

# TOOLKIT



## SAFE from Sexual and Gender-Based Violence



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Developed in collaboration with a working group of young people from the following organizations (listed alphabetically):

APF (Associação para o Planeamento Familiar), Portugal

FILIA (Centre for Curricular Development and Gender Studies), Romania

REA (Rede Ex Aequo), Portugal

ROC (Regional Youth Center, Niš), Serbia

SECS (Society for Education on Contraception and Sexuality), Romania

SRHS (Serbian Association for Sexual and Reproductive Health and Rights), Serbia

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## **Who we are**

IPPF EN cares. We work with Member Associations and Partners in over 40 countries across Europe and Central Asia so that all women, men and young people can lead safe and dignified sexual and reproductive lives, free from harm and discrimination. Championing access to dignified abortion care for all women is central to our work.

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# Contents

## Introduction to this toolkit

<b>Our vision for the ‘Safe from SGBV’ project .....</b>	<b>10</b>
<b>Our vision for this toolkit .....</b>	<b>12</b>
What is this toolkit aiming at? .....	12
How can educational programs help address SGBV in vulnerable groups? .....	12
Who is this toolkit for? .....	14
How is the toolkit structured? .....	15

## Part 01: Theoretical Background

<b>Core guiding principles of working with Sexual and Gender-based Violence .....</b>	<b>19</b>
1.1. Human rights and sexual rights .....	19
1.2 Sex positive approach .....	21
1.3 Gender transformative positive approach .....	21
<b>Sexual and Gender-Based Violence-SGBV 101 .....</b>	<b>23</b>
2.1. Definition of sexual and gender-based Violence .....	23
2.2. What gives rise to SGBV? .....	25
2.3. Different manifestations of SGBV .....	27
2.4. The complexities and escalation of violence .....	31
2.5. Incidence and extent of SGBV .....	34
2.6. Impact of SGBV .....	36
<b>Vulnerable groups at risk of social exclusion and SGBV .....</b>	<b>37</b>
3.1. What is meant by ‘groups at risk of social exclusion’ <sup>40</sup> .....	37
3.2. Multiple vulnerabilities and intersectionality <sup>44</sup> .....	38
3.3. How does SGBV affect certain vulnerable groups? .....	39
LGBTIQ+ persons .....	39
Roma women .....	41
Sex workers .....	43
People living with disability .....	44



## Part 02: What is important to know before we implement the activities

<b>The magic and the challenges of facilitation.....</b>	<b>47</b>
1.1. Stepping into the magic of facilitation.....	47
1.2. Dealing with our own prejudices, anxiety, insecurity and stress as trainers.....	50
1.3. Fostering participatory, learner-centred, experiential, non-formal education learning .....	52
1.4. Creating a safe, comfortable and inclusive space for the workshops .....	54
1.5. Using inclusive language and why it is important.....	56
1.6. Teaching about sensitive and controversial issues in a non-formal educational setting .....	57
1.7. Dealing with difficult questions .....	61
1.8. How to respond to disclosure of violence and abuse .....	67
1.9. Further facilitate participants' path to safety-Referral Toolkits.....	69
Additional resources on facilitation and safe space .....	70
<b>GET READY, SET, GO! .....</b>	<b>71</b>
2.1. Implementing the workshops with young people.....	71
2.2. Planning for implementation .....	73
2.3. Facilitators self-preparation.....	74
2.4. Develop the group agreement.....	75
2.5. Using energizers to shift the energy in the room and to build group cohesion .....	75
Energizers that can be used face to face .....	75
Online energizers for virtual teams.....	79
Resources for more icebreakers and energizers:.....	81
2.6. How to select activities and develop your educational program .....	82
2.7. Trainer's checklist prior to implementation.....	86
<b>Adapting the activities for online delivery .....</b>	<b>88</b>
3.1. Safety and Privacy Considerations When Delivering Online Sex education .....	88
3.2. Creating a safe, welcoming space for participants online.....	88
3.3. Considerations when choosing a delivery platform .....	89
3.4. Tips for Engaging participants online .....	89
3.5. An overview of adapting materials.....	90
3.6. Some useful tools in adapting activities for online implementation.....	92
Additional resources that may be useful for online delivery of workshops.....	95

## Part 03: Modules and Activities

### MODULE 1

<b>Sex, Gender, Gender Identities/Expressions and Sexual Diversity .....</b>	<b>98</b>
Theoretical background .....	98
Non-formal education activities on sex, gender, gender identities/expressions and sexual diversity .....	105
<b>Activity 1</b>	
Sex, Gender, Gender Identity and Expression, Emotional/Sexual Attraction: How it all blends in together .....	106
<b>Activity 2</b>	
Challenging the norms - Aliens visiting earth .....	114
<b>Activity 3</b>	
Media Literacy .....	119
<b>Activity 4</b>	
The carousel of our perceptions about Sexual Orientation, Gender Identity/Expression and Sex Characteristics : exploring and understanding diversity .....	123
<b>Activity 5</b>	
Inspired by real stories .....	133
<b>Activity 6</b>	
A walk in someone else's shoes .....	141
<b>Activity 7</b>	
Take a step forward .....	146
Links to additional resources and information .....	154

