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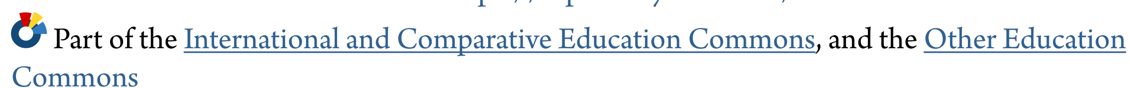
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University of San Francisco

# The Role of Gender and Education in the Perpetration and Prevention of School-related Gender-based Violence

A Thesis Presented to

The Faculty of the School of Education

International and Multicultural Education Department

In Partial Fulfillment

Of the Requirements for the Degree

Masters of Arts in Human Rights Education

by

Sabrina James

April 2015

# The Role of Gender and Education in the Perpetration and Prevention of School-related Gender-based Violence

In Partial Fulfillment of the Requirements for the Degree

MASTERS OF ARTS

in

HUMAN RIGHTS EDUCATION

by
Sabrina James
April 2015

UNIVERSITY OF SAN FRANCISCO

Under the guidance and approval of the committee, and approved by all the members, this thesis has been accepted in partial fulfillment of the requirements for the degree.

Approved:

Dr. Monisha Bajaj________________ April 27, 2015____________
Instructor/Chairperson Date

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# INTRODUCTION

# CHAPTER I

## Statement of Problem

Education is a human right enshrined in several United Nations documents including the Universal Declaration of Human Rights (1948), the Convention on the Rights of the Child (1989), the International Covenant on Economic, Social and Cultural Rights (1976), and the Convention on the Elimination of All Forms of Discrimination against Women (1979). Paragraph 2 of Article 26 of the Universal Declaration of Human Rights articulates what education should consist of:

> Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. (UN General Assembly, 1948)

In order to fulfill the right to education and the vision articulated by the UDHR, education must be equitable and take place in safe environments for all students. According to McCowan (2010), in regard to the right to education there has not been adequate "discussion of the nature of education that might correspond to that right" (p. 510). Using schooling and education synonymously has resulted in children attending schools, but not participating in a truly educational experience as well as, in some cases, being exposed to harm (McCowan, 2010). There are millions of children attending school throughout the world whose right to education is not being fulfilled in accordance to how it is outlined in the UDHR in addition to experiencing human rights violations in school (Wilson, 2004 as cited in McCowan, 2010).

Schools play a significant role in the socialization of the youth of a nation; however, they can also be sites for the production and reproduction of social inequalities and destructive

discriminatory attitudes. Schools take part in the process of "implicitly legitimiz[ing] and reinforc[ing] harmful gender norms through tacit or explicit approval of the status quo" (United Nations Gender Education Initiative & United Nations Educational, Scientific, and Cultural Organization, 2013). Gender norms play a role in the sanctioning of violent behavior towards girls, but also to boys who do not fit the social model of masculinity. School-related gender-based violence (SRGBV) is often viewed as an issue of developing or conflict-affected countries and regions. However, SRGBV presents itself differently based upon the geographical and cultural context. The United Nations Girls' Education Initiative (UNGEI) and UNESCO (2013) define SRGBV as:

> Acts of sexual, physical or psychological violence inflicted on children in and around schools because of stereotypes and roles or norms attributed to or expected of them because of their sex or gendered identity. It also refers to the differences between girls' and boys' experience of and vulnerabilities to violence. (p. 4)

In a policy paper released by the Education for All Global Monitoring Report (GMR), UNESCO, and UNGEI at the 59th session of the Commission on the Status of Women in New York City in March 2015, the definition was furthered and defined as:

> Acts or threats of sexual, physical or psychological violence occurring in and around schools, perpetrated as a result of gender norms and stereotypes, and enforced by unequal power dynamics. It also refers to the differences between girls' and boys' experience of and vulnerabilities to violence. SRGBV includes explicit threats or acts of physical violence, bullying, verbal or sexual harassment, non-consensual touching, sexual coercion and assault, and rape. Corporal punishment and discipline in schools often manifest in gendered and discriminatory ways. Other implicit acts of SRGBV stem from everyday schools practices that reinforce stereotyping and gender inequality, and encourage violent or unsafe environments. (GMR, UNESCO, & UNGEI, 2015, p. 2).

The expanded definition includes acts that constitute SRGBV. By enumerating acts of SRGBV, the definition is clearer and can help students, educators, and practitioners more readily identify and name violence experienced in and out of school as SRGBV. The definition also

highlights how gender norms and stereotypes play a role in the perpetuation and victimization of SRGBV. Furthermore, power imbalances and gender inequality are noted as legitimizing factors of SRGBV and unsafe schooling environments. Gender norms and stereotypes, gender inequality, and power imbalances between the genders are present in nearly every society resulting in children—both boys and girls—vulnerable to SRGBV.

Fulfilling the right to education requires attention to what that education will entail and the environment it will take place in. Students need to be aware that they are not alone in their experiences, and SRGBV is a violation of human rights that takes place in almost every country. School-related gender-based violence is not limited to countries in the developing world and is a problem that can be found in almost every school. SRGBV is universal, yet takes different forms dependent upon the cultural context, constructions of gender, and the structures in place (UNGEI & UNESCO, 2013; Greene, Robles, Stout, & Suvilaakso, 2013).

SRGBV occurs in countries around the world and affects students of all race, ethnicity, socio-economic standing, and cultures (UNGEI & UNESCO, 2013; Greene et al., 2013). Girls are most vulnerable to SRGBV and are more commonly thought of as victims of SRGBV, but boys can also be targets (UNGEI & UNESCO, 2013) as well as members of the lesbian, gay, bisexual, transgender, and questioning (LGBTQ) community and gender-nonconforming youth. SRGBV affects students' schooling and can hinder their right to obtaining and participating in their education to the fullest (Greene et al., 2013). Moreover, it causes psychological, emotional, and physical trauma for youth. Students need to feel safe in schools and governments and communities have an obligation to protect youth; therefore, addressing SRGBV is imperative to providing students a safe and quality education as well as meeting our obligations to protect children.

## Background and Need for the Study

According to UNGEI and UNESCO (2013), SRGBV is a widespread issue that is "grossly under-researched and under-reported" (p. 5). SRGBV is a serious children's rights issue that violates not only their right to education, but also their human dignity and various other rights. It is estimated that 500 million to 1.5 billion children are victims of violence annually—whether in or out of school—and Plan International estimates that the number of children victimized each year by school-related violence is at least 246 million (Greene et al., 2013). In U.S. public high schools in 2010, there were 4,000 instances of sexual battery, and reported rapes and attempted rapes against boys and girls numbered over 800 (Greene et al., 2013). Surveys piloted by the World Health Organization revealed that 63 percent of students surveyed in Zambia were bullied at least once in the month prior, while approximately one third of students had been forced by either a peer or teacher to have sexual intercourse (as cited in Greene et al., 2013). A study conducted by the Indian government in 2007, showed that approximately 67 percent of students in the country had been victimized by physical violence by fellow students in or around school campuses (as cited in (Greene et al., 2013). As a result, there is a critical need for greater analysis and interventions to address SRGBV across the globe.

As this study discusses, SRGBV is a devastating global phenomenon that stems from definitions of gender and the social constructions of gender ideologies. Masculinity and femininity ideologies work to normalize and legitimize gender inequalities (Stein, Tolman, Porche, & Spencer, 2002). Gender ideologies can be defined as social constructions that assign "appropriate behaviors, qualities, practices, identities and expression of emotions, needs and desires that 'produce' masculinity and femininity" (Stein et al., 2002, p. 17). The work of Stein et al. (2002) focuses on the "dominant cultural or hegemonic gender ideologies" which dictate

what it means to be a “good, normal and appropriate woman (femininity ideology)” and a “good, normal and appropriate (masculinity ideology)” man. Power dynamics and relations of power are dictated by masculinity and femininity ideologies (Stein et. al, 2002, p. 37). For example, in the dominant U.S. culture—and in many places around the world—these ideologies position females under the power, control, and domination of males in gendered, heterosexual relationships (Stein et al., 2002). Stein et al. (2002) argue that socialization of such gender roles and imbalances are produced and reproduced in schools. However, current discourse around school safety has neglected to include the possible benefit of discussing gender ideologies in understating gender-based differences in school violence (Stein et al., 2002). The most extreme forms of school violence remain at the forefront of the discussion around school safety as a result of the lack of examination of gender therefore the “more insidious threats to safety are largely ignored” (Stein et al., 2002, p. 40).

It is imperative to address gender equity and deconstruct the social constructions of femininity and masculinity in order to create safe environment for all students. Moreover, it is also important to examine violence perpetrated against non-conforming gender youth. Increased awareness leads to action as well as helping to end people’s own negative and abusive behavior.

## Purpose of the Study

The purpose of this study is to examine three promising current initiatives combatting SRGBV in order to contribute to the dialogue of effective strategies for addressing SRGBV vis-à-vis gender ideologies in differing contexts. By examining the different approaches, this study will highlight effective strategies for addressing SRGBV in addition to examining how approaches are vernacularized based on the contextual constructs of gender and gender ideologies. The goal of the study is to further contribute to discussions of gender equity in

schools and provide tools for heightening awareness. In the appendix, readers will find a workshop intended for U.S. educators and practitioners interested in learning about SRGBV, its manifestations, and activities for building awareness about SRGBV and human rights.

Moreover, this study explores how school-related gender violence (SRGBV) manifests itself in its various forms by examining three regions in order to highlight the universality of human rights and human rights violations. This study seeks to highlight how gender ideologies contribute to violence in and around schools while looking through a peace research framework proposed by peace studies scholar Johan Galtung (1969).

## Research Questions

The study was guided by the following research questions:

1. How does SRGBV manifest itself in different contexts?
2. How do gender ideologies contribute to SRGBV?
3. How are current initiatives combatting SRGBV in distinct contexts?

## Theoretical Framework

### *Direct, Structural, and Cultural Violence*

The current literature on SRGBV will be examined utilizing Johan Galtung's theoretical framework of the triangle of violence. Galtung made important distinctions between direct or personal violence and structural violence in his 1969 work, "Violence, Peace, and Peace Education." He later expanded the framework to include a third dimension of violence, cultural (Galtung, 1990). It is important to note the definitions of peace and violence before defining the three forms of violence. Galtung (1969) defines peace as "the absence of violence" and violence

as, “present when human beings are being influenced so that their actual somatic and mental realizations are below their potential realizations” (p. 168). In his 1990 work, he provides a slightly different definition of violence as being, “avoidable insults to basic human needs, and more generally to life, lowering the real needs of satisfaction below what is potentially possible” (p.292). Through a rights-based lens, education can contribute to human development, and the interdependency of rights makes education an integral aspect of the acquisition of various other rights such as health and political participation. The following literature review will argue that the denial of education is a form of violence as defined by Galtung in that it is an insult to individuals' lives and potential human development.

Direct violence is more easily understandable than the subtleties of structural or cultural violence. Direct violence has a subject that acts or an actor that commits physical acts of violence which would include acts such as killing, rape, and maiming, but direct violence can also include psychological violence and the threat of violence (Galtung, 1969; 1990). On the other hand, structural violence does not have an actor and “the violence is built into the structure and shows up as unequal power and consequently as unequal life chances” (Galtung, 1969, p. 171). Structural violence could then be seen as social injustice or inequality especially in the distribution of power (Galtung, 1969). Accordingly, Galtung (1990) defines cultural violence as, “those aspects of culture, the symbolic sphere of our existence – exemplified by religion and ideology, language and art, empirical science and formal science (logic, mathematics) – that can be used to justify or legitimize direct or structural violence” (p. 291). Galtung (1990) theorizes how the three categories are interrelated and the causal relationships between the three. He positions the three categories of violence onto a “violence triangle” which produces different images and stories depending on the positioning of the triangle. Cultural violence can be the

legitimizer of both direct and structural violence, while cultural and structural violence could also be seen as the sources of direct violence (Galtung, 1990). He makes the important distinction between the three in time relation, "direct violence is an *event*; structural violence is a *process*; cultural violence is an *invariant*, a permanence" (Galtung, 1990, p.294).

The framework provided by Galtung provides a lens through which to look at the violence in schools in the United States, India, Zambia, and Malawi. All three forms of violence create obstacles for youth in realizing their right to education. However, the obstacles facing students do not fit neatly into the three boxes with some barriers able to fit into more than one of the categories of violence. For example, the preference for sons in a society is a form of cultural violence, but can lead to forms of direct violence such as female infanticide or structural violence in discriminatory school practices. The inequalities overlap and stem from one another.

Yet, the categories of violence developed by Galtung and the "violence triangle" provide an image to demonstrate how the different barriers and forms of violence interact with one another to deny students in three different regions of the world the right to education they deserve. The cultural context and violence against girls and women in addition to gender non-conforming individuals in society legitimize and normalize much of the direct and structural violence against school-aged youth. The forms of violence and barriers to a safe and equitable education are interconnected and deeply engrained in interactions between students and teachers, peers, and society as well as in the system of education. Together, they create unfriendly and unsafe learning environments and, in some cases, the outright denial of educational opportunity for youth around the world.

## Methodology

In order to collect data for the study, the researcher obtained peer-reviewed academic articles from Academic Search Complete, ERIC, Education Source, and JSTOR. Search terms used included: school violence, gender based violence, gender, bullying, sexual harassment, sexual violence, gender violence, gender bias, and gender roles. United Nations and Human Rights Watch reports were chosen for their treatment of gender issues in schools around the world. The researcher used USAID reports for a contrasting perspective on SRGBV. The literature used was published within the last thirteen years. The aim of collecting literature was to compile a summary of research completed on SRGBV in three regions in order to provide the reader a comprehensive picture of the challenges youth face in schools and how gender ideologies and cultural and structural violence contribute to violence in schools.

The study examines three programs aimed at addressing SRGBV and gender equity. The three programs vary in their approach, intended audience, and setting. The study analyzes their approaches in order to find their similarities and successes. The first program is the Gay Straight Alliance (GSA) approach to prevent bullying and SRGBV. This program was chosen because it takes place within a high-income country (the United States) and focuses on LGBTQ and gender non-conforming youth. Second, the study will examine the Gender Equity Movement in Schools (GEMS) in Mumbai, India designed and implemented by the International Center for Research on Women (ICRW) in partnership with the Committee of Resource Organizations for Literacy (CORO) and the Tata Institute for Social Sciences (TISS). This approach was chosen for its school-based approach and its large sample size of 45 schools over a two-year period. Lastly, the study will examine the Safe Schools program designed by USAID and implemented by DevTech Systems, Inc. (DevTech) in Malawi. USAID has written extensive manuals on SRGBV prevention intended for developing nations with a focus on girls. DevTech implemented the

USAID program and compiled a report based on the program's implementation. It is important to note that all three case studies offer examples of non-governmental initiatives that seek to address gender ideologies that lead to gender-based violence in schools.

## Limitations of the Study

The main limitation of this study is the use of literature and secondary sources. The study utilized academic articles, non-governmental reports, U.N. agency reports, and governmental reports as its sources. In addition to the use of organizational materials, direct observation of the interventions could have also provided further insight and analysis of the efficacy of the programs reviewed in this thesis. Moreover, the study could have included a greater depth of information by interviewing student participants of NGO interventions and facilitators. Participants and facilitators could have provided better insight into the effectiveness and impact of the programs. Future research should explore including participant and facilitator perspectives, as well as those of curriculum designers and program planners, about the successes and limitations of current and future programs and initiatives.

The study could be furthered by an in-depth analysis of intersectionality of identity. For example, the experiences of students from rural and urban communities would differ. Future research should further examine the intersectionality of student identity and how socioeconomic status, race, caste, ethnicity, and other aspects of identity affect student experiences and the impact of interventions.

## Significance of the Study

One goal of the study is to contribute to discourse around SRGBV by highlighting the universality of SRGBV and the role of gender constructs and ideologies. Despite the universality

of gender-based violence, the manifestations and causal factors of violence differ based on the context. The study will attempt to better understand how and why school-related gender-based violence occurs from a peace perspective. Secondly, this study seeks to examine how human rights education and gender equity can combat SRGBV in various contexts. Examining the successes of current programs and initiatives will illustrate the importance of understanding the violence and context, but also help future practitioners and educators build upon the successes to address SRGBV in their own contexts.

SRGBV is a devastating phenomenon that affects millions of youth on a daily basis. I have been an educator for the past four years and have witnessed students and heard student stories of SRGBV. As a teacher in San Francisco, I have born witness to bullying of gender non-conforming students. In the hallways, I have heard gender and homophobic slurs, students make comment about other students' body parts, and been witness to physical sexual harassment. As a teacher in South Korea, I have seen the constraints of performing gender and the harassment of students who don't perform gender in accordance to societal expectations. Despite the differences between the two contexts, the binary of what is a "good girl" and "good boy" was present in both locations as was the damaging effects of SRGBV.

Somatic acts of violence and brutal acts of gender-based violence, such as rape, are readily recognized forms of SRGBV, while other forms are ignored and dismissed. Thus, the third goal of the study is to build awareness of the various forms of SRGBV and the devastating impact they have on our youth. The study aims to highlight the destructive nature of SRGBV in its various forms in hopes of inspiring more attention and action towards helping youth truly fulfill their right to education in safe and equitable spaces.

## Overview

The following three chapters have two main sections: a literature review on the presence of SRGBV and a look at an intervention combatting SRGBV. The first section of each of the next three chapters looks at SRGBV in first the United States, then India, and lastly Zambia and Malawi, one high-, one middle-, and two low-income countries. The literature review examines SRGBV through Galtung's framework while giving attention to the constructions of gender and gender ideologies in order to examine the manifestations of SRGBV and further understand its causes. The situations in the three regions look different on the ground, but in all countries children experience violations of their basic rights to dignity, health, and education.

The Universal Declaration of Human Rights declares that human rights are inalienable and universal. Human rights may be universal rights, however, unfortunately, they are often universally violated. Johan Galtung's framework of violence gives a lens to look at SRGBV in these three regions. Cultural and structural violence contribute to direct forms of violence experienced by millions of school children around the world. The cultural context and the specific structures within a society produce forms of direct violence. However, there appears to be a chicken and egg dilemma, where it is difficult to pinpoint the cause of some barriers to education and the precise causal factors of SRGBV. The school system produces and reproduces gender discrimination and inequalities, while the cultural influences the system as well as justifying and legitimizing it.

The second section of each of the following three chapters will focus on an intervention that aims to reduce SRGBV in the U.S., India, and Central Africa. The purpose of this study is to examine three current initiatives combatting SRGBV in order to contribute to the dialogue of effective strategies for addressing SRGBV and school safety vis-à-vis gender ideologies in differing contexts. Therefore, the following three chapters include a section guided by the

research question: how are current initiatives combatting SRGBV in the differing contexts. The three programs are the Gay-Straight Alliance (GSA) club in the United States of America, the Gender Equity Movement in Schools in India, and the Safe School program implemented by DevTech Systems, Inc. (Devtech) in Malawi.

## Definitions

School-related gender-based violence:

> acts or threats of sexual, physical or psychological violence occurring in and around schools, perpetrated as a result of gender norms and stereotypes, and enforced by unequal power dynamics. It also refers to the differences between girls' and boys' experience of and vulnerabilities to violence. SRGBV includes explicit threats or acts of physical violence, bullying, verbal or sexual harassment, non-consensual touching, sexual coercion and assault, and rape. Corporal punishment and discipline in schools often manifest in gendered and discriminatory ways. Other implicit acts of SRGBV stem from everyday schools practices that reinforce stereotyping and gender inequality, and encourage violent or unsafe environments. (GMR, UNESCO, & UNGEI, 2015, p. 2).

Forms of SRGBV:

| School-Related Gender-Based Violence | | |
|---|---|---|
| Psychological | Verbal | Physical |
| ▪ Social exclusion based on gender or gender identity<br>▪ Intimidation<br>▪ Threat or fear of violence<br>▪ Threat or fear of retaliation for reporting abuse<br>▪ Coercion and exploitation | ▪ Gender and homophobic slurs<br>▪ Comments about students' bodies<br>▪ Cyberbullying<br>▪ Rumors and gossip<br>▪ Teacher shouting/ humiliating/ridiculing students<br>▪ Offering sex for grades/academic advancement | ▪ Corporal punishment<br>▪ Unwanted touching<br>▪ Acid attacks<br>▪ Sexual violence and assault<br>▪ Sexual intercourse between teacher and student<br>▪ Rape |

# CHAPTER II
# UNITED STATES OF AMERICA

## SRGBV in the United States of America

In many countries around the world, children do not have access to free and compulsory education. The United States has achieved this goal; however, there is much need for the improvement of the U.S. school system. Thousands of school children in the United States are subjected to inequitable and unsafe learning environments where various types of violence have become a part of their everyday learning experiences (Stein, Tolman, Porche, & Spencer, 2002). School violence is a major issue in U.S. schools, today. In current research, there is a lack of attention to gender when addressing issues of school safety which results in the attention focused on the most extreme cases such as school shootings, leaving other forms of violence out of the discussion of school safety (Stein et al., 2002). Furthermore, bullying in the United States is often looked at through a gender-neutral lens and treated as unconnected to SRGBV (UNGEI & UNESCO, 2013). The phenomena of bullying and harassment in U.S. schools must be studied through a gendered lens and named as SRGBV where appropriate. SRGBV needs to be examined as a problem that affects all genders given that approximately 60 percent of girls have reported being victims of sexual harassment and 40 percent of boys have reported being victims (Stein et al., 2002).

Schools are often experienced by youth as violent spaces, which affects their academic and educational attainment and can have emotional and psychological effects that last a lifetime. The following section will examine the different forms of violence that U.S. students experience in schools with attention to gender and the dominant, hegemonic, gendered discourse. This chapter will begin with a literature review of the structural, cultural, and direct violence

experienced by students in the U.S. The chapter will then provide information on an intervention that addresses these different forms of violence in addition to attitudes and perceptions that contribute to acts of SRGBV against LGBTQ students.

