no change in the numbers who agreed with the statement 'a woman's most important role is to take care of her home and cook for her family'. **Gender-based violence (statistically significant):** The proportion of participants who agreed that 'There are times when a woman deserves to be beaten' decreased from 45% to 34% between baseline and endline, and those agreeing that 'It is ok for a man to hit his wife if she won't have sex with him' decreased from 23% to 12%. **Homophobia:** Those who agreed with the statement 'I would never have a gay friend' increased from 48% to 65% from baseline to endline (a statistically insignificant change). In response to the statement 'It disgusts me when I see a man acting like a woman', 59% of young men agreed at baseline, compared to 74% at endline. **Sexual relations and partner communication (not statistically significant):** Young men became more open to discussing sexuality issues, and more open to discussing condom use pre-marriage. **PRACTICES** **Divisions of labour/ gender roles (not statistically significant):** Boys and young men became more likely to assist their mothers in domestic tasks at home, such as cooking, by endline. **Gender-based violence (not statistically significant):** There was a reduction in reported GBV, and in reported rape. **Interaction – mothers, fathers (not statistically significant):** Parents became more open to discussing sexuality and gender issues with their children. There was an increased openness to mentioning and discussing sexuality and gender issues in churches by endline. **Peer violence (not statistically significant):** The evaluation found a reduction in violence among youth. **BOYS' WELLBEING** **Physical health:** Male participants increased their awareness of the risks associated with unprotected sex – from 37% to 54%. The percentage of young men reporting having used protection against HIV, STIs and pregnancy in the last 5 sexual encounters increased from 34% to 71% between baseline and endline. The percentage of those reporting abstaining from sex before marriage increased from 11% to 42%. Yet the percentage of young men who reported having had multiple sexual partners increased slightly from 32% to 35%. More young men visited community-based and facility-based SRH services, including VCT services. A reduction in the number of cases of STIs among youth was also reported.

Programme	Activities	Evaluation	Outcomes
33. Young Men Initiative (YMI) Bosnia and Herzegovina, Croatia, Kosovo and Serbia **Age:** 14–19 **Gender:** Boys/ young men only **Scale:** 5,000 boys attending 15 vocational schools **Implemented by:** CARE International	YMI promoted non-violence, good health and gender equality through a combination of educational workshops and community campaigns. Young male participants were born around the time of the Yugoslav wars and thus grew up in a time of violence, heightened masculinity and post-conflict recovery. The programme centred on a gender-transformative curriculum adapted from Program H. Sessions were led by trained facilitators and integrated into the regular class schedule over the academic year. YMI included an optional residential retreat for team-building activities in a more immersive setting. The 'Be a Man' lifestyle campaign also reinforced YMI key messages.	**Namy et al., 2014; Namy et al., 2015:** In the second phase of the programme, ICRW conducted an evaluation in 4 sites using a mixed-methods approach. Surveys at baseline and endline were administered for participants, along with IDIs and FGDs with participants, teachers and facilitators. One site also collected comparison data from a control school. **Overall reliability:** MEDIUM	**ATTITUDES** **Gender equality:** In Pristina, 58% of participants at endline disagreed that physical strength was the most important quality for a man, in comparison to 31% at baseline. However, some gender norms were more difficult to shift. By endline, most students surveyed continued to agree with gender-inequitable statements such as 'a man should have the final word in his home', and during interviews some boys expressed restrictive ideas about how girls ought to dress and behave. **Divisions of labour/ gender roles:** Attitudes around women's primary role in the family became more equitable across all but one site (increased disagreement with the statement 'A woman's most important role is to take care of her home and cook for her family'). Boys stressed that the process of questioning dominant beliefs through the programme helped them to recognise that those beliefs can be contested. **Gender-based violence:** In Pristina and Sarajevo, after participating in the programme, students were significantly less likely to support men being violent to women who were unfaithful, but were more likely to do so in Zagreb, and slightly more likely to do so in Belgrade. **Peer violence (statistically significant):** In 3 of the 4 sites (in the fourth it was not significant), students who attended an offsite retreat substantially increased their intentions to remain non-violent if their friends were involved in a fight. **Homophobia:** Attitudes around homophobia improved across all but one site (Belgrade). In Belgrade, the proportion of those disagreeing with the statement was reduced from 14% to 13%. The politicisation of the Gay Pride parade meant that some students were suspicious of programme motives. **PRACTICES** **Gender-based violence:** In 3 out of 4 sites, the evaluation observed no measurable programme effect on boys' violent behaviours against intimate partners, though the violence modules were completed shortly before the evaluation; the site where change did take place held additional activities around GBV. **Homophobia:** Qualitative evidence showed that boys were more comfortable around gay men in some cases, but in other cases, stigma and discrimination against gay men persisted. **Peer violence:** In 3 out of 4 sites, it found no measurable effect on violent behaviours against peers. **BOYS' WELLBEING** **Physical health:** The evaluation found increased knowledge of basic SRH issues between baseline and endline. There was no reduction in alcohol use and regular binge drinking increased. Yet some boys reported that programme participation strengthened their decision to abstain from alcohol and drug use. **Psychosocial wellbeing (not statistically significant):** The programme expanded participants' peer networks and strengthened friendships, especially for those who participated in the residential retreat. Some boys spoke about personal and collective change and expressed a sense of optimism that change is possible. Boys who attended the residential retreat most often expressed such views. **Leadership and action (not statistically significant):** As members of Be a Man clubs, boys designed and led several activities, including marches and a social media campaign, which enabled them to practise their leadership and activist skills.