### MODULE 2

<b>Sex Positivity .....</b>	<b>155</b>
Theoretical background .....	155
Non-formal education activities on Sex Positivity .....	157
<b>Activity 1</b>	
Reclaiming sexuality .....	158
<b>Activity 2</b>	
The debate about sex positivity .....	164
<b>Activity 3</b>	
What is good sex? What is bad sex? .....	171
Links to additional resources and information .....	174

## MODULE 3

### Gender-based Violence in different contexts .....175

Theoretical background ..... 175

Non-formal education activities on Sexual and Gender-based Violence in different contexts ..... 175

#### Activity 1

Male privilege and power ..... 176

#### Activity 2

Image theatre – Let's understand oppression a bit more..... 183

#### Activity 3

Do you agree or disagree? Myths and realities about gender-based violence..... 187

#### Activity 4

Microaggressions: is a joke really a joke? ..... 197

#### Activity 5

Is it Gender-based Violence?..... 206

#### Activity 6

Vote with your feet. Taking a stand against gender-based violence. .... 216

#### Activity 7

Stories of gender-based violence ..... 224

Links to additional resources and information ..... 234

## MODULE 4

### Intimate Partner Violence.....236

Theoretical background ..... 236

Non-formal education activities on Intimate Partner Violence..... 238

#### Activity 1

Let's make intimate relationships 'fly' ..... 239

#### Activity 2

Green light, red light: recognizing the warning signs of intimate partner abuse..... 243

#### Activity 3

The Toxicometer ..... 252

#### Activity 4

Continue the story..... 257

Handout MY RIGHTS IN A RELATIONSHIP ..... 267

#### Activity 5

The wheel of abuse and the wheel of equality..... 269

Links to additional resources and information ..... 276

## MODULE 5

<b>Sexual Violence.....</b>	<b>277</b>
Theoretical background.....	277
Non-formal education activities on sexual violence .....	279
<b>Activity 1</b>	
To consent or not to consent? .....	280
<b>Activity 2</b>	
Is this sexual abuse? .....	286
<b>Activity 3</b>	
Forum theatre – Lisa’s story.....	291
<b>Activity 4</b>	
Dino and Farez .....	300
Links to additional resources and information .....	305

## MODULE 6

<b>Sex in the digital world .....</b>	<b>306</b>
Theoretical background.....	306
Non-formal education activities on Sexual abuse in the digital world.....	310
<b>Activity 1</b>	
Online sexual violence .....	311
<b>Activity 2</b>	
Megan and the Gorilla .....	319
<b>Activity 3</b>	
Exploring and reclaiming sexuality in the digital world. ....	325
Links to additional resources and information .....	330

## MODULE 7

<b>Breaking the cycle of SGBV .....</b>	<b>331</b>
A path to safety .....	332
Non formal educational activities on empowering young people to break the cycle of abuse.....	338
<b>Activity 1</b>	
Voice (it)!.....	339
<b>Activity 2</b>	
Lights, Camera, Empathy !.....	344
<b>Activity 3</b>	
Would you step in? .....	349
<b>Activity 4</b>	
Just do it! Standing up to sexual violence.....	357

## Part 04: How do we know we have achieved our objectives?

<b>A quick overview of monitoring and evaluation.....</b>	<b>363</b>
1.1. Formative and summative assessment.....	363
1.2. Creative and fun ways to evaluate how the training went .....	365
1.3. Collecting and analysing feedback from single ad-hoc workshops online.....	367
1.4. Self- reflection as a means of evaluation.....	367
1.5. Trainers' own self-reflection and self-evaluation.....	368
1.6. Structured qualitative ways of assessment .....	369
1.7. Pre and post questionnaires.....	371
 SAMPLE Pre And Post Questionnaire to be used for evaluation.....	 373

## Conclusion

### Testimonials

<b>Bibliography and resources.....</b>	<b>385</b>
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# Introduction to this toolkit

## Our vision for the ‘Safe from SGBV’ project

YSAFE (Youth Sexual Awareness For Europe) is IPPF EN's youth network, created by and for young sexuality educators and leading sexual and reproductive health and rights activists from more than 30 countries.

Through our work with YSAFERS who are active as sexuality educators in the region, we saw for ourselves that sexual and gender-based violence (SGBV) is a major issue that impacts young people and especially those from populations at risk of marginalization. We also knew the impact that sexuality education could have to combat it. Comprehensive sexuality education is increasingly being recognised as an important tool to tackle SGBV. As evidenced by the policy paper published in 2018 by GenPol, there are significantly higher rates of SGBV and discrimination in countries where there is no sexuality education.<sup>1</sup> Comprehensive sexuality education (CSE) encourages young people to critically reflect about social norms. It increases their confidence when communicating about relationships, sexuality and violence. It empowers them to take protective and preventive measures in relation to violence, and to challenge fixed ideas around sexuality and gender. These skills have the potential to reduce discrimination, increase gender equitable norms, and challenge power dynamics in intimate relationships. Therefore, young people with these skills are more able to take steps to avoid and reduce the harm of SGBV.