*Cultural Violence*

Schools are places where children and youth spend much of their time and are influential to their gender development in often pernicious ways. It is critical to look at the culture of U.S. schools and the structuring of gender in order to understand the context of SRGBV in U.S. schools. Stein et al. (2002) uses a gender ideology framework to examine the experiences of youth in schools. As discussed in Chapter I, the social constructions of gender ideologies dictate "appropriate behaviors, qualities, practices, identities and expression of emotions, needs and desires that 'produce' masculinity and femininity" and, in turn, determine what it means to be a "good, normal and appropriate woman (femininity ideology)" and a "good, normal and appropriate (masculinity ideology)" man (Stein et al., 2002, p. 37).

According to Conroy (2013), the notion that men and women are "distinctly different" is reinforced by hegemonic gender norms and the stereotypical discourse of masculinity and femininity. Conroy (2013) specifically focuses on sexual harassment in schools from a feminist lens and identifies sexual harassment "as a distinctly gendered form of abuse that serves to police and reinforce traditional heterosexist gender norms" (Meyer, 2008 as cited in Conroy, 2013, p. 346). Conroy (2013) contends that by using a feminist lens, one can examine how the broader social context marginalizes women while simultaneously privileging males, especially males that "best perform hegemonic, or dominant, socially accepted and privileged heterosexual masculinity" (p. 346). Sexual harassment cannot be disaggregated from heterosexism and

misogyny which also contribute to the perpetuation and reinforcement of hegemonic masculinities and femininities (Conroy, 2013). The performance of gender is reflective of society's attitudes and contributes to forms of school-related gender-based violence such as sexual harassment (Conroy, 2013). Gender norms and pressures to conform to gender ideologies can result in SRGBV and more specifically, sexual harassment (Conroy, 2013). As Galtung has theorized, cultural violence can be the legitimizer and cause of violence. In the case of sexual harassment and other forms of SRGBV, the violence is, "deeply rooted in (hetero)sexism, or society's privileging of heterosexuality over same-sex attraction, and is consequently problematic for both male and female students, notably so for females and gay males" (Conroy, 2013, p. 341).

In addition to norms and expectations for gender and sexuality, the pressures of heteronormativity contribute to the overall climate of schools and perceived safety (Toomey, McGuire, & Russel, 2012). According to Toomey et al. (2012), "[h]eteronormativity is a societal system that privileges and sanctions individuals based on presumed binaries of gender and sexuality; as a system it defines and enforces beliefs and practices about what is 'normal' in everyday life" (p.188). Toomey et al. (2012) utilize the framework of heteronormativity to explain the phenomenon of violence against gender non-conforming students in United States schools. Gender policing is integral to heteronormativity and plays a role in shaping student interactions and norms which situate gender non-conforming youth at risk for victimization (Toomey et al., 2012). Toomey et al. (2012) argue that school cultures vary and the increased presence of heteronormative climate increases the risk of victimization for gender non-conforming youth and decreases the perceived safety for those students.

Schools as institutions have structures in place that influence gender development and contribute to gender ideologies. The formal curriculum is a tool of socialization and reinforcing gender norms as well as influencing students' gender development (Conroy, 2013). Winslow (2013) highlights in her work the challenges being faced to include perspectives in the formal history and social studies curricula "beyond the already established, male (as well as white, elite, and heteronormative) dominant state curriculum and incorporate the role of women and gender" (p. 320). The author contends that the inclusion of "sex-equitable materials, and offering women's and gender studies" in secondary schools will result in student empowerment as well as positively affect student's perceptions of equity and gender roles (p. 320). According to Winslow (2013), the teaching of gender includes teaching how gender is socially constructed and how different societies define what it means to be a man and a woman. When gender is included within the curriculum, it is often limited, superficial, and containing stereotypical roles (Winslow, 2013). Jefferey Kuzmic, professor of Secondary Social Studies Education, found that high school history textbooks in the U.S. contained and perpetuated ideas of patriarchy and male dominance (as cited in Winslow, 2013). Furthermore, Winslow (2013) argues that since 1997 when the J*ournal of Women's History* first raised the issue, the situation for inclusion of gender, race, and class into curriculum has only worsened. A contributing factor to the exclusion of women and gender in curricula is high-stakes testing (Winslow, 2013). The pressure for students and teachers to excel on such tests demands that teachers teach only what is on the test which Winslow (2013) argues results in "gender imbalanced curriculum" for a "gender imbalanced examination" (p. 326).

However, the formal curriculum is not the only way students are socialized; the *hidden* curriculum and the *null* curriculum also make up the culture of schools, socialize students, and

influence gender development (Conroy, 2013). Gendered practices inside the classroom and peer to peer interactions comprise part of the hidden curriculum and the null curriculum is defined as what is absent from the formal curriculum in schools (Conroy, 2013). What is absent from the formal curriculum is more often than not alternative perspectives and realities to the dominant White male experience (Conroy, 2013). Therefore, examining SRGBV through a feminist and gendered lens, will allow researchers to understand the, "broader social context that marginalizes women and privileges men, particularly those who best perform hegemonic, or dominant socially accepted and privileged heterosexual masculinity" (Conroy, 2013, p. 346).

*Structural Violence*

Despite the United States' perceived commitment to human rights, it has yet to ratify several core human rights treaties which enumerate rights regarding children, education, and women and girls. The United States and South Sudan are the only U.N. members not to ratify the Convention on the Rights of the Child. The United States has also not ratified the Convention on the Elimination of All Forms of Discrimination against Women or the Covenant on Economic, Social, and Cultural Rights that also highlight the right to education. Therefore, the United States is not obligated to fulfill any of the provisions articulated by the treaties and is outside the purview of any of the United Nations monitoring and assessment mechanisms associated with the abovementioned treaties. Ratification of the aforementioned treaties does not guarantee compliance or a lack of structural violence. However, the absence of these ratifications can be perceived as a lack of commitment to legal protections for these groups.

The United States is ranked number five out of 187 countries on the Gender-related development index according to the United Nations Development Programme's statistical tables (UNDP, 2014). However, gender equality has not been achieved in the country. United States'

laws against gender discrimination include the Fourteenth Amendment Equal Protection Clause and Title VII of the Civil Rights Act of 1964 (MacKinnon, 2014). MacKinnon (2014) calls for An Equal Rights Amendment (ERA) in the United States which was first proposed in 1923. According to MacKinnon (2014), “the vast majority of sex inequality is produced by structural and systemic and unconscious practices in a context of the absence or abdication of laws against them” (MacKinnon, 2014, p. 572). People discriminate by continuing habits and entrenched thinking that has been produced and reproduced, but “seldom challenged and never yet changed” (p.572). Laws that protect against discrimination challenge common understandings and beliefs. A law protecting against gender discrimination and promoting gender equality has the potential to challenge deep-rooted beliefs and understandings of gender and gender ideologies.

When the debate of the ERA was revitalized in the 1960s and 1970s, many of the issues were ameliorated by the Fourteenth Amendment (MacKinnon, 2014). However, MacKinnon (2014) contends that the two big issues that were not included in the debates of the 60s and 70s have yet to be addressed. MacKinnon (2014) argues that economic equality and violence against women contribute to second-class citizenship of women in the country. For over the past decade, the gender income gap has not wavered and women continue to receive twenty-five percent less than men (MacKinnon, 2014). Those living in poverty in the United States are largely women, with children in single mother-headed households far more susceptible (MacKinnon, 2014). MacKinnon (2014) contends that the main reason for economic gender inequality is due to the “structurally segregated workforce: women remain locked into lower paying jobs filled overwhelmingly by women” (p. 574). Pregnancy and motherhood are also factors that affect women’s income and economic status (MacKinnon, 2014).

Moreover, violence against women is lacking adequate legal protections in the United States (MacKinnon, 2014). MacKinnon (2014) illustrates this point with the issue of domestic violence, "when the failure to effectively enforce laws against violence because it occurs between intimate partners is brought to the attention of the courts, women are told either that their neglect is not based on sex, usually because it is not proven intentionally based, or there is otherwise no valid constitutional claim" (p. 576). MacKinnon (2014) argues that the crimes of domestic violence and rape are not being addressed adequately or with due attention given the rate with which both crimes are being perpetrated. According to MacKinnon (2014), only 9.5 percent of cases of extramarital rapes are reported and between 0.1 and 5 percent, "depending on the study," of those rapes end in a conviction (p. 577). According to MacKinnon (2014) out of the 200 written constitutions of state parties, 184 include gender equality and 139 constitutions, "have express sex or gender equality or express non-discrimination provisions on the basis of sex—the word 'sex,' or 'gender,' or women and men are in them" (p. 579). MacKinnon (2014) contends that the majority of other countries have written "legal guarantees that are far superior to [the United States]" (p. 579).

Despite the lack of international and national legal protections, the United States has made national progress in the area of gender-based violence in schools. Arne Duncan, U.S. Secretary of Education, released a policy letter on February 28, 2013 addressed to Chief State School Officers about creating safer communities and the need to raise awareness of gender-based violence (Duncan, 2013). Duncan's (2013) policy letter called upon educators to create safer spaces for youth, gave statistics on its prevalence and effects, and directed educators to resources. In October 2014, changes were made to strengthen the Jeanne Clery Disclosure of Campus Security Policy and Crime Statistics Act (Clery Act) which requires institutions of

higher learning to abide by campus-safety and security-related requirements as part of the conditions of participation in the Federal student financial aid programs (U.S. Department of Education, 2014). The changes made were parallel to provisions of the Violence Against Women Reauthorization Act of 2013 (VAWA) which requires the provision of essential resources to victims as well as pertinent information (U.S. Department of Education, 2014).

According to Duncan, “These new rules require institutions to ensure that students and employees have vital information about crime on campus and the services and protections available to victims if a crime does occur, which will be significant assets in addressing the growing problems of sexual assault, domestic violence, dating violence, and stalking on our nation’s campuses” (U.S. Department of Education, 2014, p. 1). Although these new rules are important in addressing gender-based violence on college campuses, they do not address the systemic and causal factors that lead to such crimes. Moreover, the rules only apply to institutions of higher learning.

Another specific legal protection regarding sex in education is Title IX, part of the Education Amendments of 1972, which addresses sex discrimination in education (Stein et al., 2002). According to Stein et al. (2002), since its passing initiatives have focused on three main areas: “(1) creating equal access for girls and boys to course enrollment and athletic opportunities, (2) addressing gender differences in enrollment choices, and (3) eliminating gender differences in academic achievement” (p. 38). Despite the law and initiatives in place, there remains gender inequity in academic achievement (Stein et al., 2002). Stein et al. (2002) remark how gender ideologies are absent from academic research on gender inequities in academic achievement, but attention has been paid to how students navigate gender ideologies in school settings.

*Direct violence*

The aforementioned legal protections are steps towards protecting our youth in schools, however what happens in practice and in schools can often differ greatly than what is written in such documents. The cultural spaces of United States schools, the lack of protective mechanisms, and gender education result in direct forms of violence experienced by many school children throughout the United States. Since school shootings have taken much of the attention of the violence that takes place in U.S. schools, more prolific and ubiquitous forms of school violence in the U.S. such as bullying, cyber bullying, homophobic violence, and sexual harassment have not received much needed examination (UNGEI & UNESCO, 2013; Espelage, 2013). Attacks on students by students and teachers due to their race, ethnicity, national, origin, religion, sexual orientation, perceived sexual orientation or gender identity, or disability devastate our youth (UNGEI & UNESCO, 2013; Greene, Robles, Stout, Suvilaakso, 2013). Schools are the third most common site for the perpetuation of hate crimes in the U.S. (Greene et al., 2013). Moreover in 2010, the United States had 4,000 incidents of sexual battery in addition to over 800 reported and attempted rapes against male and female students in its public high schools (Greene et al., 2013).

One form of violence experienced by high numbers of youth is bullying. The effects of bullying can be severe for students including decreased academic performance and psychosocial consequences that can last for a lifetime (Espelange, 2013). LGBTQ and gender non-conforming youth are at high risk for bullying and harassment in schools. Moreover, homophobic teasing is a prevalent form of bullying in schools (Espelange, 2013). Anti-bullying campaigns have not succeeded in producing the results intended as bullying is still prolific in U.S. schools (Espelange, 2013). Espelange’s statement is evident in statistics from 2011 provided by the

National Center for Education Statistics. Of students aged twelve to eighteen, 28 percent reported being bullied and of that 28 percent, "19 [percent] of students were made fun of or called names, 16 [percent] were the subject of rumors, 6 [percent] were threatened with harm, 9 [percent] were pushed, shoved, tripped or spit on, and 5 [percent] were excluded on purpose" (as cited in Perez et al., 2013, p. 65).

However, Stein (2007) problematizes the use of the word "bullying" in school safety discourse. Stein (2007) contends that, "the extremely popular framework of bullying represents a problematic formulation of violence as it both degenders harassment and removes it from the discourse of rights by placing it into a more psychological, pathologizing realm" (p. 31). Stein (2007) finds two key problems with the current bullying discourse in the United States. First, bullying is being used as a catch-all phrase and being used synonymously with more serious forms of violations in schools such as harassment and violence (Stein, 2007). Second, Stein (2007) points out the frequent "omission or denial of gender" in the bullying discourse. According to Stein (2007), bullying is a relatively new framework in the U.S. in school safety and violence discourses. Prior to the bullying framework, civil and constitutional rights were the language of school justice and safety (Whalen & Whalen, 1985 as cited in Stein, 2007). Stein (2007) fears that the movement towards the bullying framework will result in a complete loss of the rights discourse. The synonymous use of bullying and harassment contributes to the persistence of violations of sexual and gender-based harassment in that it ignores the role of gender (Stein, 2007).

Sexual harassment is one form of direct violence experienced by school-aged children in the United States. Many scholars argue that sexual harassment must be disaggregated from bullying and addressed as its own specific form of violence. Conroy (2013) argues that sexual

harassment must be named as such because categorizing it as a form of bullying only further problematizes the issue. By disaggregating sexual harassment from bullying, researchers can make the necessary connections to the roots of the issue, social constructions of gender and sexuality (Conroy, 2013). Sexual harassment is largely perpetrated by students against other students and includes verbal, nonverbal, and/or physical harassment (Conroy, 2013). According to Conroy (2013),

> Students' experiences of verbal SH [sexual harassment] generally included the following: (a) being put down because of one's gender; (b) being target of sexual comments or jokes; (c) being target of sexual rumors; (d) being called a "fag," "dyke," "lezzie," or "queer"; (e) rating of body parts; (f) sexual name calling; (g) making remarks about one's sexual activity; (h) sexually harassing phone calls; (i) and being pressured to date peers. Experiences of nonverbal harassment included the following: (a) unwanted sexual notes or letters; (b) unwanted sexual gestures or looks; (c) exposure to sexual pictures or photographs; (d) being subject of sexual messages or graffiti (e.g., on bathroom walls); (e) and being flashed or mooned. Experiences of physical harassment included the following: (a) being brushed up against in a sexual way, (b) having clothing pulled at in a sexual way, (c) having clothing pulled down, (d) being touched in a sexual way, (e) having one's way blocked in a sexually offensive manner, (f) and forced kissing. (Allen, Young, Ashbaker, Heaton, & Parkinson, 2003; Felix & McMahon, 2007; McMaster, Connolly, Pepler, & Craig, 2002; Roscoe, Strouse, & Goodwin, 1994; Timmerman, 2004 as cited in Conroy, 2013, p. 342)

Rates of sexual harassment perpetrated by peers is extraordinarily high. According to the American Association of University Women Educational Foundation, nearly 80 percent of male and female students in grades eight to eleven reported having been sexual harassed by their peers (as cited in Conroy, 2013). The effects of sexual harassment perpetrated by peers result in adverse physical, psychological, and educational consequences for victims (Conroy, 2013).

Despite many initiatives to end sexual harassment in schools, it is well documented and appears to be unwavering in its prevalence (Stein et al., 2002). The effects of sexual harassment are devastating to youth's educational experience and affect their socio-emotional wellbeing

(Stein et al., 2002). Moreover, the prevalence of sexual harassment, which is thought to be low due to underreporting, may be viewed as a normalized experience of schooling for youth (Stein et al., 2002).

Klein (2006) identifies three types of violence experienced in schools: school shootings, dating violence, and sexual harassment. According to Klein (2006), these three forms of violence are rooted in how boys are socialized "to express and defend their masculinity through domination" (p. 149). Klein (2006) argues that "normalized masculinity" encourages aggression, domination, and violence which may drive boys to commit these related acts of violence (p. 149). The author highlights the relationship between "normalized masculinity" and school violence including "gay bashing" in which students who openly identify as gay or are perceived to be gay or feminine endure abuse and violence at the hands of their peers (Klein, 2006). Klein (2006) contends that boys that are perceived as gay or feminine "can be subjugated in the same way women and gays are persecuted" (p. 152). Klein (2006) highlights how "normalized masculinity" and the pressure for boys to prove their masculinity as a causal factor in much of the school violence experienced in U.S. schools, especially in the case of school shootings.

Klein (2006) analyzes school shootings with careful attention to the role of gender and theories of masculinity. Between the years 1996 and 2002, there were thirteen school shootings in the United States that were given the attention of the nation (Klein, 2002). Out of the thirteen school shootings, the specific targets of eleven were girls which the media reported as having rejected the perpetrators (Blank, 1998; Fainaru, 1998; Popyk, 1998a, 1998b; Belluck & Wilgoren, 1999; Cloud, 1999 as cited in Klein, 2002). Klein (2002) contends that there is little academic attention to girls being specific targets of the school shootings of the late 1990s or the link between the rise in sexual harassment, dating violence, and school shootings. Although

Klein (2002) acknowledges that sexual harassment and dating violence are not always casual factors in fatal school shootings, she points to the fact that they may have been antecedents to the deaths given the perpetrators' comments prior to school shootings. According to Klein (2002), "perpetrators of dating violence, sexual harassment and school shootings share a similar profile: they tend to be boys who feel pressured to be hyper-masculine, powerful, dominating and violent so as to 'prove' their manhood" (Davis, 2000; Hong, 2000; Scully, 2001 as cited in Klein, 2002, p. 151).

### *Conclusion*

Destructive gender ideologies affect all students, especially girls and gender nonconforming girls and boys. LGBTQ students are a marginalized population that are especially affected by heteronormativity and constructions of a gender binary. The culture of U.S. schools can be especially hostile for LGTBQ youth resulting in human rights violations that have devastating effects on these youth. Challenging gender norms, educating about LGBTQ issues, and creating safe spaces for these youth is crucial in providing a safer and more equitable education to these youth. Gay-Straight Alliance clubs have proven to be effective in promoting a safer school climate and combatting SRGBV in schools.

## Gay-Straight Alliances

Gay-Straight Alliances (GSAs) are school-based interventions that are combatting SRGBV and promoting inclusion for LGBTQ youth. GSAs began in the late 1980s and have continued to grow throughout the United States and North America since their emergence. According to the Gay, Lesbian, and Straight Education Network (GLSEN), the United States had over 4,000 registered GSAs in 2010 (Toomey, Ryan, Diaz, & Russell, 2011). The school-based

clubs are student-led and provide social support and safe places for lesbian, gay, bisexual, transgender, and questioning youth (Fetner, Elafros, Bortolin, & Drechsler, 2012; Griffin, Lee, Waugh, & Beyer, 2004; Toomey et al., 2011). GSAs are seen as part of the larger LGBTQ movement and are active in high schools and middle schools throughout the United States (Griffin et al., 2004). GSAs also have spread to Canada and various other countries throughout the world.

Community and school support for the creation of a GSA vary greatly (Fetner et al., 2012). GSAs are student-initiated and in hostile environments, students may face verbal harassment and physical abuse in addition to opposition to the creation of a club (Fetner et al., 2012). Given this hostility and harassment, the need for GSAs and safe spaces is apparent for these youth. On the other hand, some communities are supportive and have an active involvement in LGBTQ issues. According to Fetner et al. (2012), when GSAs are formed they do give youth a safe space from these threats and hostilities and that the overall climate dictates the types safe spaces created and the significance of that place. Amanda, a high school GSA member, from Fetner et al.'s (2012) study told researchers, "We all need a sanctuary. I'm extremely grateful I was involved since it [the gay-straight alliance] helped me come to terms with being different" (p. 199).

*Implementation*

Griffin et al. (2004) conducted a study of twenty-two participating high schools in the Massachusetts Safe Schools Program and identified four main roles that GSAs adopted in schools: "counseling and support; "safe" space; primary vehicle for raising awareness, increasing visibility, and educating about LGBTQ issues in school; and, part of broader school efforts for raising awareness, increasing visibility, and education about LGBTQ issues in school" (p. 11).

The overall school climate had an influence over the impact and role of GSAs in the study in addition to their connectedness to school efforts to create safer environments for LGBTQ students (Griffin et al., 2004). Moreover, Griffin et al. (2004) highlight how GSAs can change with the graduating of students and new members and staff. Therefore, the culture and roles of GSAs and school climates is not static, but fluid and susceptible to change.

In the role of counseling and support, the GSA's advisor was typically a school counselor and meetings were held in the school counselor's office (Griffin et al., 2004). Students could meet individually or as a group and the attention was on helping students with their sexual identity and/or gender identity issues and therefore "did not function like a typical school club" (Griffin et al., 2004, p. 11). The school climate of such GSAs was perceived as too hostile for students to openly identify themselves and received little support from administration and the community (Griffin et al., 2004). These GSAs provide individualized support from counselors and protect student confidentiality.

GSAs also play the role of creating "safe" spaces for students, however Griffin et al. (2004) "qualify [the] use of 'safe' in reference to these GSAs because some staff and students did not consider the GSA safe for all LGBT students" (p. 13). GSAs that played the role of providing a "safe" place were official and visible to the school community and functioned more akin to other school clubs (Griffin et al., 2004). These GSAs invited the student body to participate through announcements and posters in the hallways, but limited its activities to GSA members and affiliated staff (Griffin et al., 2004). According to Griffin et al. (2004), activities in "safe" space GSAs "included watching videos, eating pizza, having guest speakers at meetings, or discussing school safety" (p. 13). These GSAs provided a space where students could develop

a sense of community with LGBTQ and heterosexual students and such support can result in helping students to combat feelings of social isolation (Griffin et al., 2004).