Programme	Activities	Evaluation	Outcomes
34. Your Moment of Truth (YMOT) Kenya **Age:** 15–22 years **Gender:** Boys/ young men only **Scale:** 1,250 adolescent boys **Implemented by:** Study funded by Ujamaa-Africa (NGO)	Adolescent boys from five slums participated in the Your Moment of Truth (YMOT) educational curriculum, which was delivered through six 2-hour sessions. The curriculum aimed to raise boys' awareness of gender stereotypes and discriminatory gender norms that promote GBV in Kenya.	**Keller et al., 2015; Sinclair et al., 2014:** The evaluation followed a cohort of 1,250 boys who participated in YMOT. Data on gender attitudes was collected anonymously at baseline and 9 months after the programme. At follow-up, boys were also asked whether they encountered situations involving GBV and whether they successfully intervened. **Overall reliability:** HIGH	**ATTITUDES** **Gender equality (statistically significant):** At baseline, 42% of respondents agreed with the statement 'All women should be treated with respect'. At course completion, 79% agreed with the statement – and 6 months later, 79% agreed. **Gender-based violence (statistically significant):** At baseline, 58.5% of respondents agreed with the statement that 'When a woman says no to sex, she really means maybe'. At course completion, 23% of respondents agreed with the statement; this change was sustained 6 months later. **PRACTICES** **Gender-based violence (statistically significant):** The percentage of boys in the intervention group who successfully intervened when witnessing violence was 78% for verbal harassment, 75% for physical threat, and 74% for physical or sexual assault. The respective percentages for the control group were 38% for verbal harassment, 33% for physical threat, and 26% for physical or sexual assault. Thus, for all types of harassment and assault, at 9-month follow-up, the participant group was more likely than the control group to successfully intervene when they witnessed GBV.

Annex 2: Methodology

Searches were conducted in June 2017 and yielded 775 results. Hand-searches using Google and Google Scholar, searches of relevant organisational websites and development-focused databases (e.g. Eldis) and snowballing from studies found yielded 852 sources, of which 101 were evaluations, 41 were additional project documents and 149 were reviews or overviews of the field. We followed up contacts and recommendations, leading to a further four studies. Additional, gap-filling searches, and a focused Spanish and Portuguese search, yielded an additional five evaluations respectively. The search phase was completed in October 2017.

Project documents that provided additional insights into the operation of a programme were retained alongside evaluation documents. Sources were assessed for their fit with inclusion criteria (Table A1); those that met these criteria were coded according to a detailed coding framework designed to extract all relevant information. Studies were assessed for inclusion by two researchers and any disagreements arbitrated by a third researcher; all studies were double coded using EPPI Reviewer 4 systematic review management software, and coding decisions were reviewed and revised as necessary during the process of analysis and write-up.

After removal of studies that did not fit inclusion criteria, we retained 53 studies of 34 programmes. In 15 cases, there were more than one study or report related to a particular programme, often a summary of a longer evaluation. In only two cases (Stepping Stones and PRACHAR) did evaluations cover substantially different material (e.g. a different time period or use a different methodology). Thus in this report we refer to 36 evaluations of 34 programmes.

Table A1: Inclusion criteria

Issue	Criteria
Population	Adolescent boys aged 10–19 in LMICs. Literature on younger or older boys and young men included if adolescents also part of population group
Interventions	Interventions aiming to change gender norms or masculinities among adolescent boys (examples may include non-formal education, life skills programmes, comprehensive sexuality education, sports, employment training programmes, education promotion initiatives, direct gender/ masculinity discussion programmes, mentoring; media initiatives) Interventions aimed at promoting boys' wellbeing via changing harmful norms of masculinity Interventions principally aimed at improving the situation of girls that nevertheless have an impact on boys' wellbeing or attitudes to gender equality Interventions may work with boys as a group, as individuals, or may not be specifically aimed at boys (e.g. mass media, education quality improvement programmes)
Comparison	Quantitative studies must include valid comparison (e.g. pre-test/ post-test, intervention and control groups). Qualitative studies must include some degree of comparison or triangulation of findings (e.g. through retrospective analysis, involvement of multiple stakeholders)
Outcomes	Changes in norms or attitudes concerning boyhood, boys' ideas about masculinity, femininity or gender equality; outcomes for boys' wellbeing related to masculinity in GAGE capability domains (education, bodily integrity and freedom from violence, economic wellbeing, psychosocial wellbeing, sexual and reproductive health, and voice and agency)
Study Design	Intervention studies may be experimental, quasi-experimental or observational Data may be qualitative or quantitative Process evaluations and other materials that expand insights into particular interventions will be included (coding will segment materials) Relevant systematic and rigorous reviews will be included
Other	Studies from the year 2000 onwards will be included Language: English, Spanish and Portuguese

Annex 2.1 Google and Google Scholar search terms

Norms and masculinities

Population	Intervention terms	Thematic and outcome terms	Research terms
Boy	Campaign	Norms	Study
Adolescen*	Attitude change	Identity	Research
Young men	Behavioural change	Expectation	Project
Youth	Role models	Son preference	Intervention
LMIC		Manhood/ Manliness	Review
Developing countries		Boyhood	
Africa		Masculin*	
Asia		Peer pressure	
Latin America and Caribbean		Gang involvement	
Middle East (MENA)		Homophobia	
		Gender relations	
		Machismo	
		Gender roles	
		Gender ideologies	

Education and learning

Population	Intervention terms	Thematic and outcome terms	Research terms
Boy	Education	Enrolment	Study
Adolescen*	Primary	Attendance	Research
Young men	Secondary	Attainment	Project
Youth	School	Retention	Intervention
LMIC	Informal	Completion	Review
Developing countries	Cash transfer	Dropout	"Impact evaluation"
Africa	School-feeding	Repetition	
Asia		Literacy	
Latin America and Caribbean		Violence	
Middle East (MENA)		Physical violence	
		Bullying	
		Corporal punishment	
		Masculin*	
		Gender ideologies	

Bodily integrity and freedom from violence

Population	Intervention terms	Thematic and outcome terms	Research terms
Boy	Support services	Violence	Study
Adolescen*	Reintegration	Physical violence	Research
Young men	Campaign	Corporal punishment	Project
Youth	Communication	Bullying	Intervention
LMIC	Safe spaces	Cyberbullying	Review
Developing coun-tries	Community mobilisation	Sexual violence	"Impact evaluation"
Africa	Clubs/groups	Transactional sex	
Asia		Rape	
Latin America and Caribbean		Early marriage	
Middle East (MENA)		Child soldier	
		Norms	
		Masculin*	
		Radicalis*	
		Fundamentali*	
		Extremist	
		Gang	
		Crime	