We created this project in 2019 to maximize our network's special knowledge of CSE in addressing the risks of SGBV, and create a new tool based on the experience of our members. Little did we know that we would be launching it in a time when the risk of both experiencing violence and missing out on sexuality education is even greater due to the Covid-19 pandemic, when young people all over the world face barriers to accessing education and domestic and intimate partner violence has increased under national lockdowns.

Our vision from the beginning was to focus on young people most at risk of experiencing violence. Together with three of our IPPF EN Member Associations from Portugal, Romania and Serbia we joined forces with three other organisations, one in each country, working with populations particularly threatened by both social marginalization and SGBV: young LGBTQI people, young people at risk of discrimination on the basis of gender, and young people from the Roma population. We are proud of this innovative way of working, pairing the competences of trained young sexuality educators with the competences and experiences of young people representing and working with these specific populations.

We are especially proud that the collaboration and work on the toolkit was an embodiment of all the principles that were incorporated later in

<sup>1</sup> Giugni, Lilia et al. (2018) *Can Education Stop Abuse? Comprehensive Sexuality Education Against Gender-Based Violence. Policy Paper*. Cambridge, United Kingdom: GEN POL, Gender and Policy Insights. Can be downloaded at <https://gen-pol.org/2018/03/can-education-stop-abuse/>

the workshops themselves: we worked to create safer spaces for our participants, collaborated on the creation of the toolkit using a participatory approach, and incorporated diverse youth voices.

The piloting of the toolkit was supposed to take place in the spring of 2020 but due to the closure of schools and restrictions on gatherings as a preventative measure during the coronavirus pandemic, the national teams were not able to deliver the sessions as planned. It became clear that the workshops need to take place online. Thus, online facilitation skills were going to be important for young trainers who had not had extensive training or experience on holding online sessions before. Additional training on how to deliver online workshops and how to adapt sessions from the toolkit safely and effectively was held in October 2020, and the toolkit now contains additional content on online working as a result.

Our piloting means we can say with confidence that the toolkit works. The national teams tested it through a combination of face-to-face and online sessions and reached a total of more than 300 young people. As evidenced in pre- and post-intervention questionnaires, there has been a positive shift in reported attitudes among workshop participants: increased confidence in identifying, responding to and avoiding sexual and gender-based violence.

Throughout the time we spent on this project we had some barriers to work with and some purpose to find. One of the things that our amazing facilitator Stalo helped us with was to trust in

the process. At times we found that participants felt as if it wouldn't be possible to perform their training sessions, or that we all came from such different situations and that this toolkit could never be applied in all of these different contexts. But through the process we all were able to trust each other and trust ourselves.

We believe that this toolkit can be used by itself or to complement existent sexuality education with expertise on protecting sensitive populations from sexual and gender-based violence, which would enable young people to identify SGBV, give them skills to take action to protect themselves and intervene if they see someone else being abused. Young people have the capacity to change discriminatory behaviours and structures, and we need to encourage and collaborate with our peers to ensure sexual health and rights for all.

Maryna Honcharova & Louise Withalisson  
Chair and Vice Chair of YSAFE Steering  
Committee, 2018-2020

# Our vision for this toolkit

## What is this toolkit aiming at?

This toolkit was envisioned and designed by young people, for young people. It was developed to reflect young people's experiences and realities in relation to sexual and gender-based violence, making their voices heard, understood and valuable.

The ultimate goal of this toolkit is to enable young people to experience, enjoy and express their sexualities freely and positively, in an environment of dignity, equality and respect of their sexual rights. It strives at increasing the capacities of young people at risk of discrimination and social exclusion in identifying, understanding and responding to sexual and gender-based violence. Thus, following a comprehensive, sex positive, gender-transformative and human rights-based approach, the toolkit encourages, informs, supports and instigates young people to:

- Become critical thinkers and to revisit, question and deconstruct gender norms and sexist and heteronormative attitudes that reinforce hostile masculinity and aggression.
- Understand the root causes of SGBV in the context of patriarchal value systems which support unequal hierarchies of power between and among the genders which often create an environment where SGBV is tolerated and even considered acceptable.
- Identify the multi-faceted, complex and often nuanced manifestations of SGBV and how these develop in different contexts and are expressed by different perpetrators (such as partners, peers, family or community members and those

acting on behalf of cultural, religious or state institutions).

- Explore in a safe environment how SGBV directly affects them and their peers.
- Recognize their right to be valued for who they are and be treated with respect, and also their responsibility to value and respect others.
- Build the skills to express their own sexuality freely and openly and assert their rights as a means to attaining their maximum desired level of happiness, pleasure and general well-being.
- Build their capacities and confidence to challenge, address and prevent sexual and gender-based violence and become agents of change in their own lives, relationships and communities.