The third role that GSAs took on in schools was promoting awareness, visibility of LGBTQ issues, and education (Griffin et al., 2004). These GSA activities ranged from social to educational to political and were advertised through posters, bulletin boards, and public announcements (Griffin et al., 2004). The schools in which these GSAs functioned were supportive, but the clubs played the primary role of calling attention to and planning school programs on LGBTQ issues and safety (Griffin et al., 2004). The design and function of these GSAs provided opportunities for empowerment and social action for both LGBTQ and heterosexual students (Griffin et al., 2004).

Lastly, GSAs took on the "part of broader school efforts for raising awareness and providing education to make school safe for LGBTQ students in school" (p. 16). These GSAs functioned in schools with the most supportive school administrations and communities. They were not the primary source for LGBTQ issue awareness and were a part of broader efforts, but efforts were also taken on by others in the school and community (Griffin et al., 2004). For example, "staff-initiated activities included interventions to stop anti-gay harassment, education about and enforcement of students rights law and harassment policies, inclusion of domestic partner benefits for LGBT staff, and programs for same-sex parents" (p. 16). Since the GSA was not the primary source of education and action on LGBTQ issues, GSA members could act when they chose to with a network of support to rely on and work in partnership with (Griffin et al., 2004).

*Successes and Impact*

According to Toomey et al. (2011), the presence of GSAs at schools have a positive impact on LGBTQ students in that youth that attend schools with a GSA report greater school safety and well-being as well as a more positive school climate. According to Fetner et al. (2012), GSAs "fracture heterosexual space in public schools" and offer "alternatives to heteronormative school activities" (p. 191). The 2009 National School Climate Survey found that students that attended schools with a GSA were less likely to feel unsafe or experience victimization due to their gender expression or sexual orientation and less likely to hear homophobic comments than their peers that attended schools without a GSA (Kosciw, Greytak, Diaz, & Bartkiewicz, 2010). In addition, students whose schools did have a GSA were more likely to report that school faculty intervened when they heard homophobic comments (Kosciw et al., 2010). Kosciw et al. (2010) attest that just the existence of a GSA at school may correlate to some students feeling a stronger connection to and a greater sense of belonging to the school community. In addition, the presence of a GSA could be perceived as a school's commitment to the LGBTQ community (Kosciw et al., 2010). The presence of a GSA at school can result in a more positive and safer schooling experience for youth even if they are not members of the GSA.

GSA membership also has numerous positive effects on individual students and the overall school climate. However, Toomey et al. (2011) postulate that the presence of a GSA has more of an effect on school climate and safety while on the other hand GSA membership has a greater impact on students' personal empowerment and academic achievement. GSA membership can result in better interpersonal relationships and higher comfort with student's personal sexual identity (Toomey et al., 2011). Research also indicates that GSA members have higher reported GPAs than students who are not members (Toomey et al., 2011).

GSAs also offer the opportunity for heterosexual membership which in turn can lead to the development of allies and a more educated school populace. According to Fetner et al. (2012), the sexual diversity of GSAs was viewed as a "useful, helpful, or encouraging aspect" from members and seen as an opportunity to connect and educate the larger heterosexual community (p. 200). Moreover, the inclusion of straight students allowed for students who did not want to openly identify their sexual identity a safer space because it provided an opportunity to remain closeted while still benefitting from the group (Fetner et al., 2012). In addition, LGBTQ members appreciated having allies' support and involvement in their group (Fetner et al., 2012). Lisa, an LGBTQ GSA member, told Fetner and colleagues:

> Because any queer will stand up for their own rights. But when you can get a straight person to fight and be vocal for a right that doesn't affect them and that sometimes, they don't even really understand? well / it kind of made the 'ally' part of GSA really. (Fetner et al., 2012, p. 201)

In this way, GSAs promotes social justice and gives LGBTQ and heterosexual students the opportunity to protect and promote their own rights as well as their classmates'. The ally component of GSAs empowers all participants for social justice action and builds solidarity across varying identities.

*Conclusion*

In sum, GSAs can be a demonstration of a school's commitment to LGBTQ students and issues resulting in higher levels of comfort from students and less hostility. In addition, GSAs provide students a safe place from stress and hostility they may be experiencing in and out of school. They provide community and support to marginalized students who may not feel like they belong. In addition, GSAs provide the opportunity to participate in educational outreach,

activism, and social action. The impact of GSAs ranges from the individual to the school climate to the community and are particularly significant clubs and spaces for LGBTQ students.

# CHAPTER III
# INDIA

## SRGBV in India

At the time of India's independence in 1947, the overall literacy rate was only 14 percent and female literacy was 8 percent (HRW, 2014b). Today, the national literacy rate has risen to 74 percent with female literacy at 65 percent (HRW, 2014b). However, there is still the need for greater progress for India's education system, especially in regard to quality. Enrollment rates are especially impressive, however there are millions of children not actually receiving an education due to quality issues and absenteeism from both students and teachers (HRW, 2014b). Human Rights Watch (2014b) points to caste, ethnicity, economic, religion and gender as barriers to millions of Indian children receiving an education. According to a 1997 UNESCO report, approximately half of India's girls cannot continue their education because of an unsupportive educational system (as cited in Javaid, Jabeen & Omer, 2012). The United Nations Children's Fund (UNICEF) notes the number of children that drop out of school before completing an elementary education at 80 million (as cited in HRW, 2014b). For adolescent girls, the dropout rate is at an estimated 64 percent (HRW, 2014b). The gender disparities in educational attainment have been present since the colonial era and persist.

The value of girls and position of girls in society has a significant effect on the attainability of education for girls in India. The country tends to prefer sons over daughters and the practice of female infanticide and sex-selective abortion are still common. Poverty, child labor, early marriage, and traditional gender roles also contribute to the denial of girls' education and it being less prioritized than boys' education (Leach & Sitaram, 2007). Girls face a multitude of inequities and cultural barriers in receiving an education in addition to the overall

lack of quality offered to the millions of children in India. Exclusionary practices and different forms of violence serve as obstacles to millions of Indian girls in receiving an equitable and quality education. The following chapter will begin with a literature review of the cultural, structural, and direct violence experienced by India's schoolchildren. The chapter will then provide information about an intervention that aims to transform attitudes and perceptions regarding gender and violence in order to address SRGBV.

*Cultural Violence*

Cultural violence can legitimize both structural and direct violence. It is important to understand the cultural context and positioning of girls in society to understand the interrelationship between culture and the categories of violence against girls in India's school system. Tradition and culture are rich in India, but can also serve as barriers to girls' education. Divisions of caste, class, religion, gender, socio-economics are employed as exclusionary practices and therefore impoverished girls from the Dalit caste, Other Backward Classes, and religious minority groups are at the very bottom of the rung in Indian society. Sons are highly preferred over daughters for several reasons, but economics, the dowry system, and marriage practices play a large role. A daughter could mean extreme financial hardship for a poor family (Alur, 2007). An estimated 50 million girls are missing from India's population due to the systematic discrimination against girl children according to a 1999 UNICEF report (as cited in Alur, 2007). Infanticide and sex-selective abortions are illegal in India, however the practice continues to skew the country's demographics (Alur, 2007). If a girl makes it to infancy, she has a death rate 50 percent higher than a boy child aged one to four (Alur, 2007).

Many families believe that only sons contribute to economic security in the household and will help to care for their parents in their older years (Nambissan, 2005). On the other hand,

girls are temporary housemates that will be married off and be the "burden" of her husband's family (Nambissan, 2005). Economics play a factor in the decision to send girls to school, but traditional cultural norms surrounding female roles are also linked to the decision. Appropriate behavior of girls and concerns over the protection and control of female sexuality and notions of "family honor" are interconnected and position women's roles to be in the home and with the family (Nambissan, 2005). Beliefs that women are safest when secluded and away from the dangers of the outside world still pervade societal thinking (Bahadur, 2014). India has recently endured international condemnation as news of horrific rapes and violence against women has been exposed through the media. Security concerns and the threat of sexual harassment from aggressive staring and groping to rape are prevalent realities for women and girls in India (Bahadur, 2014). When girls reach marrying age (often in adolescence as 50 percent of Indian girls are married by age 18), social taboos about their mobility set in and concerns about honor, safety, and sexuality become barriers to girls leaving the home to go to school (Nambissan, 2005).

As a result, a girl is less likely to go to primary school and her chances of attending secondary school are far less (Alur, 2007). According to Nambissan (2005), there are gender disparities in school enrollment rates and disparities become more acute at higher levels of education. Girls are more likely to stay home and take care of younger siblings and take on traditional gendered roles within the household than go to school. According to Nambissan (2005), girls are at a disadvantage compared to their male siblings not only in chances of going to school and staying in school, but also by the academic environment in their homes such as the resources invested in their education, time made for studies at home, academic support, and other

educational support. In addition, boys are more likely to be enrolled in private schools when compared to girls (Nambissan, 2005).

*Structural Violence*

Gender appropriate behavior is reinforced in the larger society and the official school curriculum, but also in the hidden curriculum in schools or the culture and practices of a school including teacher attitudes and peer interactions (Nambissan, 2005). Teacher-student relations contribute to girls negative schooling experiences. Girls reported use of corporal punishment and verbal abuse by teachers; however, many children—boys and girls—view corporal punishment as necessary for obedience and discipline and was needed in order to help learn from their mistakes (Leach & Sitaram, 2007). On the other hand, verbal abuse appears to be widespread and viewed more negatively by girls and is internalized in how they view themselves as learners (Leach & Sitaram, 2007). Teachers making negative comments comparing boys and girls reinforce gender stereotypes and negatively impact self-esteem and motivation to learn (Leach & Sitaram, 2007). According to Nambissan (2005), “schools play an important part in reinforcing identities to the detriment of the educational experience that girls receive” (p. 193). This aspect of education is part of the hidden curriculum and a structural form of violence against India’s schools girls. For girls from the Dalit caste and other low castes, the discrimination and verbal abuse from teachers and other students works doubly. The discriminatory behavior from teachers and students contributes to higher truancy (HRW, 2014b). A girl from Gaya city in Bihar told Human Rights Watch (2014b) researchers that the discrimination discourages her from attending school.

The hidden curriculum plays a role in perpetuating stereotypical gender roles and the socialization of girls. The effects are detrimental to girls’ identity and how they view themselves

as learners in comparison with boys, but also influences how girls participate and the amount of teacher attention girls receive. The socialization of girls makes them better able to play the role of the "good student" in class while boys are more likely to be more boisterous and therefore attract more teacher attention (Nambissan, 2005). Moreover, boys have a propensity for dominating classroom discussions and participating more actively and frequently than their girl classmates who are more likely to be quieter (Nambissan, 2005).

In addition, the organization and arrangement of students in spaces on school grounds are integral aspects of the hidden curriculum and structural violence of Indian schools. The institutionalized segregation of boys and girls in Indian schools seem to be commonplace. Students line up for assemblies and other academic activities by gender and roll call at some schools consists of two gendered lists that are read separately (Nambissan, 2005). Classroom seating arrangements and academic as well as extracurricular activities are also segregated by gender (Nambissan, 2005). Leach and Sitaram (2007) also found that boys and girls sat separately in classrooms and the separation of gender was also apparent in other spaces in schools. Gender integration has also been found to be used as a discipline technique. Boys that misbehave are punished by having to sit with the girls (Nambissan, 2005). According to Bhattacharjee (1999), "by using the crossing of gender boundaries to serve as a 'shaming technique', teachers and school authorities only serve to reinforce the symbolic divide between male and female" (as cited in Nambissan, 2005). This divide works to perpetuate and reinforce a hierarchical divide between the genders which positions boys above girls.

Furthermore, the official school curriculum is inadequate in challenging gender disparities and inequalities and serves to reinforce inequalities. Indian school textbooks lack real visibility of women and are male-centered (Nambissan, 2005). According to Nambissan (2005),

> Karlekar, drawing on a 1986 study of Hindi textbooks published by the NCERT, Delhi, showed that 'the ratio of boy-centered stories to girl-centered stories was 21:1. Of the 13 English language textbooks published by the Central Institute of English and Foreign Languages, Hyderabad, boy-centered stories outnumbered girl centered stories by eighty-one to nine.' (p. 195)

In addition to the male centricity of textbooks, the portrayal of women in textbooks is highly stereotypical. Women in the textbooks were portrayed in stereotypical gender roles inside the home such as wives and mothers (Nambissan, 2005). There are few depictions of women outside of the home and the few professional roles women are portrayed in are as schoolteachers or nurses. These portrayals reinforce the traditional thinking that a woman's working role is in the household (Javaid et al., 2012). The representations of women in comparison to men reflect the patriarchal society where men are breadwinners and women are care-takers (Javaid et al., 2012). Javaid et al. (2012) describe images of girls as fragile, pretty and submissive while describing images of boys as leaders, fighters or soldiers in textbooks. Symbols and adjectives in textbooks reinforce and perpetuate stereotypes (Javaid et al., 2012). Dean argues that, "a gendered nationalist ideology has been promoted by constructing binaries such as masculine/feminine, strong/weak, powerful/powerless and ascribing feminist, weakness and powerlessness" (as cited in Javaid et al., 2012, p. 24).

Additionally, there are disparities in subject and curricular choices made at the secondary school level. Girls in higher proportions to their male classmates choose "more 'feminine' arts and humanities courses" (Nambissan, 2005, p. 196). On the other hand, boys tend to choose courses that are more "career oriented" in the sciences (Nambissan, 2005). The trend is not surprising considering the lack of female representation in science textbooks and parental concerns that daughters choose paths that do not interfere with their marriageability by pursuing

a path that may interfere with expectations and responsibilities central to the family (Nambissan, 2005).

*Direct Violence*

As mentioned previously, security concerns for girls and concerns about honor play a role in the dropout rate among adolescent girls. In a study conducted by Leach and Sitaram (2007) of adolescent girls n Karnataka, South India, girls reported that while using public transportation to go to school that they were subjected to sexist comments, staring, and sometimes touching by male passengers. The girls in the study stated that they would prefer to walk to school in the company of other girls, despite the 20-30 minute walk and the risks involved, but this was not always an option as it would make them late for school (Leach & Sitaram, 2007). One girl reported to the researchers that an older boy would wait at the bus stop and follow her with other boys (Leach & Sitaram, 2007). The boys would stare and harass her, which upset her and made her lose interest in her studies (Leach & Sitaram, 2007).

Dalit girls and girls from minority religious and indigenous communities are more vulnerable to violence because of their status (Ramsay, 2009). Sexual violence can be used to exert control over minority groups and the threat of violence is present for all girls, but may be used more strategically to subjugate low caste and minority girls (Ramsay, 2009). According to Ramsay (2009), a sixteen year old Dalit girl was attacked on the way to school by a group of boys of a higher caste to teach her a lesson for touching the water pitcher at school. The thinking and practices surrounding “untouchability” pervades society and schools. The girl was attacked because of this thinking and the idea that people of lower castes shouldn’t touch water or food utensils used by higher castes (Ramsay, 2009).

Sexual abuse by classmates and teachers is also an issue in schools. Reports of abuse are sometimes reported in the press, yet according to Nambissan (2005), school officials frequently deny that the physical security of female students is a matter of concern. One school official in a study conducted in Southern India told researchers that he had heard of two cases of rape concerning a student and a teacher (Leach & Sitaram, 2007). However, Leach and Sitaram (2007) also attested to the fact that reports of sexual abuse by teachers were rarely talked about. There appears to be a culture of silence, non-reporting, and inaction by officials. Teachers and officials are unwilling to confront and deal with issues and want to sweep reports under the rug (Leach & Sitaram, 2007).

Moreover, in cases of sexual abuse—whether at school or elsewhere—parents are fearful of a scandal and how the reporting of any form of sexual harassment may affect their family's honor and their daughter's chance of being married. Girls are also reluctant to report incidents. According to Leach and Sitaram (2007) the official response to any teacher misconduct is weak and unlikely to result in sanctions against the teacher, while the girl or reporting party would be forced to attend another school. The inadequate responses of school authorities and lack of reporting create a culture of impunity that allow forms of direct violence to continue to take place due to the structural violence that takes the form of inaction by officials. Despite a groundbreaking court decision in 2009 that resulted in life imprisonment for six male professors for repeatedly gang raping a female Dalit student, the decision may well be more of the exception than the rule (Ramsay, 2009). According to Ramsay (2009), the rape of Dalit girls is widespread and perpetrators are rarely held accountable.

Inside the school, girls reported that "ragging" or teasing by boys was the most unpleasant aspect of school (Leach & Sitaram, 2007). Boys made uninvited passes at the girls by

writing love letters and notes to girls, buying bangles for them, and writing the names of the girls they liked on their hands and school walls (Leach & Sitaram, 2007). In addition, boys would purposely bump into girls in the hallways and on school grounds (Leach & Sitaram, 2007). The interactions made girls uncomfortable and girls were highly concerned about rumors being spread which have the potential for parents to pull them from school (Leach & Sitaram, 2007). In spite of this, girls reported that harassment from older boys and men outside of the school was more common (Leach & Sitaram, 2007). Rumors have dire consequences for girls' education in India because parents may fear for their daughters' safety and family's honor which threaten their possibilities for continuing their education.

Moreover, the physical layout of most schools also contributes to security issues for girls and provides additional opportunities for harassment (Leach & Sitaram, 2007). Leach and Sitaram (2007) found that some urban schools did not provide secure spaces for learners which resulted in a lack of concentration for all, but for girls caused fear and tension. Alternatively, in rural schools, the researchers found that the overcrowded conditions of schools made girls feel uncomfortable due to the close quarters with boys (Leach & Sitaram, 2007). A disturbing non-feature of many Indian schools is toilets. The lack of toilets for girls often results in girls dropping out of school. In addition, a lack of water can be a determent to girls' education because in contrast to boys they cannot go outside the school to collect water when none is available (Leach & Sitaram, 2007). In March this year, two teenage girls left their home to find a place to go to the bathroom in Uttar Pradesh and were brutally gang raped and hanged (Frost, 2014). According to the Times of India, 95 percent of cases of rape and molestation occurred when women and girls went outside their homes to find a place to relieve themselves (Frost,

2014). This horrifying case highlights the security concerns involving girls leaving school grounds to find water or a place to go to the bathroom.

### *Conclusion*

The division and hierarchy of the sexes in India is entrenched in culture, societal thinking, and the education system and is reinforced and perpetuated by schools. Attitudes about gender roles and the valuing of one gender over the other maintain structural and cultural violence while normalizing and legitimizing much of the direct violence experienced by youth in schools. The cultural violence is interwoven at all stages of girls acquiring an education and the structural violence affects the quality of education they will receive once inside a classroom. Programs that attempt to transform attitudes about gender and violence provide the opportunity to change harmful practices and beliefs. Challenging norms through the inclusion of boys and girls in discussion and activities about gender equality and violence has proven successful through the Gender Equity Movement in Schools.

## Gender Equity Movement in Schools

### *Overview/Description*

The Gender Equity Movement in Schools (GEMS) is a school-based program developed by the International Center for Research on Women (ICRW) in partnership with the Committee of Resource Organizations for Literacy (CORO) and the Tata Institute for Social Sciences (TISS). The program was implemented in the Brihanmumbai Municipal Corporation (BMC) public schools in Mumbai, India in two academic years from 2008 to 2010 with the aim of promoting gender equality and equal relationships between boys and girls in order to reduce gender inequality and violence in schools. The program included 8,000 students in Grades VI

and VII, aged 12 to 14. GEMS' approach included attention to social norms, gender roles, and the use of violence (Achyut, Bhatla, Khandekar, Maitra & Verma, 2011).

The ICRW selected this age group based on evidence that has linked individual attitudes about gender to sexual and reproductive health outcomes and violence. Therefore, ICRW sought to begin to intervene at a young age due to the early socialization of gender for boys and girls in India. ICRW recognizes schools as powerful institutions with the capacity to influence norms and behaviors (Achyut et al., 2011).

*Implementation*

The program selected 45 schools that were randomly divided into three sections. The division included two intervention groups and one control group. Fifteen schools were selected for group education activities (GEA) and the GEMS school campaign, while fifteen schools were selected for only the campaign and another fifteen schools were selected as control schools. 2,035 students from all three groups completed a survey before commencing the program and a second survey was administered six months later after the intervention (Achyut et al., 2011).

In the second academic year, Grade VI students graduated to Grade VII and completed a second year of intervention in schools selected for GEA and the campaign, and schools with only the campaign. However, schools with GEA and the campaign engaged Grade VI students in an enhanced intervention in the second year of the program. The control schools continued to offer no intervention. Surveys were conducted again in the second academic year before and after the intervention, but only administered to 754 students in Grades VII in the three groups (Achyut et al., 2011).

GEMS has two main components, GEA and the campaign, which promote student reflection and discussions on gender and non-violence. The GEMS project was facilitated by trained facilitators from CORO and TISS. GEA uses participatory methodology with activities such as role-play, games, debates, and discussion. GEA was conducted during the regular school day in 45-minute sessions. During the first year, GEA addressed the themes of gender, the body, and violence. The second year was devoted to furthering students' understanding of gender in addition to helping students build skills in order to respond to discrimination and violence. *My GEMS Diary* was also used during the second year for students in Grade VI. *My GEMS Diary* is a workbook for students aged 12 to 14 and includes activities for knowledge building and reflection. It includes topics such as gender roles, attitudes, relationships, violence, and HIV/AIDS (Achyut et al., 2011).