SRH, health and nutrition

Population	Intervention terms	Thematic and outcome terms	Research terms
Boy	Youth friendly services	Nutrition	Study
Adolescen*	Sexual health	Diet	Research
Young men	Reproductive health	Nutritional status	Project
Youth	Sexuality education	Weight	Intervention
LMIC	Family planning	Height	Review
Developing coun-tries	Condom	Body image	"Impact evaluation"
Africa	Male circumcision	STI	
Asia		HIV and AIDS	
Latin America and Caribbean		MSM	
Middle East (MENA)		Clinic	
		Homosexuality	
		Pornography	
		Traffic injury	
		Violent crime	
		Masculin*	
		Norms	
		Crime	

Psychosocial wellbeing

Population	Intervention terms	Thematic and outcome terms	Research terms
Boy	Support services	Mental health	Study
Adolescen*	Counselling	Depression	Research
Young men	Helpline	Suicide/ Self-harm	Project
Youth	Clubs/groups	Drugs	Intervention
LMIC		Alcohol	Review
Developing coun-tries		Tobacco	
Africa		Substance abuse	
Asia		Friendship	
Latin America and Caribbean		Relationship	
Middle East (MENA)		Psychological/Psychosocial wellbeing	
		Life satisfaction	
		Happiness	
		Emotion	
		Self-esteem	
		Stigma	
		Masculin*	
		Norms	
		Gender roles/identity	
		Help-seeking	
		Risk-taking	
		Crisis	
		Body image	

Economic empowerment

Population	Intervention terms	Thematic and outcome terms	Research terms
Boy	Economic participa-tion/ activity	Livelihood	Study
Adolescent*	Skills training	Child Labour	Research
Young men	Vocational	Income	Project
Youth	Business	Asset	Intervention
LMIC	Work experience/	Boyhood/Manhood	Review
apprenticeship	Employment	Review	
Developing coun-tries	Financial literacy	Unemployment	
Africa	Savings	Informal economy	
Asia	Access to credit	Agriculture	
Latin America and Caribbean	Access to land	Migration	
Middle East (MENA)	Public works	Street children	
		Time allocation/use	
		Masculin*	
		Norms	
		'Youth bulge'	
		Norms	
		Crime	

Annex 2.2 Hand-search lists

The following programmes were hand-searched in Google and, where relevant, their institutional websites browsed to identify evaluations and impact studies.

Programme	Country
Addis Birhan	Ethiopia
Addis Birhan Wendoch	Ethiopia
Be a Man/Young Men Initiative	Balkans
Better Life Options	India
Brave Men Campaign	Bangladesh
Breakthrough (Bell Bajao)	India
Child Friendly Schools Model	Various countries
CHOICES	Nepal and Egypt
Climbing into Manhood Programme	Kenya
Coaching Boys into Men (Future Without Violence)	USA
Conscientizing Male Adolescents (CMA)	Nigeria
Construction of violence-free masculinities	Peru
Cultura Salud project	Chile
Ecole de Maris	Niger
Empowering communities to make pregnancy safer	India

Programme	Country
New Visions	Egypt
CARE Farmer Field and Business School (FFBS)	Various countries
Father Support Programme	Turkey
First Time Parents	India
GEMS - Mumbai and Jharkhand	India
Geracao Biz	Mozambique
GREAT	Uganda
Gender Quality Action Learning Programme (GQAL)	Bangladesh
Guria Adolescent Health Project	Georgia
INSA	India
Initiative for acid attack prevention	Bangladesh
Ishraq	Egypt
Kembatti Mentti Gezzima	Ethiopia
Kenya Adolescent Reproductive Health Project	Kenya
Right to Play	Various countries
LINEA (Learning Initiative on Norms, Exploitation and Abuse)	Tanzania and Uganda
Living Peace	DRC
Male Norms Initiative	Ethiopia
Masculinities Programme	Costa Rica, El Salvador, Guatemala, Nicaragua
MenCare+	Brazil, Indonesia, Rwanda, and South Africa
Men as Partners (MAP)	
Men's Action for Stopping Violence Against Women (MASVAW)	India
Mira Newako	Zimbabwe
Mobilising Young Men to Care	South Africa
One Man Can	South Africa
Parivartan	India
Positive Gender Socialization for Peacebuilding	Uganda
Power to Lead Alliance	Various countries
PRACHAR	India
Program M & Program H	Brazil
Promoting Male Responsibility Towards Greater Gender Equality	India, Vietnam, Bangladesh
REDMAS	Nicaragua
ReproSalud	Peru
Return to Manhood	Kenya
Responsible Men Club	Viet Nam
Rishta	India
Role Model Men	Uganda

Programme	Country
Rozan	Pakistan
Rupantaran	Nepal
Samajhdar Jodidar	India
SASA! (Raising Voices)	Uganda
Puntos de Encuetro	Nicaragua
Siyaka Nentsha	South Africa
Soccer Schools: Playing for Health	Brazil, Argentina, Chile, Mexico, Pa-raguay and Venezuela
Sonke Gender Justice	South Africa
Soul City	South Africa
Stepping Stones	South Africa
Together for a Happy Family	Jordan
Toolkit for Men (an intervention developed by Rutgers, Mosaic, and Rifka Annisa)	South Africa, Indonesia
TOSTAN FGM/C Initiative	Senegal
VSLA project	Rwanda
White Ribbon Campaign/Alliance	Global
The World Starts With Me	Bangladesh, Indonesia, Pakistan, Thailand and Vietnam, Burundi, Ethi-opia, Ghana, Kenya, Malawi and Uganda.
Yaari-Dosti	India
Your Moment of Truth	Kenya
Que tuani no ser machista	Nicaragua
Male Awareness Now	Jamaica
We Can (end violence against women)	DRC
Hopem	Mozambique
Do Kadam Barabari Ki Ore	India
CEPRESI	Nicaragua
Khululeka	
TAMASHA	Tanzania