## How can educational programs help address SGBV in vulnerable groups?

A multifaced, multidimensional and multisectoral approach is required to be able to effectively respond to SGBV and increase the safety and protection of people at risk of experiencing this type of violence. The relevant sectors include health care, protection (including safety, security and legal support) and psychosocial support, all of which are closely linked and entail specific activities. Health is often the first service provided

to people experiencing SGBV, addressing the physical, mental and psychological consequences of SGBV. Health services also entail the provision of education and invaluable preventive information. At the same time, psychosocial care provides the support and tools needed to deal with personal trauma, stigma and possible exclusion from their families and community. All the above entail integrated and coordinated responses between various actors such as the state, NGOs, activists, the media, international bodies and most importantly the community itself.

Educational programs offered by youth workers, community workers and NGOs often act as a bridge between young people at risk of SGBV and their having recourse to services. Educational interventions fill an important gap in this process: that of information. Most young people at risk of social exclusion and SGBV often lack the knowledge, the information and the capacities to protect themselves from unhealthy and abusive experiences. Towards this end, educational programs offered by young people, for young people, can:

- Provide information, knowledge and sensitization of young people's human and sexual rights including their right to a positive sexuality. This generates awareness and encourages young people to assert these rights.
- Empower different communities of young people by providing them with mechanisms to engage in critical reflection on their rights, the difficulties they are experiencing, including violence, discrimination and marginalization, and the root causes of these difficulties.
- Build capacities in young people to recognize harmful social norms and societal perceptions of hegemonic masculinity and to have the confidence to question, revisit and challenge these norms.
- Enhance young people's sensitization in

recognizing SGBV in its various forms and contexts and in understanding its impact. This not only builds their awareness but also instigates them to take action against it.

- Promote safety and security by providing information on how young people can protect themselves and where they can turn to for help. In addition, providing information about specific (online and offline) services which could provide support helps link young people to protection and care.
- Build resilience and hope. By providing information on where to get support and building young people's confidence in actually seeking it, educational interventions help young people build capacities identifying their existing coping mechanisms, in protecting themselves, in finding new ways to address abusive behaviours, in drafting a plan towards safety (if needed), and in being able to see glimpses of hope towards experiencing free, healthy, respectful, safe, enjoyable and positive sexualities.
- Build collective solidarity among young people by mobilizing them to advocate to challenge and change behaviours of powerful groups or institutions that deny them their rights and perpetuate violence and other abuses.

## Reaching out and involving the community<sup>2</sup>

To ensure a longer- term sustainability of any educational intervention it is important that we reach out and actively engage the community. As a result, we must first focus on developing a good reputation, transparency and trust with the communities where we work. Some ideas about how we can engage the community we are working with and broach the topic of sensitive issues are noted below:

<sup>2</sup> Adapted from IPPF's Manual: DELIVER+ ENABLE TOOLKIT: Scaling-up comprehensive sexuality education (CSE)

Prepare: Know your community

- Identify their context, realities, structures and safe spaces; identify supportive attitudes and existing accurate knowledge about young people's sexuality
- Explore possibilities for partnerships with community groups that have links with the intended beneficiaries. Also build partnerships with academic institutions, service providers and online communities (if relevant).
- Develop strategies which will ideally allow you to expand your work beyond young people themselves and to also include parents, families, professionals, educators, government officials and the community at large.

Build Trust

- Involve different groups of young people in the development of your educational intervention and content, and address young people's feedback on current/previous programs on SGBV, exploring with them what seems to be missing or what needs to be done differently.
- Involve community members such as parents, teachers, spiritual leaders, professionals, role models and service providers in the discussion. These often act as gatekeepers to young people accessing information about SGBV and also in developing skills to protect themselves against it. More often than not, these may carry their own perceptions, biases, prejudices, misinformation and misconceptions around SGBV which may prevent young people accessing the necessary information or services in protecting themselves from SGBV. It is important that these perceptions, biases and prejudices are counteracted.

Start discussions with the community

- Open a discussion to find out what the most urgent issues in the community are regarding sexuality and SGBV
- Introduce the specific content and the specific

issue you want to discuss. Make sure that there is time for answering questions and addressing the concerns of parents and others. Topics such as sex positivity need a lot of explanation: be prepared!

- Once you've provided sensitization and a general orientation on SGBV, involve the community in the design, implementation and monitoring of your educational intervention/program.
- Intergenerational dialogues can help transform attitudes to be supportive of young people's sexual and reproductive health and rights.
- Update community members about your progress in implementation, as well as changes in your plans and any challenges and ideas for improving the delivery of your educational program.



## Who is this toolkit for?

This toolkit has been developed for experienced trainers, sex education educators, NGO activists, youth workers and other professionals who work with young people at risk of social exclusion such as LGBTIQ+ youth, Roma and young people at risk of gender discrimination. In light of the sensitivity of the issues surrounding SGBV, it is important that trainers/activists/youth workers who will implement activities from the toolkit already have experience in implementing comprehensive sex education. If it arises, they also have the capacities to handle disclosure of violence and abuse and can provide appropriate referrals to where young people can get support if they need to. While this toolkit can also be used by trainers/youth workers who don't normally implement comprehensive sexuality education, it is important, if this is the case, that these trainers are trained beforehand on the implementation of the activities of this toolkit and are provided with peer support (such as peer supervision) during the implementation of the trainings with young people.