The GEMS campaign is a weeklong campaign consisting of events co-designed with students such as games, competitions, debates, and short plays (Achyut et al., 2011). The *GEMS Training Manual for Facilitators* and the *GEMS Campaign Manual* were created as resources for facilitators and school faulty to conduct their own interventions. The *GEMS Training Manual for Facilitators* was designed after the completion of the pilot program in Mumbai. The manual includes seven modules with themes such as gender, the body and hygiene, violence, relationships, emotions, and conflict management. It includes information for successful facilitation of the program in addition to activities designed for students based on participatory methodology. The *GEMS Campaign Manual* gives information and ideas on how to conduct a weeklong campaign on gender equality and violence. The manual contains steps to planning a campaign including forming a goal, getting support from administration, forming key messages, implementation, and examples of campaign activities (Achyut et al., 2011).

According to Pranita Achyut, ICRW poverty, gender and HIV/AIDS specialist, the discussion component in class built students' critically thinking skills (Gaynair, 2011). Students were encouraged by facilitators to reflect on social norms and challenge gender stereotypes (Gaynair, 2011). An example of this from the *GEMS Diary* is the "Find the Differences" worksheet which shows two pictures (ICRW, 2009, p. 20). One picture depicts a family in the home with the mom and daughter doing household work, while the dad and son read the newspaper and study (ICRW, 2009). The second picture depicts children playing outside with boys playing soccer in the foreground and girls are shown in the background standing with one girl playing jump rope (ICRW, 2009). The directions state, "Look carefully at the pictures below. Can you spot any differences between the work being done by boys and girls?" (ICRW, 2009, p. 20). The following page is named "Think and Write" and asks the following questions:

> 1) Can you spot any differences in the work and behavior of the boys and girls? Write down the differences.; 2) What are the other differences in the work and behavior of the boys and girls that you observe in the community?; 3) Why do these differences exist? Discuss the reasons with your friends, teachers and family and write down your opinion. You can also draw pictures to illustrate your answer. (ICRW, 2009, p.21)

Moreover, group activities differed from most students' experience in schools because most students were not accustomed to participatory learning, but rather a learning experience that requires them to sit, listen, and be passive recipients of learning. Class activities provided the opportunity for students to engage and interact with facilitators in addition to being encouraged to share their opinions and debate topics with their facilitators (Gaynair, 2011).

*Success/Impact*

A scale for measuring students' attitudes about gender and equality was developed by the GEMS researcher team based on student responses to a questionnaire (Achyut et al., 2011). After

the first intervention, students showed a significant increase in their gender equality scores than students from the control schools. Researchers determined that the GEA and campaign had a greater effect on girls' scores when compared to the gender quality scores of girls that attended schools with only the campaign or no intervention. There were also significant improvements in boys' attitudes from the GEA and campaign intervention. The most positive changes in attitudes and beliefs occurred around gender roles, privileges, and restrictions, while the smallest improvement was in attitudes and beliefs about violence. Researchers postulated that the change in attitudes about violence were lesser when compared to other attitudes because of students' initial responses to baseline surveys which indicated students' disapproval of violence (Achyut et al., 2011). Changes in attitudes and beliefs about gender equality beyond the first year were minimal, but students did maintain their beliefs about gender equality in the second year of intervention. One significant change in attitudes was an increase in the number of girls from the GEA and campaign intervention that believed a woman should not tolerate violence in order to keep her family together. In addition, the vast majority of boys and girls from the GEA and campaign intervention believed a girl should be older than eighteen when she marries (Achyut et al., 2011). A boy student from a GEA and campaign school told researchers,

> The girl should study. She has the right to study. It is illegal to get her married before the age of 18 and no one should be married off at a young age. One should get married after the age of 18 or 20. (Achyut et al., 2011, p. 6)

After the second year of intervention, students from the intervention schools showed a change in their behavior and actions against SRGBV. Student responses from schools with the campaign and the GEA and campaign indicated they were more likely to report or take action against sexual harassment (Achyut et al., 2011). A girl from a GEA and campaign school recalled a story of how she intervened when she witnessed harassment to researchers,

> A girl was standing on the road when two or three boys pulled her dupatta (scarf). The girl called out for help. We shouted at them and threatened to inform their parents about this. They apologized immediately. I was not frightened while doing so. …I could not stop the harassment in the past. But because of the classroom sessions we got to know many things such as harassment of girls should be stopped, boys should understand the feelings and emotions of girls and girls should oppose violence. (Achyut et al., 2011, p. 7)

Another positive change in behavior was students' vows to try to use less abusive language due to their new understandings of the opposite sex and gender discrimination. In addition, more boys from both interventions reported doing more household chores (Achyut et al., 2011). One boy from a GEA and campaign school told researchers,

> I never worked at home before. I started two years ago at the same time our session began. The sessions were about relationships, communicating with family members, not answering back. I used to think that boys should only do outdoor chores. Now I think that they should help women and work with them [at home]. (Achyut et al., 2011, p. 7)

The perpetuation of violence by boys who attended schools with only the campaign decreased. On the other hand, surveys from the first follow-up showed an increase in violence perpetuated by boys and girls in schools with GEA and the campaign. Researchers postulate that the increase in reported use of violence was due to students' new understandings and knowledge. Students may have developed a new sensitization and knowledge of the forms of violence can take, such as pushing, that may not have perceived as violence prior to the intervention. Consequently, behaviors that had become normalized began to be recognized as violence by the student participants. A promising outcome of the second follow-up was the decrease in reported violence by students, both boys and girls, in schools with the GEA and campaign (Achyut et al., 2011).

*Conclusion*

The participatory methodology of GEMS allowed students to explore their beliefs in greater depth while also assisting students in acquiring new knowledge. GEMS' methodology and content differed drastically from student's typical schooling experience (Achyut et al., 2011). This departure allowed for students' voices to be heard and encouraged and led to greater participation and engagement. The GEA and campaign intervention had the greatest impact on students' attitudes, knowledge, and behavior. The campaign offered less exposure to new knowledge and opportunities to change beliefs and attitudes about gender and violence. The GEA portion of the intervention offered students the opportunity to reflect upon and discuss gender and the effects of gender roles and discrimination which led to changes in behavior. Students becoming more aware of how their own behavior had negative effects on others resulted in transformations in students' behavior and actions.

# CHAPTER IV
# CENTRAL AFRICA

## SRGBV in Zambia and Malawi

Zambia and Malawi, former colonies of the British, were declared independent countries in 1964 and share similar economic status, histories, and gender disparities (Women and Law in Southern Africa –Zambia, Avon Global Center for Women and Justice at Cornell Law School, & Cornell Law School International Human Rights Clinic, 2012; BBC, 2015). At the time of independence, Zambia's economy was flourishing; however by 1998, Zambia became one of the poorest countries in Africa due to a decrease in the value of copper—its primary source of income—in the 1970s and 1980s (Bowman & Brundige, 2013). The economic downturn impacted the Zambian educational system dramatically and, in 1985, the number of students completing grades one through seven decreased by 20 percent (Bowman & Brundige, 2013). In 2011, a new Education Act was adopted expanding upon an earlier 2002 ruling that eliminated school fees for grades one through seven to include eliminating fees for grades eight and nine (Bowman & Brundige, 2013). Between the years 2004 to 2009, students enrolled in grades one through twelve increased by nearly one million students (Bowman & Brundige, 2013).

Malawi, Zambia's neighbor to the east, suffers from widespread poverty throughout the nation and is one of the least developed nations in the world (Pitamber & Rugimbana, 2005). The nation is ranked 174 of the 187 countries on the Human Development Index (United Nations Development Programme, 2014). Malawi has a primarily agricultural based economy which employs approximately 80 percent of the country (IFAD, 2011; Pitamber & Rugimbana, 2005). According to the International Fund for Agricultural Development (2011), the productivity of crops has not improved much since the 1970s despite technological advances due to the

infertility of the soil. Eradication of poverty and primary education were on the political agenda when Malawi became a multi-party state in 1994 (Pitamber & Rugimbana, 2005). From 1993 to 1994, student enrollment increased from 1.9 million to 3.2 million after the implementation of the Free Primary Education initiative (DevTech Systems, Inc., 2004).

However, the increased enrollment resulted in a decrease in quality education that exists to this day (DevTech Systems, Inc., 2004). Human Rights Watch (2014a) cites men's literacy at 74 percent and women's literacy at 57 percent and a national literacy rate of 65 percent in Malawi. In more recent years, the government of Malawi has made efforts towards increasing girls' access to education. However, enrollment rates, dropout rates, and educational opportunities reveal disparities between the genders (HRW, 2014a). A lack of resources due to the severity of poverty affecting the country and gender disparities in schools are only two of the obstacles facing youth to receiving a quality education. Gender-based violence in the broader society and in schools constitute limiting conditions that prevent Malawian youth from reaching their full potential in and out of school. Malawi is ranked 116 on the Gender-related development index and requires much progress to be made in the country and educational system to eliminate disparities, discrimination, and the power imbalances between genders (United Nations Development Programme, 2014).

Zambia's national literacy rate is slightly higher at 71 percent, but there is also a significant gap in literacy between the genders with 81 percent for males and 61 percent for females (UNESCO, 2008 as cited in Bajaj & Pathmarajah, 2011). Bajaj (2009) argues this disparity is indicative of the historical and current gender inequalities in enrollment rates in primary and secondary schools. Moreover, there are a number of barriers to girls' education in addition to SRGBV "including risks of teenage pregnancy, early marriage, domestic labor, and

parental preference for boys' education when family finances are strained" (Byrne, 1994; Jensen & Nielsen, 1997 as cited in Bajaj & Pathmarajah, 2011, p. 54).

Direct violence in schools is a result of structural and cultural violence experienced by youth in the broader society. SRGBV needs addressing not only at the school level, but the attitudes and perceptions beyond the school walls also need to be challenged so students have the opportunity to have their right to an equitable and quality education. This chapter reviews the cultural, structural, and direct violence experienced by youth in Zambia and Malawi. The two countries share similar shared histories as both were part of British Rhodesia until 1964 in addition many of the same ethnic groups and languages can be found in both countries. Today, both countries have similar economic and social conditions such as high rates of HIV/AIDS, domestic violence, and SRGBV. To conclude, the chapter will focus on an intervention that addresses attitudes and perceptions around gender and violence in schools and the broader community in Malawi as a promising strategy to be implemented in Zambia and other countries in the region.

*Cultural Violence*

According to the 2014 United Nations Development Programme's statistical tables, Zambia ranks 141 out of 187 countries on the Human Development Index and 101 on the Gender-related development index. According to Bajaj and Pathmarajah (2011), gender discrimination affects girls' and women's access to education, employment in addition to various other aspects of their livelihoods and social status. In Zambia, there are 73 tribal groups of which the majority are matrilineal (Embassy of Sweden, 2008). However, most tribal customs and socialization processes produce a gender divide with gender roles that place women and girls

within the home and in "subordinate positions with limited powers" (Embassy of Sweden, 2008, p. 39).

According to Human Rights Watch (2014a), Malawi's ethnic groups are both matrilineal and patrilineal, but both contribute to power imbalances between the genders. Men are the head of household in both communities and are the decision-makers of the family, particularly in decisions linked to finance and property (Pitamber & Rugimbana, 2005). Women's roles are primarily within the home caring for children and the household in addition to cooking, collecting firewood, and food security (Pitamber & Rugimbana, 2005). According to Pitamber and Rugimbana (2005), "cultural attitudes and practices have strong gender biases that impact all aspects of livelihood and affect women's and girls' access to education, health, employment, decision-making, justice and reinforce the existing division of labor" (p. 30). These instances of cultural violence are also reflected in structural violence and contribute to gender-based violence, and sexual domination and abuse (Pitamber & Rugimbana, 2005).

Women in traditional Zambian households are also primarily responsible for domestic household chores; however, children are also responsible for helping to care for the home (Embassy of Sweden, 2008). The Gender in Development Division (GIDD), a national governmental body for gender issues, reported that out of a suggested twenty household chores girls will complete twelve while on the other hand boys will only complete three on a regular basis (Embassy of Sweden, 2008). Girls are prepared for marriage through an initiation ceremony at puberty that teaches them "how to be a good wife, catering for the household and wellbeing of the family" (Embassy of Sweden, 2008, p. 21). A girl's "biological maturity" determines whether a girl is ready for marriage more than age in most traditional customs which,

coupled with the division of labor and other customary practices, results in high numbers of early marriage (Embassy of Sweden, 2008).

In Malawi, early marriage is a widespread issue. The United Nations Population Fund (UNFPA) ranked the nation eighth of the twenty countries with the highest rates of child marriage in 2012 (HRW, 2014a). UNFPA averages that one out of two girls are married by the age of eighteen (HRW, 2014a). The rates of child marriage show little variance across the different regions of the country and between rural and urban areas (HRW, 2014a). Malawi's Human Rights Commission released a 2005 study that indicated that girls as young as nine are forced to marry "so long as they look physically mature" (HRW, 2014a, p. 15). Contributing factors to child marriage are poverty, teen pregnancy, and lack of education and employment opportunities (HRW, 2014a). Some impoverished parents may consider their daughters to be "financial burden[s]" so they marry them off, while others parents marry their daughters off for a dowry or bride price to help meet basic needs (HRW, 2014a, p. 16). On the other hand, some families believe that they are helping their daughters to have a better life by marrying them off (HRW, 2014a). Child and forced marriage are a part of some Malawi traditions (HRW, 2014a). In these contexts, early sexual initiation, marriage, and women's subordination in society are encouraged (HRW, 2014a). Marriage is seen as a way of protecting family honor since adolescent pregnancy is stigmatized (HRW, 2014a). Early marriage and some traditional customs have a negative impact on girls' educational attainment which is reflected in school enrollment and completion rates in Malawi and Zambia.

Girls are prepared for taking the roles of wife and mother; on the other hand, boys are prepared for leadership roles and for providing for their families (Embassy of Sweden, 2008). Men are traditionally the head of household and the primary decision makers while women are

groomed to be submissive (Embassy of Sweden, 2008). According to Human Rights Watch (2007), the Zambia Demographic Health Survey (ZDHS) "indicates a strong correlation between a woman's financial position and her decision-making power" (p. 19). Women are affected by poverty at higher rates than men and many women earn low salaries in low-skilled jobs with little job security (HRW, 2007).

Other traditional and customary practices in the region that produce disparities between the genders are payment of lobola or bride price, initiation ceremonies, sexual cleansing, widow inheritance, and forced early marriage (Embassy of Sweden, 2008; HRW, 2014a). Human Rights Watch (2007) reports that customary law allows for in-laws to request a "sexual cleansing" for a widow which results in a widow being forced to have sexual intercourse with a "hired male of lower social status" (p. 16). According to the Embassy of Sweden (2008), widow inheritance is the practice of giving a widow to a male relative of the deceased for marriage. In Zambia, polygyny or the practice of a man having more than one marriage is observed, however the modern practice is for a man to be married to one woman and have girlfriends instead of more wives (Embassy of Sweden, 2008).

More pernicious threats to the livelihoods and dignity of women and girls in Zambia and Malawi include the risk of rape, HIV/AIDS, and domestic violence (Bajaj & Pathmarajah, 2011; DevTech Systems, Inc., 2004). UNAIDS (2009) estimates that approximately 13.5 percent of Zambians aged 15 to 49 years of age are living with HIV/AIDS while 58 percent of those infected in the country are women (as cited in Bajaj & Pathmarajah, 2011). The National AIDS Commission (NAC) estimated at the end of 2003 that 14.4 percent of Malawians aged 15 to 49 were HIV positive (Devtech Systems, Inc., 2004). Malawian women have higher rates of

HIV/AIDS than men and, in 2001, 70 percent of new infections in young adults were women (DevTech Systems, Inc., 2004).

Moreover, physical violence is a real threat to women living in the region such that it is estimated that 59 percent of Zambian women have been victimized by physical violence in their lifetime (UNSD, 2010 as cited in Bajaj & Pathmarajah). Bajaj and Pathmarajah (2011) contend that domestic violence goes largely unreported. However, according to Kazunga and Chewe (2003), domestic violence is so widespread in Zambia that one study reported that over 50 percent of married and previously married women had experienced physical violence at the hands of their husbands and 41 percent of single women had been beaten by a male partner (as cited in Bajaj, 2009).

According to Human Rights Watch (2007), the World Health Organization (WHO) reported violence and violence against women as "a major health problem in Africa" (HRW, 2007). Gender-based violence puts women at further risk of contracting HIV due to the fact that women in abusive partnerships are more likely to also experience violent sex and less likely to be able to advocate for protection against HIV (HRW, 2007). Another troubling reality for women who are victimized by physical violence in relationships, is that they often are unable to leave due to "their economic and psychological dependence on their abusers" (HRW, 2007, p. 10). The notions that women are to be "submissive, not to challenge male authority, and to respect and please men" are part of the social value system in some ethnic communities (HRW, 2007, p. 19). These cultural and social beliefs about the genders and gender roles affect how women internalize and respond to gendered-based violence such that the Zambia Demographic Health Survey indicates that 85 percent of women believed that in at least one reason where a husband is justified in beating his wife (HRW, 2007).

According to a 2007 Zambian government survey, 47 percent of women reported that since the age of fifteen they had been the victims of physical violence at least once (Women and Law in Southern Africa –Zambia et al., 2012). The survey also found that sexual violence is so prevalent that at least one in ten women are victims (Women and Law in Southern Africa – Zambia et al., 2012). In the study conducted by Women and Law in Southern Africa –Zambia et al. (2012), girls reported experiencing sexual violence and that the perpetrators were often family members such as uncles or cousins, fathers, or members of their community. According to Women and Law in Southern Africa Research Trust (WLSA), 86 to 90 percent of gender-based violence in five districts in Malawi was perpetrated by an intimate partner and included "coerced sex, economic torture and freedom denial" (DevTech Systems, Inc., 2004, p. 17).

A nationally representative study conducted in 2005 revealed that 49 percent of Malawian women had been the victim of intimate partner violence (HRW, 2014a). In 2010, the Malawi Demographic Health Survey (DHS) reported that 41 percent of women and girls aged 15 to 49 had been the victim of physical or sexual violence (HRW, 2014a). When compared to the 2004 DHS, rates of physical and sexual violence against women and girls in the aforementioned age group has remained relatively the same (HRW, 2014a). There is a culture of silence around physical and sexual violence and reporting is low (HRW, 2014a). Women and Law in Southern Africa –Zambia et al. (2012) contend that the prevalence of sexual violence is indicative of "power imbalances between the sexes" and the "social constructions of masculinity' (p. 8). Masculinity in the region "emphasizes aggression and sexual conquest," while sexual violence against women and girls "perpetuates male power and control" (Women and Law in Southern Africa – Zambia et al., 2012, p. 8).

*Structural Violence*

Zambia and Malawi have ratified the Convention on the Rights of the Child (CRC), the International Covenant on Economic, Social and Cultural Rights (ICESCR), the International Covenant on Civil and Political rights (ICCPR), and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). Under these international treaties, the state parties have an obligation to prevent and respond to SRGBV (Women and Law in Southern Africa –Zambia et al., 2012). Moreover, Zambia and Malawi are also party to a number of regional conventions that protect the rights of women and children and obligate the governments to act against SRGBV.

According to Women and Law in Southern Africa –Zambia et al. (2012), Zambia is bound to the following regional human rights treaties and protocols: the African Charter on Human and People's Rights, the African Charter on the Rights and Welfare of the Child, the Protocol to the African Charter on Human and Peoples Rights of Women in Africa, the Protocol on the Prevention and Suppression of Sexual Violence Against Women and Children, and the Southern African Development Community Protocol on Gender and Development. Under these treaties, there are clear definitions of sexual violence as well as obligations upon the state to protect women and children, education, and education without discrimination (Women and Law in Southern Africa –Zambia et al., 2012). Moreover, these documents provide Zambia with positive obligations that it must fulfill. There are structural limitations due to rights such as education being a right contingent on progressive realization and financial resources that both state parties may not have. For example, class sizes may contain up to seventy students in Zambia and supplies and books are not available in all classrooms (Bowman & Brundige, 2013). Teacher morale is low and their salaries alone are not enough so many teachers resort to providing afterschool lessons to students for supplemental income (Bowman & Brundige, 2013).

Bowman and Brundige (2013) also point to the short school days and long days for teacher "with one group of students attending from 7 a.m. to 1 p.m. and another from 1 p.m. to 6 p.m., with the same teachers in place" (p. 43). These factors culminate to impact education for all students negatively.

At the state level, Zambia has a number of national protections that enumerate obligations of the state as well as articulate the steps necessary for redress when violations of discrimination, sexual violence, and SRGBV occur. The Zambian Constitution includes the obligation to protect against SRGBV, despite education not being included in its "fundamental rights provisions" (Women and Law in Southern Africa –Zambia et al., 2012, p. 15). Moreover, the Zambian Penal Code, the Anti-Gender-Based Violence Act (2011), and the Education Act (2011) all have provisions that require the state to protect and prevent sexual violence and SRGBV (Women and Law in Southern Africa –Zambia et al., 2012). The Malawi Constitution (1994) recognizes equality between men and women and prohibits discrimination based on sex, language, culture, or religion (Pitamber & Rugimbana, 2005). The Constitution upholds equality and equal recognition before the law for every citizen in addition to containing a Bill of Rights that also provides fundamental civil and political rights (Pitamber & Rugimbana, 2005). Yet with the rates that sexual violence and SRGBV are being perpetrated throughout the two countries, it is apparent that the obligations to which the countries are bound by in international, regional, and national law are not being upheld and enforced.

Malawi has much progress to be made in regard to the Millennium Development Goals in order to achieve eradication of absolute poverty and hunger, reduction of infant and mortality rates, and elimination of gender disparities in education (Pitamber & Rugimbana, 2005). The government of Malawi has produced a number of gender sensitive and gender specific policies in

response to the Beijing Platform for Action (BPA); however, according to Pitamber and Rugimbana (2005) "a key constraint continues to remain the implementation and operationalisation of these policy and legal reform" (p. 1). Moreover, Pitamber and Rugimbana (2005) indicate that an assessment of the laws and legal framework from a gender perspective reveal several gender gaps specifically in regard to perceptions, effectiveness, male domination in law formulation, and an unresponsiveness to gender-based inequalities.