List of international organisational websites searched
Asian Development Bank
ILO
Independent Evaluation Group
OECD – GenderNet
UNAIDS
UNDP
UNESCO
UNGEI
UNFPA
UNICEF
UNICEF Innocenti
UN Women
WHO
World Bank
Government agencies/ donors
Bill & Melinda Gates Foundation
CIDA/ Global Affairs Canada
Commonwealth Secretariat
DFAT
DFID
NORAD
SIDA
USAID

International NGOs
BRAC
CARE International
FHI 360
ICRW
International Planned Parenthood Federation
IRC
Oxfam
PATH
Pathfinder International
Plan International
Population Council
PROMUNDO
Restless Development
Save the Children
World Vision
Research institutions/ projects
IDS
Global Early Adolescent Study (GEAS)
Institute for Reproductive Health (IRH) Georgetown University
London School of Hygiene & Tropical Medicine
ODI
Passages Project
What Works to Prevent Violence Against Women and Girls Programme

Gap-filling hand-search list

Programme	NGO/organisations involved	Country/region
ACQUIRE Project	EngenderHealth	Tanzania, Nepal and over 20 countries
Association of Men Against Violence (AHCV)	Cantera	Nicaragua
Association of Men Against Violence (AHCV)	Cantera	Nicaragua
Be a Man Campaign	Be a Man Campaign	Uganda
Climbing into Manhood Program	Chogoria Hospital Kenya	Kenya
CORIAC	CORIAC	Mexico
Engaging Young Men	Cultura Salud	Chile
Entre Nos	Promundo	Brazil
Growing UP GREAT!	IRH	DRC
Malawi Male Motivator	Save the Children	Malawi
Mathare Youth Sports Association (MYSA)	Mathare Youth Sports Association (MYSA)	Kenya
Men's Action to Stop Violence Against Women (MASVAW)	Men's Action to Stop Violence Against Women (MASVAW)	India
MenCare	Promundo	Multiple
Mobilising Men	UNFPA	Kenya
Mobilizing Men project	Mobilizing Men project	Uganda
One Man Can	Sonke Gender Justice Network	South Africa
PRACHAR Phase I, II, III	Pathfinder	India
Program D	Promundo	Brazil
ReproSalud project	ReproSalud project	Peru
Right to Play	Right to Play	Pakistan and other countries
Salud y Genero	Salud y Genero	Mexico
Soccer Schools: Playing for Health	WHO/PAHO	Argentina, Brazil, Chile, Mexico, Paraguay and Venezuela
Soul City	Soul City	South Africa and other countries
Stepping Stones	Many different implementers	South Africa and other countries
Tostan	Tostan	Senegal, Ghana, Burkina Faso, Somalia, Sudan, Mali
Tuelimishane	Tuelimishane	Tanzania
Tuseme clubs	FAWE	SSA
We Can Campaign	Oxfam	Afghanistan, Bangladesh, India, Nepal, Paki-stan, Sri Lanka
Young Men as Equal Partners (YMEP)	Swedish Association for Sexuality Education and IPPF	Tanzania, Zambia, Kenya, Uganda

Annex 2.3 List of experts contacted

Name	Organisation
Andrea Eschen	Population Council
Atta Muhammad	Right to Play
Charles Holmquist	SFCG
Christine Ricardo	Entre Nos Promundo
Dean Peacock	Sonke Gender Justice
Gary Barker	Promundo
General email	Program D on homosexuality
General email	Soccer Schools
General email	YAP Kenya and Uganda
Giovanna Lauro	Promundo
info@genderjustice.org	Sonke Gender Justice
Ingrid Fitzgerald	UNFPA
Jane Kato-Wallace	Promundo
Jerker Edstrom	IDS
Julie Pulerwitz	Population Council
Kathryn Yount	Emory University
Kent Buse	UNAIDS
Kristina Vlahovicova	Promundo
Lori Heise	LSHTM
Miriam Temin	Population Council
Nikki van der Gaag	Oxfam
Olga Nirenberg	Soccer schools
Paul Bloem	Soccer schools
Priya Nanda	Bill and Melinda Gates Foundation
Rachel Jewkes	Medical Research Council
Ravi Verma	ICRW
Rebecka Lundgren	IRH, Georgetown University
Rimjhim Jain	Mobilising Men Project
Tracy Shields	World Vision
wanjala@rmtkenya.org	