In terms of the target group, the toolkit has been designed for young people aged 15-20 years. This age group is considered old enough to have had various experiences in and out of the school environment including, in many cases, experiences with or interest in romantic relationships, thus it is likely that they will find the various issues raised in the different modules relevant to their lives and everyday realities. This renders this age group significantly important to be targeted in an educational intervention on SGBV.

While it is possible that 15-year-olds and 20-year-olds may have similar experiences, nevertheless their contexts are widely different. It is therefore important to make an initial assessment regarding the suitability of activities for the specific age range we will be working with. While the majority of the activities target the entire age range of 15-20, in some cases, the activities may need to be adapted to fit younger (15- to 16-year-olds) or older (19- to 20-year olds) target audiences. In other cases, some activities may not at all be considered appropriate for younger age groups, especially taking into account the specific local context of each country and the specific context of the target groups themselves. In addition, even though the toolkit has been designed to primarily address the needs of young people at risk of social exclusion, it is also relevant and applicable to wider audiences of young people.



## How is the toolkit structured?

The toolkit provides both theoretical and practical content in preparing and implementing activities on the issues surrounding sexual and gender-based violence (SGBV). The toolkit starts with the general framework in which it has been designed - following a human rights/sexual

rights-based, gender-transformative and sex positive approach. It then provides some general understanding of the different manifestations and dynamics of SGBV and how it particularly affects certain vulnerable groups (with a more prominent focus on people at risk of SGBV on account of their gender or gender identity, Roma women and LGBTIQ+ persons). Before the educational content is presented, the toolkit outlines some guidelines on facilitation, on creating a safe and inclusive space in the workshops and on handling controversial issues in the discussions. Guidelines on how to select activities and on how to run a sample educational program are also provided, together with some recommendations on adapting the activities for online delivery. Finally, the toolkit concludes with a chapter on monitoring and evaluation, proposing a sample pre-and-post questionnaire methodology that can be used for evaluating the impact this training program may potentially have within a particular target group.

## Summary of the different Modules

Module 1- Sex, Gender, Gender Identity and Sexual Diversity: This module provides background information on sex, sex characteristics, gender, gender identity and expression, sexual orientation and sexual identities. It ultimately encourages young people to revisit, rethink and challenge existing social norms pertaining to gender and sexual orientation and to develop respect and attitudes of inclusion for all different identities. Young people also have the opportunity to explore the impact of 'rigid' social norms on their own lives and to build knowledge and new attitudes which will enable them to form healthy relationships with others based on equality and respect.

Module 2- Sex Positivity: This module aims to introduce a sex positive approach to sexuality and to break the different taboos that surround it. It allows young people to explore issues such as self-

determination, consent, safety, privacy, personal agency and communication of one's needs, desires, likes and dislikes in the way they want to express their sexuality. The ultimate aim is to help young people differentiate between positive and negative expressions of sexuality and to reclaim their sexuality in the context of sexual rights, equality, non-discrimination, autonomy, safety, bodily integrity and freedom of expression.

Module 3: Gender-based violence in different contexts: In this module, young people develop an understanding of all the different types of SGBV, including physical, psychological and sexual abuse and how these are manifested in different contexts such as within the family, at school/university/work, from institutions, and in terms of harmful cultural practices (such as early and forced marriage, female genital mutilation). The module also addresses the full extent of the manifestations of SGBV, ranging from less overt and nuanced expressions (such as microaggressions, teasing, isolation etc.) to the most extreme and serious ones (femicide, hate crimes). Being able to recognize and name SGBV as such, to acknowledge its impact and understand why it happens, empowers young people to stand up for themselves and their peers, as well as to consider where their own behaviour or actions might be hurtful to others.

Module 4: Intimate Partner Violence: This module explores gender-based violence in romantic relationships. Understanding what constitutes a toxic and abusive relationship is an eye-opener for young people, many of whom have a 'romanticized' perception of violence and fail to recognize different forms of abuse, especially coercive control and psychological abuse, either offline or online. As a result, young participants are motivated to develop strategies for addressing intimate partner violence, understand how they can protect themselves and others and explore how they can build healthy, positive, safe, equal and respectful intimate

relationships.

Module 5: Sexual Violence: This module works similarly to Module 3 (GBV in different contexts) but focuses exclusively on the different manifestations of sexual violence. It is actually a good follow up to Module 3 as it allows for a more in-depth understanding of the manifestations and dynamics of sexual abuse. Moreover, in this module, young people have the opportunity to explore the aspect of consent as the foundation to safe and positive sexual encounters and explore how sometimes their understanding of consent may get fuzzy and ultimately increase their risk of sexual abuse. The module also addresses the different manifestations of sexual violence, ranging from sexual harassment to more serious forms of sexual abuse such as rape and gang rape. The impact of sexual violence is also addressed through videos and forum theatre. Lastly, the module also helps young people identify what actions they can take in order to protect themselves and others from sexual violence.