Furthermore, democratic participation is a constitutional right in Malawi, yet there are disparities between men's and women's participation (Pitamber & Rugimbana, 2005). Malawi's women's political participation in Parliament and local government is below 22 percent across all positions (Pitamber & Rugmbana, 2005). The Southern African Development Community and the African Union have set goals for women's political participation at 50 percent for Zambia; however, less than 30 percent of government positions are held by women (HRW, 2007).

Pitamber and Rugimbana (2005) report that traditional and customary law is still practiced in Malawi and contributes to inconsistencies and contradictions to women's rights, especially in regard to the right to access property and the institution of marriage. Customary law, a law system practiced in local courts, is also practiced in Zambia, but differs throughout the country with the 73 ethnic groups (Embassy of Sweden, 2008). Customary law is tied to cultural values and beliefs and is used primarily in local courts for matters concerning family law and inheritance rights (Embassy of Sweden, 2008; Pitamber & Rugimbana, 2005). Customary law perpetuates gender power imbalances. For example, customary law in some ethnic groups dictate that in the case of a man's death that the right to inherit property is within the deceased man's family, not his wife (HRW, 2007). Zambia's statutory law ensures women's inheritance and

property rights, however laws are poorly enforced and customary law is often the law respected in these matters (HRW, 2007). Customary law also enforces the payment of lobola or bride price and “the concept of forced sex does not exist” (Embassy of Sweden, 2008, p. 44). Furthermore under customary marriage, women do not have custodial rights of their children and upon a father’s death children become the property of his family (Embassy of Sweden, 2008).

*Direct Violence*

Bowman and Brundige (2013) conducted a study in which they interviewed 105 girls attending schools around Lusaka, Zambia. Their study revealed alarming experiences of girl students where their rights were violated by peers, teachers, and community members. Their study found three major barriers to girls’ education in the country which echoed Bajaj and Pathmarajah’s (2011) findings; “discriminatory treatment of girls within and outside the classroom; sexual violence and the fear of sexual violence; and issues of sexuality involving pregnancy and attitudes towards sex” (p. 40). DevTech Systems, Inc.’s (2004) assessment report taken prior to the implementation of the Safe Schools program in Malawi reveals similar disturbing findings to that found in the Lusaka study as well as to a report compiled by Patrick Burton (2005) based on a national survey in Malawi. From February to March 2005, data collection for the Violence against School Children in Malawian Schools was taken in order to assess the situation of SRGBV in schools (Burton, 2005). The survey interviewed 4,412 children aged nine to eighteen in government and government-aided primary and secondary schools (Burton, 2005). The three reports highlight alarming experiences of violence experienced by large numbers of schoolchildren in the two countries.

Perceptions of safety travelling to school and within school can have devastating effects on students' experience of schooling in addition to the continuation of their education. Nearly a quarter of the students interviewed in in the Violence against School Children in Malawian Schools Survey feared for their safety when travelling to and from school (Burton, 2005). According to Burton (2005), the fact that over half of students travelled in groups on the way to school indicates that there is a feeling "that there is, either subconsciously or consciously, a feeling of safety in numbers, and thus, an implicit sense of potential harm" (p. 16). Of the 23.8 percent of students that were afraid to walk to school, 71.1 percent feared being attacked and 12.5 percent feared being bullied (Burton, 2005). Burton (2005) highlights the relationship between students' fear and the experiences of others. Almost 50 percent of students knew someone who had been attacked on the way to school and 15.8 percent of students knew someone who had been sexually assaulted or raped traveling to school. Girls in Bowman and Brundige's (2013) study reported also being verbally and physically sexually harassed while walking or taking the bus on their way to and from school. These experiences were also normalized by girls and seen as unavoidable aspects of life (Bowman & Brundige, 2013). Physical spaces at school can also cause students to feel fearful such that 30.3 percent of schoolchildren reported being afraid of areas of their school (Burton, 2005). Spaces that children feared most were toilets, other school buildings, and classrooms (Burton, 2005).

Bullying is a major problem in Malawian schools as indicated by the Violence against School Children in Malawian Schools Survey. Of the over 4,000 children interviewed, 99.9 percent of them reported being bullied or threatened with harm (Burton, 2005). In the nine to thirteen age group 71.5 percent of students had experienced bullying including experiences such as being beaten, punched, slapped or hit, and verbal abuse and threats. Approximately 80 percent

of children aged fourteen to eighteen reported being bullied (Burton, 2005). More girls of all ages reported being bullied than boys; 64.1 percent of girls reported experiencing bullying, while 35.9 percent of boys reported experienced being bullied (Burton, 2005). According to DevTech Systems, Inc. (2004), the bullying of girls by boys is "perceived as both normal and acceptable" (p. 18).

Discriminatory attitudes and sexist attitudes also serve as obstacles to obtaining an education (Bowman & Brundige, 2013). Girls reported "beliefs held by parents, guardians, and the community that education was for boys, pressure on girls to marry rather than go to school, and parental unwillingness to pay school fees to send a girl back to school after pregnancy" as barriers to their education (Bowman & Brundige, 2013, p. 49). Teacher gender-biased attitudes discouraged girls and made girls feel inferior to boys (Bowman & Brundige, 2013). Boys are given more attention in class and able to seek extra help where girls do not receive the same amount of attention in crowded classrooms and do not feel like they can receive the support they need (Bowman & Brundige, 2013). Bowman and Brundige (2013) postulate that the attitudes learned in schools, such as male superiority, carries into society at large and have "serious negative consequences for gender relationships beyond the school setting" (p. 51).

In addition, the hidden curriculum and societal views are extremely harmful to girls and pose a real threat to their actual and perceived safety as well as serving as a significant obstacle in obtaining an education. Girls reported feeling that if a girl became pregnant it is her own fault and therefore she would be blamed for having sex and would be punished by the school (Bowman & Brundige, 2013). Bowman and Brundige (2013) found that a pervading thought was that girls had responsibility and control over having sex and the conditions in which it was had, including rape, and therefore needed to take precautions to protect themselves from rape and

pregnancy. Bowman and Brundige (2013) write, “the message conveyed was that boys bear no responsibility for their own behavior with sex, even though they aggressively pursue their female classmates for it. The underlying assumption, perhaps, is that a man’s sex drive is undeniable and unstoppable once aroused” (p. 68). The messages received by both boys and girls in schools abut male-female relationships harmfully socialize both genders to believe male sexuality and masculinity is predicated on men’s control and dominance over women and their bodies.

Sexual violence and fear of sexual violence is a major obstacle to schoolgirls in the region. The sexual violence or SRGBV described by the girls interviewed by Bowman and Brundige (2013) are disturbing and a serious threat to girls and their education. According to Bowman and Brundige (2013) girls reported:

> Frequent sexual harassment, including threats of, or actual violence, by boy students; sexual harassment and abuse by teachers, including comments, touching, enticing students into dating relationships with the promise of money or undeserved grades, and retaliation against them if they refuse; constant sexual harassment and threat of sexual attack when traveling to and from school or out in public; and rapes and resulting pregnancies that lead girls to drop out of school. (pp.54-55)

SRGBV appears to be “normalized” and for girls results in feelings of fear, intimidation, feeling bad about oneself, and discomfort (Bowman & Brundige, 2013, p. 55). SRGBV is so prevalent that 54 percent of girls interviewed in Lusaka reported being victim to SRGBV at school or traveling to and from school (Bowman & Brundige, 2013).

Physical and verbal sexual abuse and violence are also experienced by children in Malawian schools. Girls experience verbal sexual abuse from both peers and teachers (DevTech Systems, Inc., 2004). Moreover, girls are more likely to be victims of unwanted touching of their genitals or breasts given that 17.4 percent of all girls reported this type of abuse; however, boys

are also victims and 6.5 percent of all boys reported such abuse (Burton, 2005). Of the children included in the national survey, nearly 15 percent reported experiencing forced touching and 14 percent reported forced touching of their genitals or breasts (Burton, 2005). In order to avoid forced touching by male classmates before class, some girls will purposefully arrive late which results in punishment from the teacher (DevTech Systems, Inc., 2004). Approximately 24 percent of children in all age groups and genders also reported experiencing “forced penetrative or non-penetrative sex” (Burton, 2005, p. 23).

However, girls also felt feelings of guilt and self-blame which Bowman and Brundige (2013) correlated to girls not reporting such experiences to teachers and authorities. Another reason for underreporting may be that girls knew of teachers that perpetrated SRGBV, but also because girls feared retaliation or being blamed (Bowman & Brundige, 2013). Inadequate responses and inaction by authorities and school officials also serves as an obstacle for girls reporting abuse. Bowman and Brundige (2013) found that school officials took action to avoid public scrutiny by resolving complaints quickly and quietly, while in other cases inaction by officials may have been a result of the lack of qualified teachers. School authorities are most likely to take reports of SRGBV seriously and consider action when a student becomes pregnant by a teacher (Bowman & Brundige, 2013). However, Bowman and Brundige (2013) found instances of where teachers denied accusations and therefore school authorities decided to take no action.

According to Chisamya, DeJaeghere, Kendall, and Khan (2012), sexual abuse taking the form of student-teacher sexual relationships has a long history and was once “commonplace” and despite its decline continues to be a problem in Malawi. Sexual abuse and violence perpetrated by teachers includes rape, coercion, and transactional sex for grades or money (DevTech

Systems, Inc., 2004). A girl who performs well in school may be suspected of doing well due to having a sexual relationship with a teacher which can result in fear and decreased interest in school for some girls (DevTech Systems, Inc., 2004). On the other hand, Chisamya et al. (2012) reveal that the prevalence of student-teacher relationships results in the assumption by both boy and girl students that disciplinary actions are driven by a teachers' desires to initiate sexual relationships with female students. If a girl rejects a teacher's sexual advances they may experience humiliation at school (DevTech Systems, Inc., 2004). However, if a girl is coerced into having sex with a teacher through threats or harassment, the girl student may become more vulnerable to sexual advances and teasing by male peers (DevTech Systems, Inc., 2004).

Girls interviewed in Bowman and Brundige's (2013) study reported pregnancy as one of the biggest barriers for girls obtaining an education. Abortion is illegal in Zambia and therefore pregnancy can be a death sentence for girls who wish to continue their education and seek the illegal and often unsafe procedure, but it often results in girls discontinuing their education and dropping out of school (Bowman & Brundige, 2013). According to a 2010 UNICEF study in Zambia, 25 percent of female dropouts were the result of unplanned pregnancies (as cited in Bowman & Brundige, 2013). Between the years 2002 and 2009, statistics from the Zambian Ministry of Education showed an increase of pregnancies of school aged girls increasing from 4,428 to 15,497 (as cited in Bowman & Brundige, 2013). According to Human Rights Watch (2014a), from 2010 to 2013, drop outs as a result of girls in Malawi becoming pregnant numbered 14,051 in primary schools and 5,597 in secondary schools.

Despite policy in place to allow pregnant students to return to school after giving birth in Zambia, only 43 percent of girls who became pregnant in 2009 were readmitted to school (Bowman & Brundige, 2013). Malawi's national policy also allows girls to return to school after

birth; however, pregnancy that results from relations with a teacher or a peer reduces the chances of a girl continuing her education due to harassment experienced in school and the stigmatization of student pregnancy (DevTech Systems, Inc., 2004). While school authorities are one obstacle in returning to school, girls also face "the inability or refusal of parents to pay school fees after a girl was pregnant, familial pressure to marry the father of the child, the burden of caring for a child, and fear of stigma and discrimination" as obstacles to returning to school (Bowman & Brundige, 2013, p. 65).

### *Conclusion*

Gender roles are rigidly defined and limit the lived potential for women and girls in both countries. These beliefs are present in schools, in the home, at the community level, and within the institutions of society. The cultural and structural violence is abundant and must be addressed as the root and legitimizer of the direct violence experienced by school-aged children. Thus, an intervention that addresses violence, cultural, structural, and direct, at a multi-level such as the Safe Schools Program in Malawi has great potential to challenge and transform attitudes and beliefs about gender that permeate through all levels of society in similar contexts such as Zambia.

## Safe Schools Program

The Safe Schools Program (Safe Schools) was a five-year program funded by the U.S. Agency for International Development (USAID), Office of Women in Development, and implemented by DevTech Systems, Inc. (DevTech) from 2003 to 2008 and was designed to address the causal factors of SRGBV and the promotion of gender equality in schools and the broader community. The goal of the program was to reduce SRGBV in selected schools in a

multi-level approach in order to "support the longer-term goal of improving educational outcomes and reducing negative health outcomes for schoolchildren" (DevTech Systems, Inc., 2008, p.1). According to DevTech Systems, Inc. (2008), Safe Schools was one of the first programs to "systematically use a gender approach to identify the relationship between the traditional definition of gender roles" and the manifestations of SRGBV (p. 1).

Safe Schools' interventions took place on the national, institutional, local, and individual level in order to address the root causes of SRGBV at each of these levels in partnership with stakeholders at all levels. The Safe Schools program aimed to transform attitudes, practices, and misconceptions about human rights and children's rights that produce SRGBV. The program's interventions focused on, "advocacy, revision of Teachers' Code of Conduct, community action planning, and training programs for students, community counselors, and teachers" (DevTech Systems, Inc., 2008, p. 12). The program's first step was country-level assessment reports in Ghana and Malawi including baseline surveys as an assessment tool. The following section will focus on the Safe Schools program implemented in Malawi. This intervention was chosen to show how an intervention in a similar context such as Zambia has the potential to effect positive change.

*Implementation*

Forty schools in the Machinga District of Malawi were chosen for the Safe Schools program following the opening of the country office in February 2005. The district was chosen due to USAID's previous work on educational projects in the district. Ten of the forty schools were intended as control schools; however, due to teachers transferring from intervention to non-intervention schools, data from the original control schools could not be used. In Malawi, the Safe Schools began by assessing areas where boy and girl students felt unsafe and their

perceptions of safety through the Participatory Learning and Action Assessment (PLA). From the PLA, it was determined that perceptions of safety differed between boys and girls and the definition of SRGBV needed to be extended to include safety and GBV perpetrated travelling to and from school, teachers' homes, and the community (DevTech Systems, Inc., 2008).

Next, Safe Schools/Malawi staff began building partnerships with various partners such as NGOs and government departments which reached up to the Ministry level. The program succeeded in gaining the support of the Permanent Secretary of the Ministry of Education by becoming members of a technical arm of the District Assembly, the District Executive Committee (DEC). By attending meetings of the DEC, the staff of Safe Schools was able to interact and hear from other NGOs and government departments working in the area. Advocacy networks were established with representatives from the government, media, health and education sectors, social welfare, security, and gender and youth organizations. The purpose of the advocacy network was, "to develop policy and ensure application, enforcement and sustainability" (DevTech Systems, Inc., 2008, p. 22).

The network worked with the Zodiac Radio Broadcasting to produce a radio jingle for reducing SRGBV. During the broadcast of the National Examination results for the Malawi School Certificate Examination, the jingle sang, "School children are suffering…Teachers and parents…Let us work together…so that our children may grow up peacefully, healthy and intelligent children" (DevTech Systems, Inc., 2008, p.22). The national advocacy network also utilized national activities for spreading awareness of SRGBV. During the Sixteen Days of Activism on Gender Violence, a skit was performed by a group of students from the Chinkwezule Primary school which was recorded and broadcasted twice through Zodiac Radio Broadcasting (DevTech Systems, Inc., 2008). The network also initiated Open Days in

communities. The Open Day at Chikweo Primary School included a member of Parliament as their guest of honor. The day also included a dance performed by chiefs, village headmen, and the traditional authority representative of the area in celebration of the Safe Schools program and the reduction of SRGBV. The community leaders then encouraged members of the community to continue the efforts of Safe Schools and the prevention and reduction of SRGBV (DevTech Systems, Inc., 2008).

The program also worked with traditional leaders, village elders, Parent Teacher Associations, Community Action Planning Committees, and School Management Committees through a community-based NGO, Creative Centre for Community Mobilisation (CRECCOM). CRECCOM implemented the Community Action Plan with the purpose of raising awareness, identifying issues, and developing mobilization capacity through activities such as Theatre for Development and Cluster Incentive Packages. These activities helped to raise awareness and provided motivation for communities to take action against SRGBV (DevTech Systems, Inc., 2008).

In addition, Safe Schools worked to update the Teachers' Code of Conduct with the help of The Women and Law in Southern Africa Research and Educational Trust (WLSA). The Teachers' Code of Conduct was revised then reviewed and approved by the national Review Committee. WLSA assisted Safe Schools by leading workshops on the revised Code of Conduct with the aim of preparing stakeholders, Primary Education Advisors, mentor leaders, and Community Action Planning Committees to hold information sessions on the Teachers' Code of Conduct (DevTech Systems, Inc., 2008). Behavior Change Communication (BCC) were also developed to help teachers, administrators, students, parents, and community members to fully understand the new Code of Conduct (DevTech Systems, Inc., 2008).

An integral part of the Safe Schools program was the development and use of the *Doorways* training program. The training program consists of three manuals designed for students, community counselors, and teachers with the goal of addressing and preventing SRGBV. The program is a participatory model including activities such as role play and group discussion. The focus group of *Doorways I: Student Training Manual on School-Related Gender-Based Violence Prevention and Response* is students aged ten to fourteen in upper primary and lower secondary school. According to the manual, “the overall goal of the training program is to help students learn how to prevent violence and enhance their self-efficacy through enhanced knowledge, attitudes, and skills regarding healthy relationships, reproductive health issues, HIV prevention and children’s rights and responsibilities” (United States Agency for International Development, 2009, p. 5). The training program contains nine modules consisting of two to five session each. Sessions range from an hour to three hours for a total recommended 50.5 hours. Module topics include Gender, SRGBV in the Community, Human Rights, Life Skills, Healthy Friendships, and Healthy Bodies. An example of an activity in the SRGBV in the Community Module is “practice reporting violence” (United States Agency for International Development, 2009, p. 73). The activity uses role play and asks students to work in groups to formulate a scenario of a young person experiencing violence and reporting the abuse and then present their role play (United States Agency for International Development, 2009). In another activity named “What is peer pressure?” in the Healthy Friendships Module, students are given a scenario where one young person is peer pressuring a friend followed by discussion questions focused on peer pressure and making good decisions (United States Agency for International Development, 2009, p. 133).

The training program aims to increase students' interpersonal communication, coping, conflict management, critical and creative thinking, and decision-making skills (United States Agency for International Development, 2009). In Machinga, *Doorways I* was used to educate students in 20 schools. Students' new knowledge led to various student actions including "life skills clubs", mock Parliamentary sessions, development of a peer leaders' manual, and a march against verbal harassment in one community (DevTech Systems, Inc., 2008, p. 24).

*Doorways II: Community Counselor Training Manual on School-Related Gender-Based Violence Prevention and Response* is intended for community counselors and includes nine modules of two to four sessions each ranging from one to five and a half hours for a total of 49.5 hours. Module topics include attitudes towards young people, gender, violence and SRGBV, human rights, community counselor skills, and response (United States Agency for International Development, 2009). The learning objective of the manual is to, "provide community counselors with basic knowledge and skills to respond to young people who have experienced school-related gender-based violence" (United States Agency for International Development, 2009, p. 5). The *Doorways II* manual was completed by 120 Machinga District community members from 30 schools (DevTech Systems, Inc., 2008).

*Doorways III: Teacher Training Manual on School-Related Gender-Based Violence Prevention and Response* is intended for teachers in upper primary and lower secondary schools. According to the manual, the goal, "is to increase teachers' knowledge and shift attitudes and behaviors so that they may prevent SRGBV and respond to students who have experienced SRGBV" (United States Agency for International Development, 2009, p. 5). The training program's recommended time is 44 hours, consisting of eight modules with two to four sessions each. Module topics include Attitudes Towards Young People, Gender, Violence and SRGBV,

Human Rights, Creating a Safe and Supportive Classroom Environment, Response, and Action Plan and Pledge (United States Agency for International Development, 2009). The *Doorways III* manual was used to train 221 teachers, advisors, and lead teachers in 20 schools in the Machinga District of Malawi (DevTech Systems, Inc., 2008).

*Successes and Impact*

The impact of the Safe Schools program was assessed by changes in knowledge, attitudes, and perception from baseline to endline surveys (DevTech Systems, Inc., 2008). According to the report by DevTech (2008), approximately 800 students and 250 teachers were surveyed in Malawi in 30 schools. Surveys conducted were organized by four categories, gender norms and school participation, basic child rights, school-related gender-based violence, and HIV/AIDS. Baseline surveys indicated students had a significant appreciation for gender equality. More than 90 percent of students believed that boys and girls should have equal opportunities to attend school and have access to all the same subjects in school. In addition, the baseline surveys showed that 96 percent of boys and girls disagreed that older girls should leave school to get married and 93 percent of girls felt comfortable answering questions in class (DevTech Systems, Inc., 2008).

However, baseline surveys revealed that only 18 percent of girls and 34 percent of boys believed that both boys and girls were equal in intelligence (DevTech Systems, Inc., 2008). At the end of the program, more than half of students believed that both boys and girls were equal in intelligence. There was also progress made in the number of students who believed that a girl student should return to school after giving birth. Changes were made in the perception that a teacher had the right to shout at and insult students as well as the belief that it was permissible for teachers to use hard physical labor as a form of discipline. Over 90 percent of students

believed they had the right to say "no" to sex and the right to say "no" to teachers who wanted to touch their "thighs, buttocks or private parts" (DevTech Systems, Inc., 2008, p. 29). Moreover, surveys also revealed that more than 90 percent of students agreed that their teachers, male or female, did not have the right to demand sex in addition to a positive change in the number of students who believed that it was not okay for a teacher to impregnate a girl student even if he later married her (DevTech Systems, Inc., 2008).