Annex 2.4 Database search strings

Database	Search string
Web of Science	(TS=(boy* OR "young m?n") AND TS=(masculin* OR "gender norm" OR "gender equality" OR egalitarian OR "gender equity" OR "equitable gender" OR "norm change" OR machis* OR "gender identity" OR "gender role") AND TS=(project OR program* OR intervention OR group OR "boys' group" OR "men's group" OR "positive devian*" OR "gender transformative" OR "life skills" OR counsel* OR mentor* OR violence) AND TS=(Africa OR "sub Saharan Africa" OR "North Africa" OR "West Africa" OR "East Africa" OR Algeria OR Angola OR Benin OR Botswana OR Burkina Faso OR Burundi OR Cameroon OR "Cape Verde" OR "Central African Republic" OR Chad OR "Democratic Republic of the Congo" OR "Republic of the Congo" OR Congo OR "Cote d'Ivoire" OR "Ivory Coast" OR Djibouti OR Egypt OR "Equatorial Guinea" OR Eritrea OR Ethiopia OR Gabon OR Gambia OR Ghana OR Guinea OR Guinea-Bissau OR Kenya OR Lesotho OR Liberia OR Libya OR Madagascar OR Malawi OR Mali OR Mauritania OR Morocco OR Mozambique OR Namibia OR Niger OR Nigeria OR Rwan-da OR "Sao Tome" OR Principe OR Senegal OR "Sierra Leone" OR Somalia OR "South Africa" OR "South Sudan" OR Sudan OR Swaziland OR Tanzania OR Togo OR Tunisia OR Uganda OR Zambia OR Zimbabwe OR "South America" OR "Latin America" OR "Central America" OR Mexico OR Argentina OR Bolivia OR Brazil OR Chile OR Colombia OR Ecuador OR Guyana OR Paraguay OR Peru OR Suriname OR Uruguay OR Venezuela OR Belize OR "Costa Rica" OR "El Salvador" OR Guatemala OR Honduras OR Nicaragua OR Panama OR Caribbean OR "Antigua and Barbuda" OR Barbados OR Cuba OR Dominica OR "Do-minican Republic" OR Grenada OR Haiti OR Jamaica OR "St. Kitts and Nevis" OR "Saint Kitts and Nevis" OR "St. Lucia" OR "Saint Lucia" OR "St. Vincent and the Grenadines" OR "Saint Vincent and the Grenadines" OR "St. Vincent" OR "Saint Vincent" OR "Trinidad and Tobago" OR "Eastern Europe" OR Albania OR Armenia OR Belarus OR Bosnia OR Herzegovina OR Bulgaria OR Croatia OR "Czech Republic" OR Estonia OR Hungary OR Kosovo OR Latvia OR Lithuania OR Macedonia OR Moldova OR Montenegro OR Poland OR Romania OR Serbia OR "Slovak Republic" OR Slovakia OR Ukraine OR Asia OR "Middle East" OR "Southeast Asia" OR "Indian Ocean Island*" OR "South Asia" OR "Central Asia" OR "East Asia" OR Caucasus OR Afghanistan OR Azerbaijan OR Bangla-desh OR Bhutan OR Burma OR Cambodia OR China OR Georgia OR India OR Iran OR Iraq OR Jordan OR Kazakhstan OR Korea OR "Kyrgyz Republic" OR Kyrgyzstan OR Lao OR Laos OR Lebanon OR Mongolia OR Myanmar OR Nepal OR Oman OR Pakistan OR Russia OR "Russian Federation" OR Indonesia OR Malaysia OR Philippines OR Sri Lanka OR Syria OR "Syrian Arab Republic" OR Tajikistan OR Thailand OR Timor-Leste OR Timor OR Turkey OR Turkmeni-stan OR Uzbekistan OR Vietnam OR "West Bank" OR Gaza OR Yemen OR Comoros OR Maldives OR Mauritius OR Seychelles OR "Pacific Islands" OR "American Samoa" OR Fiji OR Guam OR Kiribati OR "Marshall Islands" OR Micronesia OR "Northern Mariana Islands" OR Palau OR "Papua New Guinea" OR Samoa OR "Solomon Islands" OR Tonga OR Tuvalu OR Vanuatu)) AND LANGUAGE:(English)

Database	Search string
Medline via OVID	boy* or "young m?n") and (masculin* or "gender norm" or "gender equality" or egalitarian or "gender equity" or "equitable gender" or "norm change" or machis* or "gender identity" or "gender role") and (project or program* or intervention or group or "boys' group" or "men's group" or "positive devi-an*" or "gender transformative" or "life skills" or counsel* or mentor* or violence) and (Africa or "sub Saharan Africa" or "North Africa" or "West Africa" or "East Africa" or Algeria or Angola or Benin or Botswana or Burkina Faso or Burundi or Cameroon or "Cape Verde" or "Central African Republic" or Chad or "Democratic Republic of the Congo" or "Republic of the Congo" or Congo or "Cote d'Ivoire" or "Ivory Coast" or Djibouti or Egypt or "Equatorial Guinea" or Eritrea or Ethiopia or Gabon or Gambia or Ghana or Guinea or Guinea-Bissau or Kenya or Lesotho or Liberia or Libya or Madagascar or Malawi or Mali or Mauritania or Morocco or Mozambique or Namibia or Niger or Nigeria or Rwanda or "Sao Tome" or Principe or Senegal or "Sierra Leone" or Somalia or "South Africa" or "South Sudan" or Sudan or Swaziland or Tanzania or Togo or Tunisia or Uganda or Zambia or Zimbabwe or "South America" or "Latin America" or "Central America" or Mexico or Argentina or Bolivia or Brazil or Chile or Colombia or Ecuador or Guyana or Paraguay or Peru or Suriname or Uruguay or Venezuela or Belize or "Costa Rica" or "El Salvador" or Guatemala or Honduras or Nicaragua or Panama or Caribbean or "Antigua and Barbu-da" or Barbados or Cuba or Dominica or "Dominican Republic" or Grenada or Haiti or Jamaica or "St. Kitts and Nevis" or "Saint Kitts and Nevis" or "St. Lu-cia" or "Saint Lucia" or "St. Vincent and the Grenadines" or "Saint Vincent and the Grenadines" or "St. Vincent" or "Saint Vincent" or "Trinidad and Tobago" or "Eastern Europe" or Albania or Armenia or Belarus or Bosnia or Herzegovina or Bulgaria or Croatia or "Czech Republic" or Estonia or Hungary or Koso-vo or Latvia or Lithuania or Macedonia or Moldova or Montenegro or Poland or Romania or Serbia or "Slovak Republic" or Slovakia or Ukraine or Asia or "Middle East" or "Southeast Asia" or "Indian Ocean Island*" or "South Asia" or "Central Asia" or "East Asia" or Caucasus or Afghanistan or Azerbaijan or Bangladesh or Bhutan or Burma or Cambodia or China or Georgia or India or Iran or Iraq or Jordan or Kazakhstan or Korea or "Kyrgyz Republic" or Kyr-gyzstan or Lao or Laos or Lebanon or Mongolia or Myanmar or Nepal or Oman or Pakistan or Russia or "Russian Federation" or Indonesia or Malaysia or Philippines or Sri Lanka or Syria or "Syrian Arab Republic" or Tajikistan or Thailand or Timor-Leste or Timor or Turkey or Turkmenistan or Uzbekistan or Vietnam or "West Bank" or Gaza or Yemen or Comoros or Maldives or Mauritius or Seychelles or "Pacific Islands" or "American Samoa" or Fiji or Guam or Kiribati or "Marshall Islands" or Micronesia or "Northern Mariana Islands" or Palau or "Papua New Guinea" or Samoa or "Solomon Islands" or Tonga or Tuvalu or Vanuatu)).mp. [mp=title, abstract, original title, name of substance word, subject heading word, keyword heading word, protocol supple-mentary concept word, rare disease supplementary concept word, unique identifier, synonyms]. Also limited to English language and humans.
PsycINFO and Ovid Medline	Same search strings as Web of Science