Module 6: Sex in the digital world. A primary aim of this module is to provide the space for young people to explore how they can achieve positive sexual encounters online through consent and personal agency. Moreover, the module sheds light to the different types of sexual violence encountered in the online world, such as sexualized bullying, non-consensual pornography, revenge porn and sextortion. Lastly, the module helps young people develop different strategies about engaging in sexting in a safe manner, protecting their online space and taking effective action in the event that they have sexual images of them posted online.

Module 7: This last module aims to help young people explore what they can do to stand up to SGBV by developing different strategies for support or exploring different avenues to reacting to abusive/discriminatory incidences. This could involve being empowered to reach out for support

if they themselves have experienced SGBV, to support a friend who is a survivor of abuse to create a plan for safety or to react to an abusive/discriminatory/hurtful situation as bystanders.

## How each module is structured

Each module contains three different sets of activities: (i) activities that aim to create awareness about the specific type of SGBV, (ii) activities that challenge common (stereotypical) attitudes about SGBV and help participants develop empathy and understanding of the impact of SGBV and (iii) activities that encourage participants to take action or explore how they can protect themselves or others from SGBV. In some cases, there are activities that combine all three approaches in one. Nonetheless, all activities can easily be combined with others to provide a more holistic approach.

In order to maximize impact, it is important to try to implement more than one activity with the target group. For instance, having the chance to follow up awareness-building activities with activities that challenge attitudes or activities which aim to instigate action against SGBV helps young people go beyond knowledge and cultivate important capacities in keeping themselves (and others) safe from SGBV.

The activities included in each Module are structured as follows:

- Estimated duration of the activity: The time of each activity is indicative for a minimum duration and it is estimated for a group of 20 young people. However, this duration is always subject to adaptations based on various factors, such as the facilitator's experience, how active the group is, the level of knowledge and experiences within the group, as well as the group's size.
- Learning objectives: this is an important section as it provides information regarding to

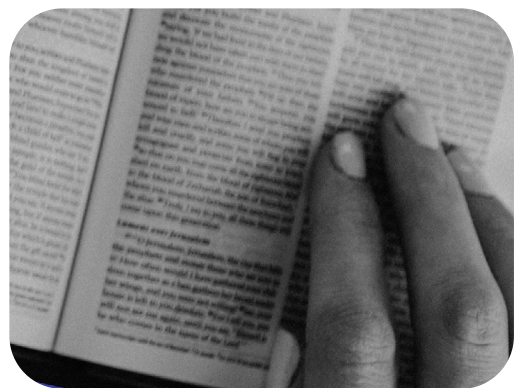
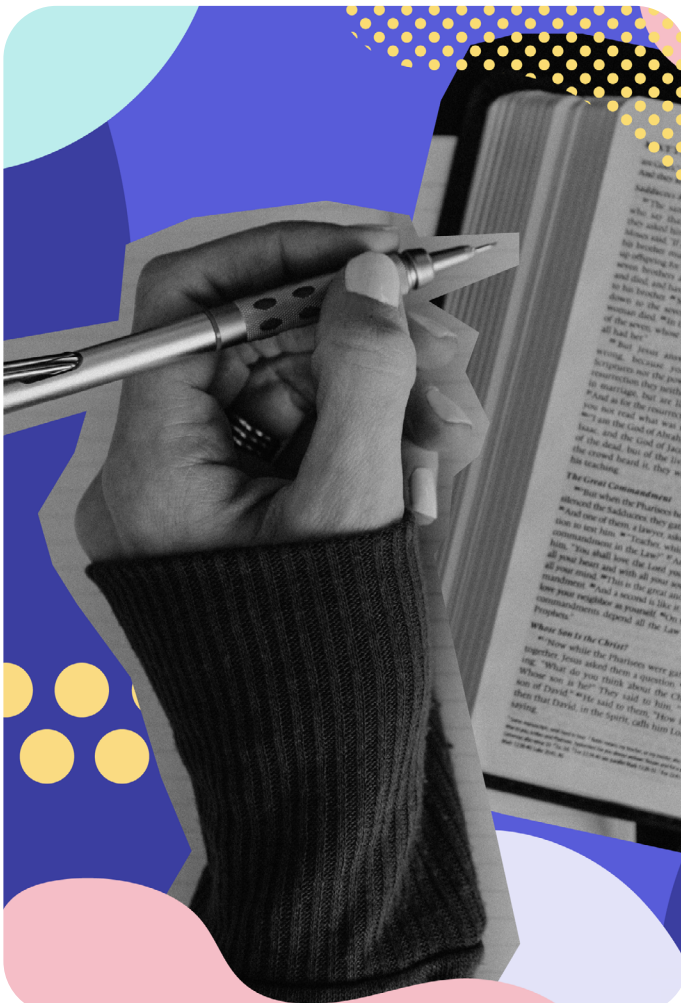
where 'we are headed' with a specific activity. Having the objectives of the activity clear in our minds, helps us guide the discussion and the debriefing in the right direction and helps us focus participants to the issues at hand. When in doubt, always go back to the objectives (and ultimately the section on take home messages), as these help pave the way.