Surveys also indicated positive changes in teachers' knowledge and attitudes. However, a positive consistency from baseline to endline surveys was that 100 percent of teachers maintained the belief that students had the right to say "no" to teachers who wanted to touch their "thighs, buttocks or private parts" (DevTech Systems, Inc., 2008, p. 34). The percentage of teachers who believed it was permissible to whip students and shout at or insult students decreased. At the end of the program, 97 percent of teachers had seen the Teachers' Code of Conduct and there was an increase in the number of teachers who knew how to report a violation. Baseline surveys showed that half of the teachers who had seen a violation over the course of a year had reported it (DevTech Systems, Inc., 2008).

*Conclusion*

The Safe Schools program made an impact on students and teachers as indicated by the surveys. However, their multi-level approach also had an impact on parents, counselors, and community members. As the literature review highlighted, SRGBV does not exist in a vacuum. SRGBV is a result of not only the individual and school level factors, but also a result of structural and cultural violence. The Safe Schools program attempted to address SRGBV at different levels resulting in greater overall change. In addition, the program also focused on the inclusion of boys and girls as well as giving attention to the construction of gender and gender

norms and roles. The change in perceptions and attitudes had the possibility to transform current gender ideologies and break the cycle of destructive norms for future generations.

# CHAPTER V

## Discussion

A policy paper released by the Education for All Global Monitoring Report (GMR), UNESCO, and the United Nations Girls' Education Initiative (UNGEI) at the 59th session of the Commission on the Status of Women in New York City in March 2015 attests that SRGBV "seriously undermines the achievement of quality, inclusive and equitable education for all children" (GMR, UNESCO, & UNGEI, 2015, p. 1). Since education's advent as a human right in 1948 in the Universal Declaration of Human Rights, student enrollment has increased internationally along with initiatives to secure the right for children worldwide (McCowan, 2010). The Education for All Movement has put increased attention on securing the right to education and the provision of basic quality education for all children, youth, and adults. The movement's goals are closely aligned with that of Millennium Development Goal 2, achieving universal primary education, and programming to secure the right has seen an increase. The increased attention to quality education has also brought forth recognition to SRGBV, however effective strategies to reduce the universal phenomenon have not been as abundant (GMR, UNESCO, & UNGEI, 2015).

Programming for universal education, just as schooling, can also produce more harm than good. McCowan (2010) points out that the drive to provide universal education "[has] had diverse motivations such as human capital theory and nation-building" (p. 509). Human capital theory is premised on the idea that, "schooling promotes economic and social development because it produces positive externalities, or 'spillover effects,' that benefit the community and the nation rather than only the individual student" (Vavrus, 2003, p. 27). For instance, some

development organizations and corporations base their programming on the functionalist perspective and human capital theory, such as the Nike Effect which bases its approach on "the ability of adolescent girls in developing countries to bring unprecedented economic and social change to their families, communities, and countries" (Moeller, 2014, p. 72). The functionalist perspective on girls' education and development focuses on development as "modernization" and emphasizes the "importance of 'human capital' for national development" (Vavrus, 2003, p. 26). Thus, schooling and education play a pivotal role in socializing students and teaching them what is to be a modern person, namely how to have the skills to function in a market economy (Vavrus, 2003). The functionalist perspective relies on the assumption that education is the pathway to modernization and a healthy national economy (Vavrus, 2003).

However, such approaches ignore the social constructions of gender and how they structure power relations (Moeller, 2014). Additionally, they do not address, but rather ignore, the lived experiences of violence and discrimination schoolchildren often encounter in schools. Social, cultural, and structural barriers exist to prevent girls and boys from obtaining an education that can potentially lead to social change, increased life skills, and empowerment. A philosophy such as the one presented by the Nike Effect places an unrealistic burden on adolescent girls who may be experiencing schools as violent and discriminatory spaces.

Girls' education has also received increasing attention from development agencies and the rhetoric of education as panacea has emerged (Vavrus, 2003). Girls' education as the panacea for all social ills and as the pathway to development relies heavily on girls to lift their entire countries so that they are developed and "modern". Yet, development and women's and girl's empowerment is often constrained by structural and systemic factors that go beyond the walls of a schoolhouse. Thus, the notion that education, especially education that violates youth's human

rights, will lead to the development of a nation is highly unrealistic and places an undue burden upon youth in the developing world. While certainly education has the power to be transformative, many girls and boys are experiencing schools as violent and discriminatory spaces where harmful and destructive gender norms are being constructed and perpetuated. In addition, the literature revealed how constructions of gender and gender ideologies are deeply intertwined with the various forms of violence experienced by schoolchildren.

In all the nations examined in the previous chapters, youth's experiences in schools can lead to disempowerment. Despite the extremely diverse settings, commonalities appeared in the violences experienced by children and also in how the societal construction of gender plays a role in SRGBV. Yet, the literature made little connections to the violence experienced by children in different national settings with the exception of focusing on developing countries and their similarities with SRGBV. Unfortunately, a disheartening similarity is that SRGBV is largely underreported and has become a normalized aspect of schooling for youth in the three regions. The literature shows the numerous violences youth face in and around school and the barriers to quality education. For instance, the prevalence of sexual violence and discriminatory attitudes work doubly to exclude girls and youth who do not perform gender according to societal expectations from education and socialize them into a heteronormative patriarchal social order that places them at the bottom. The hidden curriculum and societal views have the potential to be extremely harmful to youth and pose a real threat to their actual and perceived safety as well as serving as a significant obstacle in obtaining a quality education. Moreover, the attention given to just access to schooling or education as a right ignores how schools are often places that violate children's rights. If schools are being experienced by youth as sites of human rights violations, it is difficult to imagine how the schooling children are receiving could be

transformative. Inequality, discrimination, and SRGBV are a reality for millions of children in schools, today. Therefore, the current state of education does not present all youth the tools to imagine a different reality and empower themselves.

On the other hand, the three interventions discussed in the preceding chapters made much needed positive change and attention to the broader context. The programs shared similar strategies and several themes emerged across the three programs. First, all three interventions utilized participatory methodologies. Participatory methods in the programs included the use of discussion, role play, games, debate, songs, and dramatizations. Although Gay-Straight Alliances did not have an explicit commitment to participatory methods, the clubs are student-led and in many cases utilize discussion, student action, and student-created activities. Youth in all three programs were not passive recipients of knowledge, but rather were engaged through a process of empowerment. Participatory methods are consistent with Freirean pedagogy. Freire (2000) critiques the traditional "banking concept of education" in which teachers vertically transmit knowledge to students as empty "receptacles" (p. 72). Freire (2000) instead proposes "problem-posing education" which is based on the collaboration of students and teacher to produce knowledge through dialogue and reflection (p. 80). According to Freire (2000), "Banking education resists dialogue; problem-posing education regards dialogue as an indispensable to the act of cognition which unveils reality. Banking education treats students as objects of assistance; problem-posing education makes them critical thinkers" (p. 83).

The participatory nature of the programs based in Freirean pedagogy gives students the tools to become critical thinkers and, in turn, creates opportunities for a transformative and empowering form of education. The methods of the programs engaged students in dialogue and reflection which allowed students to transform and produce their own values, attitudes, and

knowledge rather than having imposed upon them. The participatory nature of the programs led to powerful changes in students' attitudes, values, and actions.

While these programs highlighted in this thesis demonstrated promising results, it is important to mention sustainability. All three programs are non-governmental initiatives implemented by organizations or individual schools. In the case of GEMS (India) and Safe Schools (Central Africa), the programs ended after the funding period came to a close. The issue of government support, sustainability and scalability are significant factors when implementing and seeking to maintain the gains made through these programs that espouse transformative learning.

Related to sustainability beyond program funding, community participation and involvement proved to be a crucial factor in addressing some of the cultural and structural violence experienced by youth in schools. Education cannot by itself eradicate the structural, cultural, and direct violence that youth face every day. According to Bryan and Vavrus (2005),

> [Education] must be considered in relation to other initiatives designed to reduce intolerance because educational systems are always influenced by the context within which they are located. As such, policies, programmes and other practices designed to foster tolerance must be vigilant in responding to the realities of students' daily lives and to the broader social and political circumstances that influence education. (p. 197)

By engaging the community, programs lessen the harshness of students stepping out of safe spaces created back into an unequal and violent world. In addition, by engaging the community and interacting with the larger structures that help to produce violence against youth in schools, the burden of ameliorating SRGBV no longer rests alone on the shoulders of youth. According to Merry (2006), violence against women and, I argue, against all youth in schools,

> is a universal space of suffering that can be understood across cultural differences, but gender-based violence is embedded in cultural understandings of gender and

> sexuality as well as in the institutions of marriage, community, and state legal regulations of marriage, divorce, inheritance, and child custody. (p. 25)

The eradication of SRGBV is not solely dependent on addressing individual acts of violence, but in order to truly purge communities of SRGBV cultural understanding and larger social and political structures must be transformed. This transformation cannot take place without the engagement of the broader community and powerful actors. The Safe Schools program most successfully engaged the community and other actors to effect change. Their multi-level approach garnered more support for the program in order to produce change in and out of the classroom. In contrast, some GSAs did not have the opportunity to engage school or community members as extensively and therefore limited their effects to school level change. Even in the most supportive school and community climates there were limitations to bringing about greater change due to the micro-level change brought about by the programs instead of change to the larger structural factors that contribute to SRGBV against LGBTQ students. The GEMS program did not include community participation and therefore this exclusion could affect its sustainability and impact. Without community support or the engagement of powerful actors to assist in the transformation of cultural attitudes surrounding gender and hegemonic structures that contribute to such abuse, students of the program are left alone to fight to eradicate SRGBV.

The participation of both students and the community allowed for the programs to be vernacularized and therefore effective in the different settings. According to Merry (2006), “in order for human rights ideas to be effective, however, they need to be translated into local terms and situated within local contexts of power and meaning” (p. 1). Notions of social justice differ upon setting and often differ between human rights activists and local communities (Merry, 2006). The programs’ inclusion of students, school faculty, and community members allowed

local understandings and knowledge to inform programming through dialogue in order to bring about change. For instance, since GSAs are student-initiated and organized clubs they allow youth to define social justice for themselves and the creation of the safe space within the club is also determined by students vis-à-vis the school and community climate. In addition, the Safe Schools program's multi-sector approach allowed for input and partnership with various groups. The partnership with the Zodiac Radio Broadcasting resulted in the broadcasting of a jingle and a skit to produce messages about SRGBV that were socially and culturally appropriate and accessible. The inclusion of village elders and headsmen also contributed to the acceptance and accessibility of the Safe Schools program.

Lastly, the programs included gender focused strategies and curricula. The GEMS curriculum topics addressed gender norms and roles, sexual and reproductive health, and violence and gave students an opportunity to discuss and reflect upon these ideas. This allowed students to deepen their understandings of the opposite gender and how their gender affects their own lives. These furthered understandings of gender and its effects helped to build healthier relationships between students, transform behaviors and actions, and empower students. The *Doorways* manuals created by USAID for the Safe Schools program included topics similar to the GEMS curriculum for students. One difference is that the Safe Schools program also included gender focused curricula for counselors and teachers. Both manuals for counselors and teachers included training and education on attitudes towards youth and response. GSAs with supportive school administrations and communities are able to be more active and provide education and activities about LGBTQ issues and student rights. Despite the successes of the GSAs, there was an overall lack of attention to the cultural violence of heteronormativity and gender ideologies.

The literature illustrated how cultural and structural violence can be normalizing and legitimizing factors of direct violence; while also highlighting how pinpointing the exact causal factors of direct violence is complicated by the blurred lines between cultural and structural violence. The literature only begins to address how to deconstruct destructive notions of masculinities and femininities in order to create safe and equitable learning spaces for youth throughout the world. Yet, the programs revealed how education can be used as a powerful tool to combat these harmful forces to create safer and more equitable environments for schoolchildren and their communities. However, more focus needs to be made on the connection between the social construction of gender and gender ideologies and SRGBV. It is clear that more attention and progress needs to be made in addressing SRGBV as a devastating universal human rights violation.

A recent positive development is the conception of the Global Partners Working Group on SRGBV in August 2014. The Global Partners Working Group on SRGBV includes thirty leading agencies and institutions and various other actors such as governments, development organizations, civil society activists, and research institutions (UNGEI, n.d.). According to a news release from UNGEI (n.d.), the Global Partners Working Group on SRGBV's goals for its first year are to, "Help galvanize the international community to take a strong stand against SRGBV; [h]elp establish standards for response; and [p]romote the collection of evidence to monitor trends and improve practices" (p. 1). The Global Partners Working Group on SRGBV, co-hosted by UNGEI and UNESCO with funding from USAID, will hopefully draw increasing attention to the issue of SRGBV and garner much needed support in research and programming.

## Recommendations

Despite the United States' position in the global economy and its developed status, it has a long way to go to ensure the safety of all students throughout the nation. SRGBV is a serious violation of youth's rights since it not only violates their rights right to education, but their right to dignity, health, and peace. The United States needs to pay more attention to the roles of gender and gender ideologies in the school safety and violence discourse. Moreover, it is pertinent that the terms bullying and harassment are no longer used as synonyms. Lastly, schools must incorporate all genders into the classroom and educate the entire school population including staff, teachers, and students about gender awareness and sensitivity so that students can claim their rights as well as to fulfill their responsibilities to respect and advocate for other's rights.

Changing textbooks and the curriculum will not be sufficient in ameliorating the gender disparities in education in India. Girls face a multitude of inequalities before even enrolling in school and entering the classroom. However, the cultural violence is interwoven at all stages of girls acquiring an education and the structural violence affects the quality of education they will receive once inside a classroom. Galtung's triangle of violence is relevant to the violences against girls in the Indian education system. The school system produces and reproduces gender discrimination and inequalities, while the cultural influences the system as well as justifying and legitimizing it. Change needs to be made in order to increase the enrollment of girls in schools, and there requires much attention to the retention of girls once in school. The current state of education for girls in place today is fraught with complexities and disparities. Gender inequalities are deeply rooted in society and the education system. The barriers to education for minority, poor, and low caste girls are even more severe. India continues to make promises for its children and education, but there is much required action needed for the education for all children including girls.

Despite some progress made in Zambia and Malawi since their respective independence from colonial rule in 1964, there is still substantial change needed related to gender-based violence. There are a myriad of challenges facing the youth in both countries in receiving a quality of education, especially for girls. Violence for the women and girls of Zambia and Malawi is too common a lived reality. The culture of violence in both countries and in schools is legitimized and normalized by the lack of structural protections and cultural norms. There are many challenges facing the educational system in Zambia and Malawi that need urgent addressing. SRGBV cannot continue to be an accepted reality for children of these nations. The cultural and structural violence is abundant and must be addressed as the root and legitimizer of the direct violence experienced by school-aged children. Moreover, the gender power imbalances need to be addressed with attention paid to the constructions of gender and gender roles as well as the destructive roles of masculinity and femininity that position women as powerless and beneath men.

The first step in addressing SRGBV globally is to have a greater understanding of the extent of the violence and its effects on youth. Assessments and research need to take place to reveal the extent of SRGBV. Data needs to be disaggregated by sex and other aspects of identity in order to understand the full-scale of the problem and how aspects of student identity are interconnected factors that affect perpetration and victimization. All genders as both perpetrators and victims needs to be understood more fully. In addition, research on LGBTQ victimization requires more attention. Research needs to assess the damaging effects that SRGBV can have on children academically, physically, and psychologically. However, research on such topics may pose ethical dilemmas and obstacles due to the vulnerability of child victims and the culture of silence and stigmatization around gender-based violence.

It is essential to research and understand how gender ideologies are constructed and affect the perpetration of SRGBV in communities before initiating interventions. According to GMR, UNESCO, and UNGEI (2015), the role of gender in school violence has been left unexplored despite its endemic role in the perpetration of violence in schools. Communities and students must be engaged in the process of programming in order to include local understandings and knowledge of social justice, gender, and how the problem affects students and the community. Addressing societal constructions and understandings of gender must be addressed and be at the forefront of programming. Transformation of attitudes, values, and behaviors surrounding gender are pivotal in the fight against SRGBV.

A multi-level approach to programming is needed to create the most sustainable and the greatest amount of change. Students, teachers, school administration, parents, community members, policy makers, and local leaders need to be involved in effective programming. It is impossible to change social, cultural, and structural norms without the participation of all these actors. Local leaders may have the power to spur support for the intervention. Policy makers can enact change through changing policy that perpetuates inequalities and discrimination and pushing for policy that protects against abuse. Community members and parents need to be engaged so they can transform their attitudes, values, and behaviors that perpetuate inequality and SRGBV in addition to supporting youth. Teachers and school administration must be trained to recognize, report, and react to SRGBV. Since teachers are also perpetrators of SRGBV, their attitudes, values, and behaviors will also need to be addressed. Teachers are an integral part of prevention and response and therefore must be educated on the topic of SRGBV. The discussion of teacher education and training is furthered in a workshop included in the Appendix. Students

need to be engaged in a process of dialogue and reflection through participatory methods in order to transform their attitudes, values, and behaviors.

Thus, an explicit human-rights based-approach could prove to be effective in programming given the violence experienced by youth and the success of the programs discussed in the previous chapters. The Common Understanding on Human Rights-Based Approaches (HRBA) to Development Cooperation and Programming or the Common Understanding which was adopted by the United Nations Development Group (UNDG) in 2003. The Common Understanding (2003) includes three main points:

> All programmes of development co-operation, policies and technical assistance should further the realisation of human rights as laid down in the Universal Declaration of Human Rights and other international human rights instruments.
>
> Human rights standards contained in, and principles derived from, the Universal Declaration of Human Rights and other international human rights instruments guide all development cooperation and programming in all sectors and in all phases of the programming process.
>
> Development cooperation contributes to the development of the capacities of ‘duty-bearers’ to meet their obligations and/or of ‘rights-holders’ to claim their rights. (p. 1-2)

The human rights principles mentioned above are: universality and inalienability; indivisibility; interdependence and inter-relatedness; non-discrimination and equality; participation and inclusion; accountability and the rule of law (UNDG, 2003). The HRBA to development has more potential for sustainability than the conventional development approach which mainly addresses need-based issues. HRBA gives people and communities the tools and knowledge to address problems they are facing within their communities and their own lives. In addition, the approach gives people a sense of power over their own lives by being included in the process and by attaining knowledge they are able not only to envision change, but see the

possibility and results of their actions. Vulnerable and repressed communities may see themselves powerless and change impossible, but HRBA has the potential to empower them to see that they no longer need to passively accept their situation which in many cases can lead to powerful social mobilization. The inclusion and participation of people and communities also cultivates a culturally relevant approach as opposed to what some may see as the imposition of outside or Western views and values. The collaborative aspect of the HRBA facilitates global democratic participation and brings humans together in the struggle for dignity for all human beings.

## Conclusions

Education is so often thought as the cure for societal ills such as inequality and discrimination. However, education has the potential to create harm as well. For instance, "there are many activities and experiences undergone by children in schools that not only fall short of fulfilling the right to education, but actually represent abuses of their other human rights" (Wilson, as cited in McCowan, 2010, p. 513)

Education presents the opportunity for two realities. First, education can foster critical thinking and the "questioning of the existing social order" in order to produce positive change (Bryan & Vavrus, 2005, p. 184). On the other hand, education can produce and reproduce social inequalities while maintaining a system that privileges some and subordinates others (Bryan, & Vavrus, 2005). Thus, McCowan (2010), argues that when discussing the right to education it is critical to discuss what education will correspond to that right. The education that children receive needs to be intentional with the opportunity for youth to question their realities and transform their realities. There is an urgent need to understand SRGBV further, how education contributes to the violence, and how education can be used to combat it. Commitments to

universal education are a positive trend along with the millions of children receiving access to schooling. However, the global community cannot commit to only getting children through the school door. It is imperative that the right to education go beyond enrollment numbers and assure students a quality, equitable, and safe education.

Programs and interventions that disrupt the status quo and reimagine the schooling experience for youth are an essential step towards making schools less discriminatory and violent spaces. Eradication of SRGBV is not possible without an examination of gender ideologies and the cultural and structural violence that contribute to its manifestations. Moreover, interventions that address SRGBV must consider cultural understandings of gender, but also how hegemonic structural powers restrict and limit the power of individuals based on their gender and gender and sexual identities. More focus needs to be placed on the environment that education takes place in, how socialization processes in schools affect children, and the quality of education in all corners of the world. A global commitment to fulfilling the right to education is incomplete without a global commitment to eradicating SRGBV.

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# APPENDIX

## Combatting SRGBV in My School

## A Workshop for U.S. Educators

# COMBATTING SRGBV IN YOUR SCHOOL

by: Sabrina James

## A Workshop for U.S. Educators

The aim of the workshop is to heighten awareness of issues related to school-related gender-based violence (SRGBV), provide resources, and build a plan of action in order for educators to better recognize, report, and respond to SRGBV in their schools.

*Combatting SRGBV in Your School: A Workshop for U.S. Educators*

In order to fulfill the right to education and the vision articulated by the Universal Declaration of Human Rights (UDHR), education must be equitable and take place in safe environments for all students. According to paragraph 2 of Article 26 of the UDHR:

> Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. (UN General Assembly, 1948)

Unfortunately, many students around the world are experiencing school as discriminatory and violent. School-related gender-based violence (SRGBV) is a violation of human rights experienced by youth in schools universally. This devastating phenomenon must be combatted. Education is a powerful tool that can be used to educate and empower communities, teachers, and students. This workshop is one attempt to raise awareness and contribute to the elimination of the destructive force of SRGBV on our youth.

The following workshop is intended to educate U.S. secondary school educators on the issue of school-related gender-based violence. The workshop provides information on human rights and how gender contributes to manifestations of SRGBV. It includes participatory methods and two short lecture styled components. Worksheets and resources are designed to also be implemented or adapted for use in the classroom. Additional handouts and resources are located at the end of the workshop and can be distributed by the facilitator before, during, or after based on participants' prior knowledge on the subject.