Database	Search string
EBSCOHost, ERIC, PubMed and EconLit	TI, ABS Africa OR "sub Saharan Africa" OR "North Africa" OR "West Africa" OR "East Africa" OR Algeria OR Angola OR Benin OR Botswana OR Burkina Fa-so OR Burundi OR Cameroon OR "Cape Verde" OR "Central African Republic" OR Chad OR "Democratic Republic of the Congo" OR "Republic of the Congo" OR Congo OR "Cote d'Ivoire" OR "Ivory Coast" OR Djibouti OR Egypt OR "Equatorial Guinea" OR Eritrea OR Ethiopia OR Gabon OR Gambia OR Ghana OR Guinea OR Guinea-Bissau OR Kenya OR Lesotho OR Liberia OR Libya OR Madagascar OR Malawi OR Mali OR Mauritania OR Morocco OR Mozambique OR Namibia OR Niger OR Nigeria OR Rwanda OR "Sao Tome" OR Principe OR Senegal OR "Sierra Leone" OR Somalia OR "South Africa" OR "South Sudan" OR Sudan OR Swaziland OR Tanzania OR Togo OR Tunisia OR Uganda OR Zambia OR Zimbabwe OR "South America" OR "Latin America" OR "Central America" OR Mexico OR Argentina OR Bolivia OR Brazil OR Chile OR Colombia OR Ecuador OR Guyana OR Paraguay OR Peru OR Suriname OR Uruguay OR Venezue-la OR Belize OR "Costa Rica" OR "El Salvador" OR Guatemala OR Honduras OR Nicaragua OR Panama OR Caribbean OR "Antigua and Barbuda" OR Barba-dos OR Cuba OR Dominica OR "Dominican Republic" OR Grenada OR Haiti OR Jamaica OR "St. Kitts and Nevis" OR "Saint Kitts and Nevis" OR "St. Lucia" OR "Saint Lucia" OR "St. Vincent and the Grenadines" OR "Saint Vincent and the Grenadines" OR "St. Vincent" OR "Saint Vincent" OR "Trinidad and Tobago" OR "Eastern Europe" OR Albania OR Armenia OR Belarus OR Bosnia OR Herzegovina OR Bulgaria OR Croatia OR "Czech Republic" OR Estonia OR Hungary OR Kosovo OR Latvia OR Lithuania OR Macedonia OR Moldova OR Montenegro OR Poland OR Romania OR Serbia OR "Slovak Republic" OR Slovakia OR Ukraine OR Asia OR "Middle East" OR "Southeast Asia" OR "Indian Ocean Island*" OR "South Asia" OR "Central Asia" OR "East Asia" OR Caucasus OR Af-ghanistan OR Azerbaijan OR Bangladesh OR Bhutan OR Burma OR Cambodia OR China OR Georgia OR India OR Iran OR Iraq OR Jordan OR Kazakhstan OR Korea OR "Kyrgyz Republic" OR Kyrgyzstan OR Lao OR Laos OR Lebanon OR Mongolia OR Myanmar OR Nepal OR Oman OR Pakistan OR Russia OR "Rus-sian Federation" OR Indonesia OR Malaysia OR Philippines OR Sri Lanka OR Syria OR "Syrian Arab Republic" OR Tajikistan OR Thailand OR Timor-Leste OR Timor OR Turkey OR Turkmenistan OR Uzbekistan OR Vietnam OR "West Bank" OR Gaza OR Yemen OR Comoros OR Maldives OR Mauritius OR Sey-chelles OR "Pacific Islands" OR "American Samoa" OR Fiji OR Guam OR Kiribati OR "Marshall Islands" OR Micronesia OR "Northern Mariana Islands" OR Palau OR "Papua New Guinea" OR Samoa OR "Solomon Islands" OR Tonga OR Tuvalu OR Vanuatu
	AND TI, ABS boy OR "young m?n" OR masculin* OR maschis*
	AND TI, ABS gender norm" OR "gender equality" OR egalitarian OR "gender equity" OR "equitable gender" OR "norm change" OR "gender identity" OR "gender role"
	AND TI, ABS project OR program* OR intervention OR evaluation OR impact

Annex 2.5 Spanish and Portuguese searches

Country	Organisation	Keywords
Argentina	Campaña Lazo Blanco This is an organization to fight violence against women. Lazo Blanco is also active in Uruguay, Chile, Ecuador and Brazil www.lazoblanco.org	Masculinidad / masculinidade Igualdad de género / igualdade de género Adolescentes/jóvenes/ Discriminación Roles de género Roles de género / gender roles Violencia de género Evaluación de proyectos Avaliacao de projetos Machismo Evaluación de impacto Programas de intervención Evaluación externa
Brazil	PROMUNDO https://promundoglobal.org/ http://www.promundo.org.br @Promundo_US @MenEngage Promundo's research, programs, and advocacy efforts aim to show that promoting healthy masculinity (or positive notions of 'what it means to be a man') and femininity (or 'what it means to be a woman') leads to improvements in men's own lives, and in the lives of women and girls. Since its founding in Brazil in 1997, Promundo has worked in collaboration with partners to advance gender equality and prevent violence in more than 40 countries through high-impact research and evaluation, targeted advocacy efforts, and evidence-based educational and community-wide programme implementation. Promundo is funded by national and local governments, foundations, bilateral and multilateral aid organisations, major NGOs and individual donations. Promundo is a global consortium with member organisations in the United States, Brazil, Democratic Republic of the Congo, and Portugal.	
Brazil	GEMA UFPE http://gema-ufpe.blogspot.pe/p/projetos.html Nucleo de Pesquiza em Genero e masculinidades da UFPE This is an academic institution focused on research on masculinities, men and social context	
Brazil	Instituto PAPAI http://institutopapai.blogspot.pe/ www.papai.org.br PAPAI works on parenthood, care and reproductive rights; men, health and gender violence and; sexual diversity as a human right.	
Brazil	Campaña Lazo Blanco This is an organisation to fight violence against women. Lazo Blanco is also active in Argentina, Chile, Ecuador and Uruguay www.lazoblanco.org	
Bolivia	CISTAC http://www.cistacedu.org/plataformacistac/ http://www.cistacedu.org/cistacsema/index.php/cistac/mision CISTAC Cuerpo y Territorio is a civil society organisation (CSO) based in Bolivia focused on knowledge management and political debates related to power relationships and masculinities	
Chile	EME – Masculinidades y equidad de genero http://www.eme.cl/equipo-eme/http://www.facebook.com/EME.Masculinidades twitter @masculinidades EME is the area of the CulturaSalud Foundation doing research and psychosocial intervention with men and gender equity. It is also an exchange network about studies and interventions on masculinities in Latin America. EME is part of the international network Men Engage known in Chile as Red Entrelazando and of the MenCare parenthood campaign	
Chile	Campaña Lazo Blanco This is an organisation to fight violence against women. Lazo Blanco is also active in Argentina, Uruguay, Ecuador and Brazil www.lazoblanco.org	