- Materials needed and preparation: this part provides information about any preparation needed beforehand and the materials required during the implementation of the activity, including worksheets and/or handouts. All worksheets are included in the end of the activity.
- Step-by-step process: this includes a short introduction to the activity, the different steps of the activity and facilitation questions for reflection and debriefing.
- Take home messages and activity wrap up: this section is particularly important because it helps us make sure that the objectives of the activity have been met. Thus, it provides important guidance as to where we need to be headed with the specific activity. In addition, it provides important information with regards to the type of understanding, attitudes and skills the participants need to 'walk away with'. Lastly, it provides some suggestions on how the activity can be wrapped up, allowing for the whole experience of the activity to go through a full circle.
- Tips for facilitators (where applicable): on how to handle sensitive issues that may arise during the activity or how to adapt activities according to the diversity of the specific target group.



# Part 01

## Theoretical Background



Chapter 1: Core guiding principles of working with Sexual and Gender-based Violence

Chapter 2: Sexual and Gender-based Violence-SGBV 101

Chapter 3: Vulnerable groups at risk of social exclusion and SGBV

# CHAPTER 1

## Core guiding principles of working with Sexual and Gender-based Violence

### 1.1. Human rights and sexual rights

To enjoy safe, positive, pleasurable and happy sexual lives, young people need to have the knowledge, the capacity and the power to exercise their basic human rights. Sexual rights are in essence human rights and are derived from the same principles. Promoting sexual rights encourages young people to build a personal sense of agency<sup>3</sup> and to:

- make informed decisions for themselves;
- develop sexual autonomy and a sense of ownership of their own bodies and sexualities;
- reclaim their own personal narrative about their sexual selves;
- take responsibility for their own sexual wellbeing and that of others.

Only when young people can exercise their rights can they freely

- express their gender identity, sexual orientation and sexuality;
- choose whether, how, with whom and when to have sex;
- seek information and appropriate services;
- negotiate their own desires, and what they like in their sexual encounters;
- and build healthy, positive and safe relationships, based on equality and respect.

Delivering sexuality education based on

human rights seeks to reinforce young people's understanding of their rights and the rights of others. It promotes equal rights for all.

What does that mean in practice<sup>4</sup>? How can we integrate a human rights approach in learning?

- Using a rights-based language instead of needs-based language (i.e. 'young people have the right to freely express their gender identity')
- Using a participatory learning process that engages young people in critical thinking about their sexuality and sexual choices
- Providing opportunities to examine, question, discuss and challenge how young people's enjoyment of their sexual and reproductive rights are negatively impacted by harmful gender norms, social views on sexual orientation, social and structural inequalities and power imbalances
- Empowering young people to assert their rights by standing up to unhealthy, toxic and abusive behaviours in their lives and providing them with the capacities to freely express their sexualities in an environment of respect and equality
- Ensuring that all young people have equal access and participation during delivery of educational programs – fostering an inclusive

<sup>3</sup> Having the freedom and capacity to make your own decisions and to act as you choose, own your own body and define your sexuality by the choices that you make for yourself. The concept is explained in more detail in chapter 9 'Sex Positivity'

<sup>4</sup>Adapted from: IPPF(2017). DELIVER+ ENABLE TOOLKIT: Scaling-up comprehensive sexuality education (CSE)



environment where young women, LGBTIQ+ youth and marginalized groups can participate and be empowered to share their views and experiences

## Sexual rights<sup>5</sup>

For young people, the right to control their own bodies and their sexuality without any form of discrimination, coercion, or violence is critical for their empowerment. Sexual rights allow them to realize their rights to self-determination and autonomy, and also to be control of other aspects of their lives. Indeed, sexual rights underpin the enjoyment of all other human rights and are a prerequisite for equality and justice. Sexual rights embrace certain human rights that are already recognized in national laws, international human rights documents, and other consensus documents and include (according to the World Health Organization definition<sup>6</sup>):

- the rights to equality and non-discrimination;
- the right to be free from torture or to cruel, inhumane or degrading treatment or punishment;
- the right to privacy;
- the right to the highest attainable standard of health (including sexual health);
- the right to marry and to found a family and enter into marriage with free and full consent of the intending spouses, and to equality in and at the dissolution of marriage;
- the right to decide the number and spacing of one's children;
- the rights to information and education;
- the rights to freedom of opinion and expression; and
- the right to an effective remedy for violations of fundamental rights.

## Yogyakarta Principles

Although the Yogyakarta Declaration and the Yogyakarta Principles are not binding, they are a very useful reference for how states respond to ensuring human rights for all. Below is a summary of the principles:

### Rights to universal enjoyment of human rights, non-discrimination and recognition before the law:

Principles 1 through 3 establish the universality of human rights and their application to all, without discrimination. All people have a right to recognition before the law, regardless of their sexual orientation or gender identity. Forced medical procedures, like sterilization or sex reassignment surgery, cannot be required for legal recognition.