All images included in the workshop and workshop handouts are from pixabay.com licensed under Creative Commons Public Domain deed CC0.

# AGENDA

**A. Opening Activity** **15 minutes**

"Human Rights Squares" – This activity accesses participants' prior knowledge and introduces participants to the topic and each other.

**B. Introductions and Agenda** **10 minutes**

**C. Presentation: Human Rights** **20 minutes**

Ask participants to brainstorm human rights that everyone has. Introduce the UDHR and the CRC. Highlight rights that will be focused on in the workshop.

**D. Activity/Discussion** **40 minutes**

"Taking the Human Rights Temperature of Your School"- This activity gives participants an opportunity to assess how human rights are enjoyed and possibly violated in their school. Participants will also have a chance to discuss how to address the violations.

**E. Presentation: SRGBV** **10 minutes**

Participants will be introduced to the topic of school-related gender-based violence and the forms this human rights violation takes.

*Break*

**F. Activity/Reflection** **30 minutes**

Participants will be introduced to the construction of gender roles and norms in their community and how they may contribute to SRGBV in their schools through an activity. Participants will have a chance to reflect and discuss within their group.

**G. Case Studies/Discussion** **40 minutes**

Hypothetical situations will be distributed to small groups to read. Participants will be asked to discuss their small in their small group and will then be given an opportunity to share in the larger group.

**H. Activity** **15 minutes**

"The Tool Box" – This activity gives participants the opportunity to review their own skills and the resources available to them, but also the skills and resources they need to protect and respond to SRGBV in their school.

**I. Brainstorm: School Plan** **20 minutes**

Participants will be given the opportunity to brainstorm a school action plan for addressing SRGBV.

**J. Reflections/Conclusion** **10 minutes**

Participants will have an opportunity to reflect upon the workshop and anything they may want to share.

# OPENING ACTIVITY
# HUMAN RIGHTS SQUARES

**Time**: 15 minutes

**Materials Needed**: Copies of "Human Rights Squares"

**Objective**: Introduce participants to one another if they do not already know each other and access prior knowledge on the topic of human rights.

Facilitator will welcome everyone and inform participants that the workshop will start with an activity. Handouts will be distributed and the facilitator will ask participants to walk around and ask other participants for the answers to the questions on their handout. Participants will write the name of their colleague and the answer they gave in the corresponding square. The object of the activity is to fill four boxes in a row with other participants' names to create a BINGO.

After ten minutes, the facilitator will ask all participants to return to their seats. Questions for short discussion:

1. Was anyone able to complete a BINGO?
2. Was anyone able to obtain answers for all sixteen squares?
3. Are there any squares that were difficult or no one knew the answer to?
4. Were there any questions or answers that anyone found particularly interesting?

Adapted from: David Shiman, *Teaching Human Rights*, (Denver: Center for Teaching International Relations Publications, University of Denver, 1993) 2-3.

Human Rights Squares

| | | | |
|---|---|---|---|
| Name a human rights activist | Name a school club that includes human rights | Name a film about human rights | Name a country where people are denied rights because of their sexual orientation |
| Name a holiday that celebrates human rights | Name a document that proclaims human rights | Name a song about human rights | Name an organization that fights for human rights |
| Name a document that proclaims women's rights | Name a book about human rights | Name a youth human rights activist | Name a human right |
| Name a right that all children should have | Name a country where people are denied rights because of their gender or gender identity | Name a children's right violation that disturbs you most | Name a document that proclaims children's rights |

Adapted from: David Shiman, *Teaching Human Rights*, (Denver: Center for Teaching International Relations Publications, University of Denver, 1993) 2-3.

# INTRODUCTIONS AND AGENDA

**Time:** 10 minutes

**Materials needed:** Copies of the agenda

**Objective:** Introduce facilitator and go over agenda or projector

Facilitator introduces herself or himself. The facilitator then asks participants to introduce themselves to the larger group or in smaller groups depending on the number of total participants.

Facilitator will distribute copies of the agenda or display the agenda through a projector and give an overview of the schedule for the day.

# PRESENTATION
# HUMAN RIGHTS

**Time:** 20 minutes

**Materials needed:** White/chalk board, projector, and copies of plain text versions of the UDHR and the CRC

**Objective:** Introduce the Universal Declaration of Human Rights (UDHR) and the Convention on the Rights of the Child (CRC). Highlight the rights that will be focused on today.

Facilitator will explain:
*The Universal Declaration of Human Rights is a document that was created after the atrocities of World War II. The document outlined human rights and freedoms that every human being should enjoy and be guaranteed. The document was a collaboration and creation of nation states from various regions of the world and signed on December 10, 1948. The rights included in the document are universal, inalienable, and interdependent. The document begins by stating in the preamble, "Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world". (UN General Assembly, 1948).*

*In 1989, the Convention on the Rights of the Child was adopted and affirmed human rights to children in the internationally legally binding document. The preamble states, "Bearing in mind that, as indicated in the Declaration of the Rights of the Child, "the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth." (Un General Assembly, 1989).*

**UDHR Articles:**

1 (Right to Equality)
2 (Freedom from discrimination)
3 (Right to life, liberty, & security)
5 (Freedom from torture)
18 (Freedom of thought, conscience, & religion)
19 (Freedom of opinion & information)
20 (Right to peaceful assembly & association)
26 (Right to education)

**CRC Articles:**

2 (Freedom from discrimination)
4 (Protection of rights)
13 (Freedom of expression)
15 (Freedom of association)
19 (Protection from all forms of violence)
28 (Right to education)
29 (Goals of education)
34 (Sexual exploitation)
42 (Knowledge of rights)

Facilitator will ask if anyone knows of any of the rights in any of the documents or can think of any rights they think should be included in the documents. Facilitator will make a list on the white/chalk board. After collecting a list, the facilitator will distribute copies of the plain text versions of the UDHR and the CRC. Facilitator will ask participants to make sure to carefully review articles that will be the focus of the workshop:

Facilitator will give participants about 5 minutes to look at the documents. When the 5 minutes is up, the facilitator will ask if there are any rights that surprised them, any rights that they think should have also been included, or any rights they disagree with.

UDHR plain text:
http://www.civicsandcitizenship.edu.au/verve/_resources/FQ2_Simplified_Version_Dec.pdf

CRC plain text:
http://www.unicef.org/crc/files/Rights_overview.pdf

# ACTIVITY
# "TAKING THE HUMAN RIGHTS TEMPERATURE OF YOUR SCHOOL"

**Time:** 40 minutes

**Materials:** "Taking the Human Rights Temperature of your School"

**Objective:** Assess how human rights are enjoyed and possibly violated in their school and begin the conversation of how to address violations in the school.

Facilitator will distribute the handouts and inform participants that they will be filling out a questionnaire about their school which can also be used as an activity done with students. Give participants approximately 10 minutes to fill out the "Taking the Human Rights Temperature of your School" and total up their score.

After ten minutes, facilitator will ask small groups to discuss the activity.
Discussion questions:

1. What areas is your school doing well in?
2. What areas does your school need to improve the most?
3. How are these areas related to the right to non-discrimination, right to education, or protection from all forms of violence?
4. Are there any aspects of identity that makes students more vulnerable to discrimination or other violations of rights?
5. Any additional reactions or feedback

Adapted from: Shiman, D. & Rudelius-Palmer, K. (1999). *Economic and Social Justice: A Human Rights Perspective*. Minneapolis: Human Rights Resource Center, University of Minnesota.; Flowers, N. The human rights education handbook: Effective practices for learning, action, & change. (2000). Human Rights Resource Center, University of Minnesota.

# TAKING THE HUMAN RIGHTS TEMPERATURE OF YOUR SCHOOL: THE QUESTIONNAIRE

The questions below are adapted from the United Nations Universal Declaration of Human Rights (UDHR). (The relevant UDHR articles are included parenthetically in each statement.) Some of these issues correlate more directly to the UDHR than others. All of these questions are related to the fundamental human right to education found in Article 26 of the Universal Declaration:

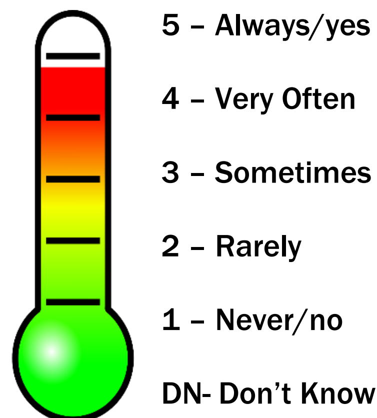
> Everyone has the right to education…Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. (UN General Assembly, 1948)

When discrimination is mentioned in the questionnaire below, it refers to a wide range of conditions: race, ethnicity/culture, sex, gender/gender identity, physical/intellectual capacities, friendship associations, age, culture, disability, social class/financial status, physical appearance, sexual orientation, life style choices, nationality, and living space. This is a much more expansive list than that found in the Universal Declaration of Human Rights, but is more helpful in assessing the human rights temperature in your school community.

The results should provide a general sense of the school's climate in light of principles found in the Universal Declaration of Human Rights.

## DIRECTIONS

Take the human rights temperature of your school. Read each statement and assess how accurately it describes your school community in the blank next to it. (Keep in mind all members of your school: students, teachers, administrators, staff.) At the end, total up your score to determine your overall assessment score for your school. The rating scale is as follows:




____ 1. My school is a place where students are safe and secure. (Articles 3 & 5)

____ 2. All students receive equal information and encouragement about academic and career opportunities. (Article 2)

____ 3. Members of the school community are not discriminated against because of their life style choices, such as manner of dress, associating with certain people, and non-school activities. (Articles 2 & 16)

____ 4. My school provides equal access, resources, activities, and scheduling accommodations for all individuals. (Articles 2 & 7)

____ 5. Members of my school community will oppose discriminatory or demeaning actions, materials, or slurs in the school. (Articles 2, 3, 7, 28, & 29)

____ 6. When someone demeans or violates the rights of another person, the violator is helped to learn how to change his/her behavior. (Articles 26)

____ 7. Members of my school community care about my full human as well as academic development and try to help me when I am in need. (Articles 3, 22, 26 & 29)

____ 8. When conflicts arise, we try to resolve them through non- violent and collaborative ways. (Articles 3 & 28)

____ 9. Institutional policies and procedures are implemented when complaints of harassment or discrimination are submitted. (Articles 3 & 7)

____ 10. No one in our school is subjected to degrading treatment or punishment. (Articles 5)

____ 11. My personal space and possessions are respected. (Articles 12 & 17)

____ 12. My school community welcomes students, teachers, administrators, and staff from diverse backgrounds, cultures, and identities, including people not born in the USA. (Articles 2, 6, 13, 14 & 15)

____13. I have the liberty to express my beliefs and ideas (political, religious, cultural, or other) without fear of discrimination. (Article 19)

____ 14. Members of my school can produce and disseminate publications without fear of censorship or punishment. (Article 19)

____ 15. Diverse voices and perspectives (e.g. gender, race/ethnicity, ideological) are represented in courses, textbooks, assemblies, libraries, and classroom instruction. (Articles 2, 19, & 27)

____ 16. I have the opportunity to express my culture through music, art, and literary form. (Articles 19, 27 & 28)

____ 17. Members of my school have the opportunity to participate (individually and through associations) in democratic decision-making processes to develop school policies and rules. (Articles 20, 21, & 23)

____ 18. Members of my school have the right to form associations within the school to advocate for their rights or the rights of others. (Articles 19, 20, & 23)

____ 19. Members of my school encourage each other to learn about societal and global problems related to justice, ecology, poverty, and peace. (Preamble & Articles 26 & 29)

____ 20. I take responsibility in my school to ensure other individuals do not discriminate and that they behave in ways that promote the safety and wellbeing of my school community. (Articles 1 & 29)

*TEMPERATURE POSSIBLE = 100 HUMAN RIGHTS DEGREES*

*YOUR SCHOOL'S TEMPERATURE* _______________

Adapted from: Shiman, D. & Rudelius-Palmer, K. (1999). *Economic and Social Justice: A Human Rights Perspective*. Minneapolis: Human Rights Resource Center, University of Minnesota.; Flowers, N. The human rights education handbook: Effective practices for learning, action, & change. (2000). Human Rights Resource Center, University of Minnesota.

## *Discussion Questions*

1. What areas is your school doing well in?
2. What areas does your school need to improve the most?
3. How are these areas related to the right to non-discrimination, right to education, or protection from all forms of violence?
4. Are there any aspects of identity that makes students more vulnerable to discrimination or other violations of rights?
5. Any additional reactions or feedback

# PRESENTATION
# SRGBV

**Time:** 10 minutes

**Materials needed:** White/chalk board, projector, and copies of SRGBV fact sheet

**Objective:** Introduce participants to the topic of school-related gender-based violence and the forms this human rights violation takes.

Facilitator will ask participants to brainstorm the definition of school-related gender-based violence and examples of acts that constitute SRGBV. Facilitator will then distribute copies of the SRGBV fact sheet and review the information with participants.

*If time permits, after the activity, allow participants to take a short break.*

# SCHOOL-RELATED GENDER-BASED VIOLENCE

The Education for All Global Monitoring Report (GMR), United Nations Educational Scientific and Cultural Organization (UNESCO), and the United Nations Girls' Education Initiative (UNGEI) defined SRGBV in a 2015 policy paper as:

> acts or threats of sexual, physical or psychological violence occurring in and around schools, perpetrated as a result of gender norms and stereotypes, and enforced by unequal power dynamics. It also refers to the differences between girls' and boys' experience of and vulnerabilities to violence. SRGBV includes explicit threats or acts of physical violence, bullying, verbal or sexual harassment, non-consensual touching, sexual coercion and assault, and rape. Corporal punishment and discipline in schools often manifest in gendered and discriminatory ways. Other implicit acts of SRGBV stem from everyday schools practices that reinforce stereotyping and gender inequality, and encourage violent or unsafe environments. (GMR, UNESCO, & UNGEI, 2015, p. 2).

SRGBV is perpetrated by staff, teachers, and students.

Boys and girls can be both perpetrators and victims of SRGBV.

LGBTQ are vulnerable to homophobic bullying and harassment.

SRGBV affects students emotionally, physically, psychologically, and academically.

## FORMS OF SRGBV

| Psychological | Verbal | Physical |
|---|---|---|
| ▪ Social exclusion based on gender or gender identity<br>▪ Intimidation<br>▪ Threat or fear of violence<br>▪ Threat or fear of retaliation for reporting abuse<br>▪ Coercion and exploitation | ▪ Gender and homophobic slurs<br>▪ Comments about students' bodies<br>▪ Cyberbullying<br>▪ Rumors and gossip<br>▪ Teacher shouting/ humiliating/ridiculing students<br>▪ Offering sex for grades/academic advancement | ▪ Corporal punishment<br>▪ Unwanted touching<br>▪ Acid attacks<br>▪ Sexual violence and assault<br>▪ Sexual intercourse between teacher and student<br>▪ Rape |

# ACTIVITY
# GENDER ROLES & NORMS

**Time:** 30 minutes

**Materials needed:** White/chalk board, projector, and copies of worksheets

**Objective:** Introduce participant to the construction of gender roles and norms in their community and how they may contribute to SRGBV in their schools. Participants will have a chance to reflect within their group.

Facilitator will hand out worksheet and ask participants to label each side of the worksheet with characteristics, adjectives, roles, jobs, feelings, behaviors, activities, and stereotypes that are associated with being a “good girl” and a “good boy”.

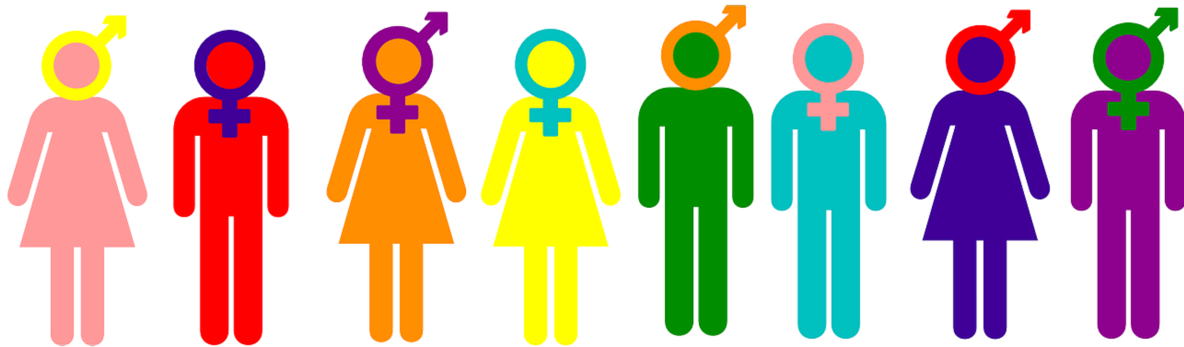
After facilitator has given appropriate time for participants to finish, facilitator will pass out next hand out with discussion questions and give participants 10 minutes for small group discussion.

Facilitator can also hand out the “Genderbread Person v3.3” or the “Comprehensive List of LGBTQ+ Terms and Definitions” created by Sam Killermann located in the “Additional Handouts” section.

Retrieved from: http://itspronouncedmetrosexual.com/

"Good Girl"

"Good Boy"



# Discussion Questions

1. What sources informed your labels of what it is to be a “good boy” and a “good girl”?

2. How are people/students that do not perform gender according to these norms treated verbally and physically? How are they excluded? How is this treatment related to gender discrimination, homophobia, and transphobia?

3. How do gender roles and norms and the gender binary contribute to SRGBV?

4. How can education play a role in breaking down strict gender roles and norms and the gender binary?

# CASE STUDIES/DISCUSSION

**Time:** 40 minutes

**Materials:** Case studies handouts

**Objective:** Provide the opportunity for participants to become more aware and more able to recognize SRGBV using case studies.

The facilitator will inform the participants that they will be reading hypothetical case studies in small groups that can also be used in the classroom with students. However, some of the case studies contain mature language and teachers may choose to adapt the case studies for use in the classroom. The facilitator will distribute one of the four case studies to a small group. If there is a larger number of participants, more than one group may receive the same case study to discuss.

Participants will read the case studies and can reflect/react to the situation given to them before discussing the questions below each story.

After small group discussion, the facilitator will bring back participants into the large group and ask groups to share their reflections and reactions to the larger group. The facilitator will also ask participants to relate these stories to human rights and SRGBV.

# *Jenna's Story*

Crystal, Aisha, and Jenna are three sophomores in high school that have been friends since elementary school. Aisha has begun dating a football player named Joseph and it is her real first relationship. Aisha begins spending less time with her friends. Jenna grows jealous of the fact that Aisha is spending less time with her and Crystal.

The three girls had plans to go to the football game together on Friday night, but Aisha cancels at the last minute and decides to go with the other football girlfriends instead. Crystal and Jenna decide to still go to the game together anyway, but when Aisha gets invited to a party after the game and doesn't invite Crystal and Jenna, Jenna grows even more upset.

Jenna decides she has had enough of Aisha's behavior and decides to talk to her. Jenna confronts Aisha in front of some of the other football girlfriends, who are part of the "cool group." Aisha just laughs her off and calls her jealous. Laurel, one of Aisha's new friends, ask her why she hangs out with such losers and calls Jenna a "bitch" for making a scene.

Sunday afternoon, Laurel goes to Aisha's house to hang out. She tells Aisha she should get even with Jenna for embarrassing her like that. Laurel tells Aisha that Jenna is totally obsessed with Joseph and is totally a "slut". Aisha hesitantly agrees to let Laurel send a Snapchat of a picture of Jenna wearing a sports jersey with the number 54 on it she found in Aisha's room with the caption "the number of guys Jenna's slept with" to some of the other football girlfriends.

Jenna started receiving harassing messages on social media that evening calling her slurs. Others sent messages that they didn't want a "whore" at their school and telling her she should go kill herself. Jenna decided not to tell her parents and went to school the next day. By Monday morning, the picture had circulated through social media and almost everyone in the school had seen it, including Crystal, and the rumor had only gotten worse. Jenna arrives at school and everyone seems to be pointing and whispering about her.

### Discussion Questions

If you were Crystal, what would you do?

If you were Jenna, how would you handle the situation?

If you were one of the recipients of the photo, what would you have done?

You are the teacher and a student shows you the picture and tells you what is happening, what do you do?

Can you relate to this story or have you ever witnessed something similar?

# *Joaquin's Story*

Joaquin is a junior in high school. He has always been more interested in music and art than sports. P.E. has always been his least favorite class. Joaquin struggles with his body image and the fact that he has not started to develop like some of his other male classmates. His parents tell him he is just a "late bloomer". However, his height and hairless, thin frame in addition to his lack of athleticism make "fitting in" during P.E. even more difficult.

This month, his P.E. class has begun a basketball unit. Joaquin feels he is terrible at playing basketball and his classmates have begun to notice. Antione and Jason have made a hobby of making fun of Joaquin during P.E. Joaquin just ignored them in the beginning, but the harrassment has begun to escalate. One day at P.E., Joaquin tried to shoot the basketball during class and his shot barely hit the bottom of the net. Antoine and Jason broke out in uncontrollable laughter. Antoine shouted out, "We should start calling you Jane! You are such a girl!"

Jason yelled out, "Fail! Joaquin, why don't you just go draw us a pretty picture instead of trying to play with us men!" Joaquin felt dejected and his faced showed it. Antoine saw this and said, "Are you gonna cry, fag?"

Joaquin tried to ignore them and went home without saying anything. The next day, Jason purposefully bumped Joaquin walking into the lockerroom. When Joaquin fell, Mr. Fisher noticed and asked Joaquin if he was okay. Joaquin told Mr. Fisher that Jason did it on purpose to which Jason responded that it was just an accident. Mr. Fisher told Jason he should be more careful, but if he saw behavior like that there would be consequences.

After school, Joaquin was walking out to the school parking lot to drive home when Jason and Antoine approached him. He had arrived late to school and parked in the back of the lot where there is minimal supervision and school staff would have trouble seeing him from where they were standing so he grew extremely nervous.