Country	Organisation	Keywords
Chile	Paternidades Chile is a men's project created to work on changing the sexual division of labour in the household and promoting co-responsibility in parenthood, sharing all care and domestic tasks. It also works in Uruguay http: //paternidades.blogspot.com_	
Costa Rica	Instituto Costarricense de Masculinidad, Pareja y Sexualidad (WEM) Costa Rica Created at the end of 1999 as a volunteer group to work on sexuality, masculinities, sexuality and couples	
El Salvador	Escuela Equinoccio. Programa de Masculinidades. Centro Las Casas www.escuelaequinoccio.org This organisation works with a feminist scope and with men of all ages on masculinities	
El Salvador, Honduras, Guatemala, Nicaragua	Puntos de Encuentro http://www.puntosdeencuentro.org/ Puntos de Encuentro works mainly in Nicaragua and supporting organisations in Honduras, El Salvador and Guatemala. Its focus is on communications	
Mexico	Academia Mexicana de Estudios de Género de los Hombres This is a non-profitable CSO created in 2005 to produce, exchange, systematise and disseminate information on men as research subjects http: www.amegh.org.mx	
Mexico	GENDES. Género y desarrollo Mexico www.gender.org.mx CSO created to work with men both as a group and individuals	
Mexico	Hombres por la Equidad www.hombresporlaequidad.org.mx	
Mexico	Salud y Género http://www.saludygenero.org.mx Salud y Género aims to contribute to improve health and quality of life in men and women by working on mental health, reproductive and sexual health from a gender perspective	
Nicaragua	CEPREV www.ceprev.org @CEPREV_CA @ceprev.comunicacion http://www.ceprev.org/blog CEPREV (Center for the Prevention of Violence) is an NGO based in Managua, which has been working since 1997 to create a culture of peace in the country and the Central America region, and to prevent diverse forms of violence in the family, school, community and institutions. CEPREV applies its own methodology based on prevention. It works on the causes and consequences of violence, transforming authoritarian relationships in families and aiming to build masculinities away from violence. Its target audiences are: teachers, police, community and faith leaders, journalists, public officers and civil society.	
Nicaragua	Red de Masculinidades (Nicaragua) http://www.redmasnicaragua.org Red de Masculinidad por la Igualdad de Género (Redmas) is a national organisation comprising 20 institutions aiming to strengthening masculinities with a gender and generational approach. Works with children and adolescents to become a reference on gender and masculinities	
Peru	PROMSEX	
Peru	Centro Mujer Teresa de Jesus NGO created to support women against violence; they started working with men at the request of women experiencing GBV	

Country	Organisation	Keywords
República Dominicana	AMUPREV amuprev@amuprev.org @amuprev The Municipal Partnerships for the Prevention of Violence in Central America Program (AMUPREV) is a regional initiative funded by USAID to implement a programme in Central America that focuses on two objectives: (1) to promote comprehensive municipal-based violence prevention strategies and programmes with key Central American stakeholders and foster development of regional peer knowledge networks; and (2) to provide training and technical assistance to local governments and community groups, in coordination with national police efforts and other municipal-based programmes.	
Uruguay	Campaña Lazo Blanco This is an organisation to fight violence against women. Lazo Blanco is also active in Argentina, Chile, Ecuador and Brazil www.lazoblanco.org	
Uruguay	Centro de Estudios sobre Masculinidades y Género http://www.masculinidades ygenero.org This organisation is focused on masculinities and gender. It works on improving mental and physical health of men and their partners	
Uruguay	Espacio Salud An NGO created to work on SRH , mental health, gender and sexuality to achieve gender equality. It develops tools to work with men of all ages	
Uruguay	Paternidades (Uruguay) http://www.paternidadesuruguay.blogspot.com Encourages social and political actions for men to become more involved in the parental role from the point of view of care and affection.	
International Seminars on Masculinities in LAC and Central America	VI Seminario Nacional Homens e masculinidades: praticas de intimidades e políticas publicas. Recife, Brazil. September, 2010 V Coloquio sobre Varones y Masculinidades – Santiago de Chile; January 2015 http://www.coloquiomasculinidades.cl/ponencias-para-descargar/ VI Coloquio Internacional de Estudios de Varones y Masulinidades – Recife, Brazil http://www.coloquiomasculinidades.cl/coloquio-recife-2017/ Tercer Encuentro Masculinidades. San Jose, Costa Rica. September 2014 http://www.codajic.org/node/1154	
International organisations	PAHO Alianza MenEngage http://www.engagingmen.net MenEngage is an international network with more than 600 NGOs with regional coordinators in 6 regions of the world; networks in 32 countries including UN Women, UNFPA, etc. It was created to nurture the increasing male activism on gender equality. In 2009 it organised the First World Symposium to engage men and boys in gender equality in Rio de Janeiro, Brazil. This meeting was attended by more than 400 activists, researchers and professionals from almost 80 countries. The final document was the Rio Declaration (http://menengage.org/rio-declaration)	

Annex 2.6 Screening protocol

The protocol used to screen documents and decide whether or not they should be included is reproduced below.

Instructions

Proceed through the questions in order. Note that an 'unclear' answer never excludes a study. The questions are designed to be as objective as possible. The questions are meant to start with those that are easier to answer and progress to those that will be harder to answer based on a quick read. The screener should feel confident of any 'yes' or 'no' answer used to exclude a study.

Screening questions	No	Yes	Unclear
Title & Abstract Screening [Exclusionary questions]			
1. Was the study published in the year 2000 or after?			
IF NO, THEN EXCLUDE			
2. Does the study focus on a country classified as LMIC at any point during 2000–2017?			
IF NO, THEN EXCLUDE			
3. Is the study a master's thesis, an editorial or an advocacy document?			
IF YES, THEN SAVE SEPARATELY			
4. Is the study in English, Spanish or Portuguese?			
IF NO, THEN EXCLUDE			
5. Is the study clearly focused ONLY on children/ young people under 10 or adults over 24?			
IF YES, THEN EXCLUDE			
6. Is the study focused only on girls/ women?			
IF YES, THEN EXCLUDE			
7. Does the study clearly NOT refer to aspects of adolescent boys'/ young men's wellbeing?			
IF YES, THEN EXCLUDE			
8. Does the study refer to a biomedical trial?			
IF YES, THEN EXCLUDE			
9. Does the study refer only to young men aged 18+?			
IF YES, LOG AS OVER-AGE			
Full text [Inclusionary questions – these fully define the inclusionary criteria for topics and target population]			
Repeat questions 1 – 8.			
1. Does the study a) evaluate an intervention that aims to promote equitable gender norms, attitudes or behaviour among adolescent boys? OR b) report on changes in gender norms, attitudes or behaviour among adolescent boys in the context of an intervention (even if the intervention did not set out to change gender norms)? OR c) provide conceptual or empirical insights into factors and processes that contribute to gender-equitable masculinities/ gender-equitable norms among adolescent boys?			
IF NO, THEN EXCLUDE			
2. If this is a mixed programme, does the analysis distinguish between impacts on boys and girls?			
IF NO, THEN EXCLUDE			

Screening questions	No	Yes	Unclear
3. Do evaluations/ impact studies use at least one of the following designs or analytical techniques? *Designs* Randomised controlled trial (RCT) Quasi-experimental design Natural experiment For qualitative research, the design involves a degree of comparison: e.g. triangulation with various stakeholders, or comparison with a control group *Quantitative analytical techniques* a) Regression discontinuity design (RDD) b) Propensity score matching (PSM) or other matching methods (as well as synthetic controls) c) Instrumental variable (IV) estimation (or other methods using an instrumental variable such as the Heckman Two Step approach) d) Difference-in-difference (DD), or a fixed or random effects model with an interaction term between time and intervention for baseline and follow-up observations *Qualitative techniques* Retrospective analysis Life histories Most significant change analysis			
IF NO, THEN EXCLUDE			
4. Is the study described as a systematic review, synthetic review, and/or meta-analysis? If yes, does the review: a) include effectiveness studies* undertaken in L&MIC countries b) Describe methods used for search, screening, data collection, and synthesis c) Concern questions other than those related to treatment efficacy (trials undertaken in closed clinical or laboratory settings) d) Have a publication date of 2000 or later?			
IF NO, EXCLUDE			

* *Typically, efficacy studies examine treatment outcomes under highly controlled conditions. Effectiveness studies go beyond laboratory trials and examine interventions in real-world settings.*

Annex 2.6 Screening protocol

Overall reliability	Criteria (any of the following)	Evaluations
HIGH (13)	Well-executed RCT or quasi-experimental study; in-depth qualitative study that examined multiple perspectives and used multiple methods with reasonable sample size (30–40 interviews); mixed-methods study with effective integration of qualitative and quantitative data	Do Kadam Barabari Ki Ore (India); GEMS Mumbai (India); GEMS Jharkhand (India); Choices (Nepal); Parivartan (India); Stepping Stones (South Africa) (1 study); Your Moment of Truth (Kenya); Gente Joven (Mexico); Meri Life Meri Choice (India); Involving Young Men to End GBV (Chile); Program H (Brazil); Male Norms Initiative (Ethiopia); PRACHAR (India) (1 study)
MEDIUM (11)	RCT or quasi-experimental study with significant flaws (e.g. high attrition rate); qualitative study with relatively small sample size (e.g. 10–30 interviews) and few stakeholder groups (but more than one) interviewed; notable problems flagged (e.g. quality of interviewing).	Addis Birhan (Ethiopia); New Visions (Egypt); ITSPLEY and PTLA (both multi-country); Young Men Initiative (Balkans); Changing Gender Norms China; True Love (Mexico); Yaari-Dosti (India); Kenya Scout Association (Kenya); Humqadam (Pakistan); Stepping Stones (South Africa) (1 study); PRACHAR (India) (1 study)
LOW (11)	Pre-test / post-test with no control or comparison group. Post-test intervention/ control comparison with no baseline data. Flawed comparison (e.g. baseline carried out once intervention had started); very small sample (below 30 for quantitative or below 10 for qualitative); reliance on only one method; data collected from one stakeholder group only; limited description of methods	Mathare Youth Sports Association (Kenya); Kids' League (Uganda); Magic Bus (India); Young Men as Equal Partners (Tanzania); CMA (Nigeria); Choices (Egypt); Futbol y Salud (Argentina); MenCare+ (South Africa); Escola de Futebol (Brazil); Khanyisa (South Africa); RHMACP (Nepal)

About GAGE

Gender and Adolescence: Global Evidence (GAGE) is a nine-year longitudinal research programme generating evidence on what works to transform the lives of adolescent girls in the Global South. Visit www.gage.odi.org.uk for more information.

GENDER & ADOLESCENCE: GLOBAL EVIDENCE

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