Jason pushed Joaquin against his own car and called him a "fag". "Were you trying to get me in trouble with Mr. Fisher?" Joaquin told him no and to leave him alone. Antoine pushed him again and said, " What are you going to do about it, queer? Are you gonna go tattle again or just cry like a little girl?"

Joaquin tried to keep the tears from welling up as Antoine said, "You are such a sissy. Why don't you act like a real man?"

### Discussion Questions

What would you have done if you were Joaquin?

What would you have done as a student or teacher if you had been in Joaquin's class or in the parking lot and witnessed these incidents?

How do phrases like "act like a real man" and "act like a lady" affect people and contribute to gender roles and stereotypes?

Can you relate to this story or have you ever witnessed something similar?

# *Maria's Story*

Maria, a junior in high school, has noticed that one of the boys in her math class has been paying her a lot of attention. At first, she is excited because Kai is charasmatic and cute. However, he has started making her increasingly more uncomfortable as the weeks pass and to make matters worse for Maria he sits right next to her.

Kai began commenting on her body and making sexual passes at her. One day, he showed her a sex act on his phone then asked her if she wanted to give it a try. When she got visibly uncomfortable and didn't respond, he winked and laughed it off. The following week, Maria overheard Kai tell another one of their classmates that he wanted to" get with her" and saw him make a sexual gesture.

Maria asks her math teacher, Mr. Eaton, if she can move seats without telling him the situation. He tells Maria he has a seating chart for a reason and he can't move people just so they can be near their friends. Kai continues to become more aggressive to Maria and one day in class he walks up behind her and slaps her bottom. Mr. Eaton sees him do this and reacts by calling Kai's name. Kai shrugs and responds by laughing and saying, "Oh c'mon, Mr. Eaton. I was just playing around."

## Discussion Questions

What should Mr. Eaton do next?

What would you have doen if you were Maria in this situation?

What would you have done if you witnessed this happening in class? How would it affect you?

How do gender roles and more specifically the construction of masculinity play a part in this situation?

Can you relate to this story or have you ever witnessed something similar?

# *Taylor's Story*

Taylor is a freshman in high school and has been exploring his gender expression and identity. He is biologically male, however he has started to have a more feminine gender expression. He grew his hair out over summer and it is now just past his shoulders. Taylor prefers to wear skinny jeans and shirts that have colors and patterns more typical of women's clothing. His speech patterns and demeanor are more similar to that of his female classmates than his male classmates. Taylor has maintained his male gender pronoun, but expresses himself more femininely than masculinely.

This year, Taylor decided to join the school drama club and try out for a female role in the upcoming play. The drama teacher, Ms. Davis, asked Taylor if he was certain and informed him that the role he wanted was for girls. Taylor assured her that he knew this and still wished to try out for the part.

Some of Taylor's classmates have been supportive, while others have ignored him. However, there is also a large percentage of students who make comments about him. He often gets called a freak and hears homophobic slurs directed at him in the hallways. One girl in particular, Kayla, consistently makes demeaning remarks to Taylor. She aks him, "What the hell are you anyway?" and "Are you gay or something?".

When Kayla found out that Taylor tried out for a female part in the play, she approached him in the hall and called him homophobic slurs and told him that no one wanted him to ruin the school play. She told him that he should just run away and join the circus like the freak he was because no one wanted him here.

### Discussion questions

You are one of Taylor's classmates and he tells you about this recent incident. What do you do?

You are one of Taylor's teachers and he tells you about this recent incident. What do you do?

How do constructions of gender and gender roles play a part in the situation?

Can you relate to this story or have you ever witnessed something similar?

# ACTIVITY
# “THE TOOL BOX”

**Time:** 15 minutes

**Materials:** Container and slips of paper

**Objective:** Give participants the opportunity to review their own skills and the resources available to them, but also the skills and resources they need to protect and respond to SRGBV in their school.

Facilitator will follow the instructions below for “The Tool Box”.

1. Participants sit in a circle around a container of some sort. Each individual goes to the center, and names two skills or resources for the toolbox: one that they would like to share with others and one that they would like to develop further.

2. This "tool box" can connect learners with individuals who can teach them new skills and be a brainstorming activity for creating a school plan for combatting SRGBV.

Adapted from: Joel Tolman, Global Youth Connect; Flowers, N. The human rights education handbook: Effective practices for learning, action, & change. (2000). Human Rights Resource Center, University of Minnesota.

# BRAINSTORM
# SCHOOL PLAN

**Time:** 20 minutes

**Materials:** None

**Objective:** Brainstorm a school action plan for addressing SRGBV.

This activity is an extension of “The Tool Box”. Facilitator will ask participants to break into small groups again and discuss a school plan for combatting SRGBV. Participants can discuss

possible classroom or school wide actions or policies, resources and allies available, and the resources they need to address the issue.

Facilitator will bring the group back into the larger group and have participants share out what they discussed in their smaller groups.

Source: Flowers, N. The human rights education handbook: Effective practices for learning, action, & change. (2000). Human Rights Resource Center, University of Minnesota.

# REFLECTIONS/CONCLUSION

**Time:** 10 minutes

**Materials:** None

**Objective:** Reflect upon the workshop and anything participants may want to share.

Facilitator will give time for participants to share reflections or reactions to anything from the workshop. The facilitator may also ask participants to share a change or action they may enact or identify a resource or ally they have available to assist them in responding or protecting against SRGBV.

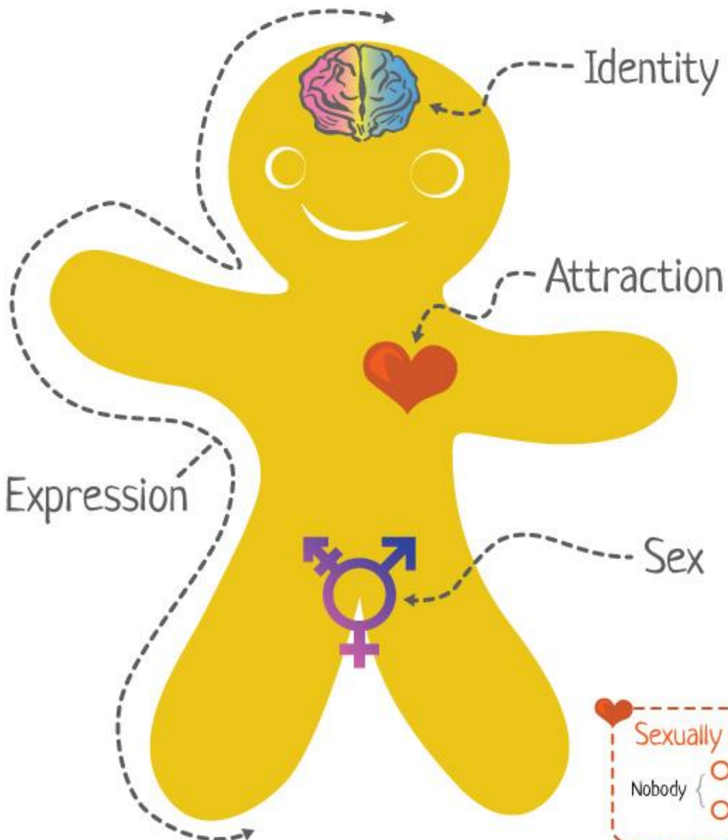
Facilitator will thank participants for their thoughtful participation and for taking the time to attend the workshop.

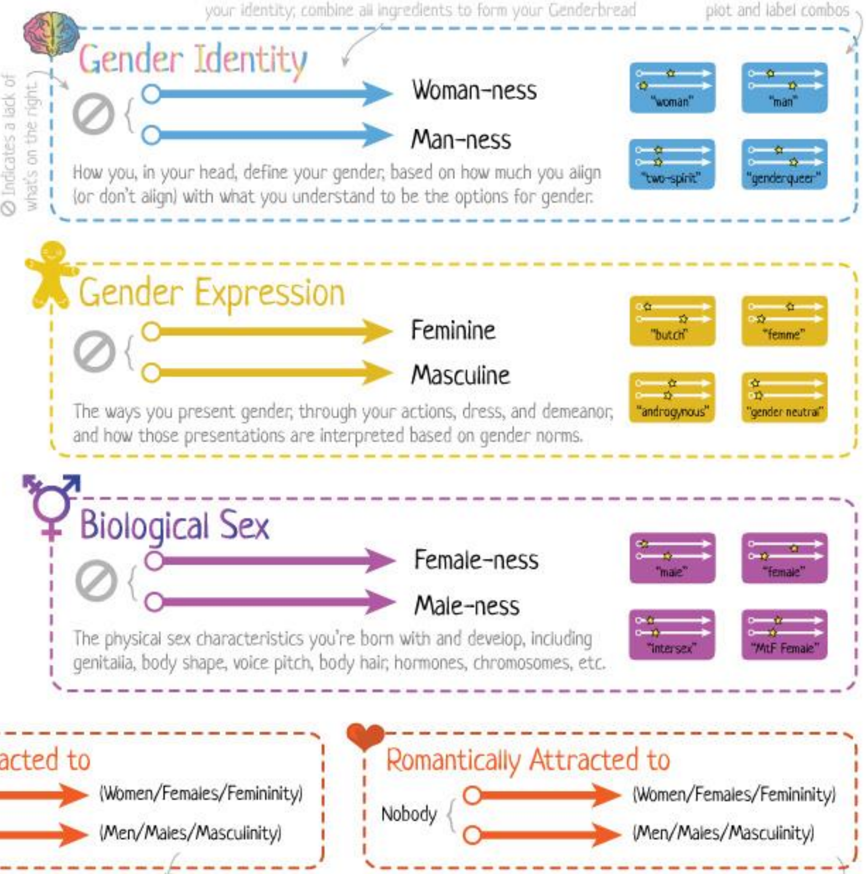
# Additional Handouts

# The Genderbread Person v3.3

by it's pronounced METROsexual.com

Gender is one of those things everyone thinks they understand, but most people don't. Like *Inception*. Gender isn't binary. It's not either/or. In many cases it's both/and. A bit of this, a dash of that. This tasty little guide is meant to be an appetizer for gender understanding. It's okay if you're hungry for more. In fact, that's the idea.




For a bigger bite, read more at http://bit.ly/genderbread

Source: http://itspronouncedmetrosexual.com/2015/03/the-genderbread-person-v3/

# “Comprehensive List of LGBTQ+ Terms and Definitions”

Written by: Sam Killermann

**LGBPTTQQIIAA+:** any combination of letters attempting to represent all the identities in the queer community, this near-exhaustive one (but not exhaustive) represents Lesbian, Gay, Bisexual, Pansexual, Transgender, Transsexual, Queer, Questioning, Intersex, Intergender, Asexual, Ally

**Advocate:** a person who actively works to end intolerance, educate others, and support social equity for a group

**Ally:** a straight person who supports queer people

**Androgyny:** (1) a gender expression that has elements of both masculinity and femininity; (2) occasionally used in place of “intersex” to describe a person with both female and male anatomy

**Asexual:** a person who generally does not experience sexual attraction (or very little) to any group of people

**Bigender:** a person who fluctuates between traditionally “woman” and “man” gender-based behavior and identities, identifying with both genders (and sometimes a third gender)

**Biological sex:** the physical anatomy and gendered hormones one is born with, generally described as male, female, or intersex, and often confused with gender

**Bisexual:** a person who experiences sexual, romantic, physical, and/or spiritual attraction to people of their own gender as well as another gender; *often confused for and used in place of “pansexual”*

**Cisgender:** a description for a person whose gender identity, gender expression, and biological sex all align (e.g., man, masculine, and male)

**Closeted:** a person who is keeping their sexuality or gender identity a secret from many (or any) people, and has yet to “come out of the closet”

**Coming Out:** the process of revealing your sexuality or gender identity to individuals in your life; often incorrectly thought to be a one-time event, this is a lifelong and sometimes daily process; *not to be confused with “outing”*

**Cross-dressing:** wearing clothing that conflicts with the traditional gender expression of your sex and gender identity (e.g., a man wearing a dress) for any one of many reasons, including relaxation, fun, and sexual gratification; *often conflated with transsexuality*

**Dyke:** a derogatory slang term used for lesbian women; reclaimed by many lesbian women as a symbol of pride and used as an in-group term

**Faggot:** a derogatory slang term used for gay men; reclaimed by many gay men as a symbol of pride and used as an in-group term

**FTM/MTF:** a person who has undergone medical treatments to change their biological sex (**F**emale **T**o **M**ale, or **M**ale **T**o **F**emale), often times to align it with their gender identity; *often confused with "trans-man"/"trans-woman"*

**Gay:** a term used to describe a man who is attracted to men, but often used and embraced by women to describe their same-sex relationships as well

**Gender Expression:** the external display of gender, through a combination of dress, demeanor, social behavior, and other factors, generally measured on a scale of masculinity and femininity

**Gender Identity:** the internal perception of an individual's gender, and how they label themselves

**Genderless:** a person who does not identify with any gender

**Genderqueer:** (1) a blanket term used to describe people whose gender falls outside of the gender binary; (2) a person who identifies as both a man and a woman, or as neither a man nor a woman; *often used in exchange with "transgender"*

**Hermaphrodite:** an outdated medical term used to describe someone who is intersex; not used today as it is considered to be medically stigmatizing, and also misleading as it means a person who is 100% male *and* female, a biological impossibility for humans

**Heterosexism:** behavior that grants preferential treatment to heterosexual people, reinforces the idea that heterosexuality is somehow better or more "right" than queerness, or ignores/doesn't address queerness as existing

**Heterosexual:** a medical definition for a person who is attracted to someone with the other gender (or, literally, biological sex) than they have; *often referred to as "straight"*

**Homophobia:** fear, anger, intolerance, resentment, or discomfort with queer people, often focused inwardly as one begins to question their own sexuality

**Homosexual:** a medical definition for a person who is attracted to someone with the same gender (or, literally, biological sex) they have, this is considered an offensive/stigmatizing term by many members of the queer community; *often used incorrectly in place of "lesbian" or "gay"*

**Intersex:** a person with a set of sexual anatomy that doesn't fit within the labels of female or male (e.g., 47,XXY phenotype, uterus, and penis)

**Pansexual:** a person who experiences sexual, romantic, physical, and/or spiritual attraction for members of all gender identities/expressions

**Queer:** (1) historically, this was a derogatory slang term used to identify LGBTQ+ people; (2) a term that has been embraced and reclaimed by the LGBTQ+ community as a symbol of pride, representing all individuals who fall out of the gender and sexuality "norms"

**Questioning:** the process of exploring one's own sexual orientation, investigating influences that may come from their family, religious upbringing, and internal motivations

**Sexual Orientation:** the type of sexual, romantic, physical, and/or spiritual attraction one feels for others, often labeled based on the gender relationship between the person and the people they are attracted to; *often mistakenly referred to as "sexual preference"*

**Sexual Preference:** (1) generally when this term is used, it is being mistakenly interchanged with "sexual orientation," creating an illusion that one has a choice (or "preference") in who they are attracted to; (2) the types of sexual intercourse, stimulation, and gratification one likes to receive and participate in

**Third Gender:** (1) a person who does not identify with the traditional genders of "man" or "woman," but identifies with another gender; (2) the gender category available in societies that recognize three or more genders

**Transgender:** a blanket term used to describe all people who are not cisgender; *occasionally used as "transgendered" but the "ed" is misleading, as it implies something happened to the person to make them transgender, which is not the case*

**Transitioning:** a term used to describe the process of moving from one sex/gender to another, sometimes this is done by hormone or surgical treatments

**Transsexual**: a person whose gender identity is the binary opposite of their biological sex, who may undergo medical treatments to change their biological sex, often times to align it with their gender identity, or they may live their lives as the opposite sex; *often confused with "trans-man"/"trans-woman"*

**Transvestite:** a person who dresses as the binary opposite gender expression ("cross-dresses") for any one of many reasons, including relaxation, fun, and sexual gratification; *often called a "cross-dresser," and often confused with "transsexual"*

**Trans-man:** a person who was assigned a female sex at birth, but identifies as a man; *often confused with "transsexual man" or "FTM"*

**Trans-woman:** a person who was assigned a male sex at birth, but identifies as a woman; *often confused with "transsexual woman" or "MTF"*

**Two-Spirit:** a term traditionally used by Native American people to recognize individuals who possess qualities or fulfill roles of both genders

Source: [http://itspronouncedmetrosexual.com/2013/01/a-comprehensive-list-of-lgbtq-term-definitions/#sthash.bBdfPfdn.dpuf](http://itspronouncedmetrosexual.com/2013/01/a-comprehensive-list-of-lgbtq-term-definitions/#sthash.bBdfPfdn.dpuf)

# END SCHOOL-RELATED GENDER-BASED VIOLENCE (SRGBV)

IN MANY COUNTRIES AROUND THE WORLD, GIRLS AND BOYS ARE HARASSED AND ABUSED IN AND AROUND SCHOOL. GIRLS ARE PARTICULARLY VULNERABLE TO GENDER-BASED VIOLENCE WHICH OFTEN STEMS FROM DEEPLY ROOTED CULTURAL BELIEFS AND PRACTICES, POWER IMBALANCES AND GENDER NORMS.

## WHAT IS IT?

SRGBV CAN TAKE THE FORM OF...

BULLYING

CORPORAL PUNISHMENT

SEXUAL OR VERBAL HARASSMENT

NON-CONSENSUAL TOUCHING, RAPE AND ASSAULT

SRGBV IS A VIOLATION OF HUMAN RIGHTS AND IT IS ALSO A SERIOUS BARRIER TO LEARNING, PARTICULARLY FOR GIRLS

## IN NUMBERS

SRGBV IS UNDER-RESEARCHED AND UNDER-REPORTED. HOWEVER, WE DO KNOW THAT:

AN ESTIMATED **246 MILLION** GIRLS AND BOYS SUFFER FROM SCHOOL-RELATED VIOLENCE EVERY YEAR

**1 IN 4 GIRLS** SAY THAT THEY NEVER FEEL COMFORTABLE USING SCHOOL LATRINES*

## WHAT CAN BE DONE

ADVOCATE FOR POLICIES THAT PREVENT SRGBV AND PROTECT GIRLS AND BOYS IN SCHOOLS

PROMOTE GENDER EQUALITY AND NON-VIOLENCE IN CURRICULUM AND TEACHING PRACTICE

STRENGTHEN LINKS BETWEEN SCHOOLS, HOMES AND SERVICES

ENGAGE YOUTH, COMMUNITIES AND TEACHERS IN CREATING SOLUTIONS

## THE GLOBAL PARTNERS

THE GLOBAL PARTNERS' WORKING GROUP ON SRGBV IS A COALITION OF 30 OF THE LEADING AGENCIES AND INSTITUTIONS PROMOTING GIRLS' EDUCATION AND GENDER EQUALITY

For more information, please visit www.ungei.org/247_srgbv.html

Source: http://www.ungei.org/infobycountry/247_srgbv.html

# Additional Resources

## Human Rights Treaties:

Full text version of Universal Declaration of Human Rights:

http://www.un.org/en/documents/udhr/

Full text version of the Convention on the Rights of the Child:

http://www.ohchr.org/en/professionalinterest/pages/crc.aspx

Full text version of the Convention on the Elimination of All Forms of Discrimination against Women:

http://www.un.org/womenwatch/daw/cedaw/text/econvention.htm

## School-related Gender-based Violence Global Reports:

Greene, M.E., Robles, O.J., Stout, K., & Suvilaakso, T. (2002). *A girl's right to learn without fear: Working to end gender-based violence at school*. Plan Limited. Retrieved from: http://plan-international.org/about-plan/resources/publications/campaigns/a-girl2019s-right-to-learn-without-fear/

United Nations Girls' Education Initiative & United Nations Educational, Scientific, Cultural Organization. (2013). School-related gender-based violence (srgbv). Retrieved from: http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/HIV-AIDS/pdf/UNGEI_UNESCO_SRGBV_DiscussionPaperFinal.pdf

The Education for All Global Monitoring Report, United Nations Educational Scientific and Cultural Organization, & United Nations Girls' Education Initiative. (2015). School-related gender-based violence is preventing the achievement of quality education for all. Retrieved from: http://unesdoc.unesco.org/images/0023/002321/232107E.pdf

## National Resources:

American Civil Liberties Union (ACLU)
https://www.aclu.org/womens-rights/gender-based-violence-harassment-your-school-your-rights

American Institutes for Research
http://safesupportivelearning.ed.gov/index.php?id=1511

Gay, Lesbian & Straight Education Network (GLSEN)

http://glsen.org/educate/resources

GSA Network
https://www.gsanetwork.org/

Sam Killermann
it's pronounced metrosexual
http://itspronouncedmetrosexual.com/

U.S. Department of Education
Office of Safe and Healthy Student
http://www.education.ne.gov/safety/Dating_Violence_Prevention/genderbasedviolence2.pdf

U.S. Department of Health and Human Services
http://www.stopbullying.gov/

UNESCO
http://unesdoc.unesco.org/images/0018/001841/184162e.pdf

## Other Resources:


Flowers, N. The human rights education handbook: Effective practices for learning, action, & change. (2000). Human Rights Resource Center, University of Minnesota.

Shiman, D. *Teaching human rights*. (1993). Denver: Center for Teaching International Relations Publications, University of Denver.

Shiman, D. & Rudelius-Palmer, K. (1999). *Economic and social justice: A human rights perspective*. Minneapolis: Human Rights Resource Center, University of Minnesota.

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Education for All Global Monitoring Report (GMR), United Nations Educational Scientific and Cultural Organization (UNESCO), & United Nations Girls' Education Initiative (UNGEI). (2015). *School-related gender-based violence is preventing the achievement of quality education for all*. Retrieved from: http://unesdoc.unesco.org/images/0023/002321/232107E.pdf

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United Nations General Assembly, *Convention on the Rights of the Child*, 20 November 1989, United Nations, Treaty Series, vol. 1577.

United Nations General Assembly, *Universal Declaration of Human Rights*, 10 December 1948, 217 A (III).