### Rights to human and personal security:

Principles 4 through 11 address the fundamental rights to life, freedom from violence and torture, privacy, access to justice and freedom from arbitrary detention and human trafficking.

### Economic, social and cultural rights:

Principles 12 through 18 elaborate on non-discrimination in the enjoyment of economic, social and cultural rights. This covers the rights to employment, housing accommodations, social security and education, as well as sexual and reproductive health rights that include the right to informed consent and gender confirmation services.

### Rights to expression, opinion and association:

Principles 19 through 21 set forth the freedom to express oneself, one's identity and one's sexuality based on sexual orientation or gender identity, without State interference. Along with this right to free expression, everyone also has the right to freely participate in peaceful assemblies and organised groups.

<sup>5</sup> Source: International Women's health coalition, <https://iwhc.org/>

<sup>6</sup> <https://www.who.int/teams/sexual-and-reproductive-health-and-research/key-areas-of-work/sexual-health/defining-sexual-health>

**Freedom of movement and asylum:**

Principles 22 and 23 highlight the rights of persons to seek asylum from persecution based on sexual orientation or gender identity.

**Rights of participation in cultural and family life:**

Principles 24 to 26 address the rights of people to have a family life and to participate in public affairs and the cultural life of their communities without discrimination based on sexual orientation or gender identity.

**Rights of human rights defenders:**

Principle 27 establishes the right to defend and promote human rights without discrimination based on sexual orientation and gender identity, as well as the obligation of States to ensure the protection of human rights defenders working in these areas.

Rights of redress and accountability: Principles 28 and 29 elaborate on holding rights violators accountable and ensuring appropriate redress for those who face rights violations.

**Additional recommendations:**

The Principles establish 16 additional recommendations to national human rights institutions, professional bodies, funders, nongovernmental organizations, the High Commissioner for Human Rights, United Nations agencies, treaty bodies, Special Procedures and others.

experience desire, pleasure and happiness in their lives, independently of whether they are sexually active or not. A sex positive approach to sexuality strives towards achieving ideal experiences, rather than solely working to prevent negative ones<sup>7</sup>.

Being sex positive, connotes that people reclaim their personal narrative about sex and have sufficient information and skills to consciously make their own decisions about how they want to lead their sexual lives (or not). Towards this end, young people make autonomous choices about their sexuality based on enjoyment and pleasure; empowerment and agency; sexual literacy; confidence; meaningful consent; body positivity and self-determination. These concepts are explained in more detail in chapter 9: 'Sex Positivity'.



## 1.3 Gender transformative positive approach

A Gender-transformative approach is one that examines, questions, challenges and ultimately transforms structures, norms and behaviours that reinforce gender roles and gender inequality<sup>8</sup>. Creating an enabling environment for gender transformation, means to also address power inequities between persons of different genders and identify how these imbalances of power lead to discrimination, marginalization, exclusion and gender-based violence. By transforming harmful, inequitable gender norms and values into positive ones, we shift gendered perspectives and social relationships towards perspectives of equality; we also prevent gender-based violence and ensure that all people, regardless of gender identity and sexual orientation, fully enjoy their sexual rights and are empowered to achieve their full potential.



## 1.2 Sex positive approach

Sex positivity acknowledges that young people have the right to control over their own bodies and their own sexuality; they also have the right to

<sup>7</sup> Adapted from: IPPF(2017). DELIVER+ ENABLE TOOLKIT: Scaling-up comprehensive sexuality education (CSE)

<sup>8</sup> Source: IPPF(2017). DELIVER+ ENABLE TOOLKIT: Scaling-up comprehensive sexuality education (CSE)

Transforming gender norms and gender relations can be done through:

- Encouraging a critical awareness of gender roles and gendered norms
- Cultivating empathy so that young people can understand and respond to other people's realities
- Exploring power dynamics and identifying how inequitable gender norms are restricting and even harming people's expression and positive experiences of sexuality
- Making the link between harmful gender norms and gender-based violence, discrimination and marginalization. Towards this end, identifying how the attempts to control women's and girls' sexuality result in many human rights violations, including gender-based violence, forced marriage and forced pregnancy, female genital mutilation, and limitations on their mobility, dress, education, employment, and participation in public life. Similarly, it is important to explore the impact of social norms on LGBTIQ+ individuals, sex workers, and other people

who challenge sexual and gender norms and who are at greater risk to experience violence, stigma, and discrimination as a result.<sup>9</sup>

- Helping young people to develop awareness, capacities and skills to transform harmful gender norms through applying sexual literacy, confidence, personal agency, assertive communication, negotiation and displaying gender-equitable behaviour
- Empowering women, girls and people with diverse gender and/or sexual identities or orientations to assert their rights and to not tolerate any unhealthy or unpleasurable behaviours
- Strengthening models of gender equality in the learning environment – e.g. by using inclusive language, making sure young people with diverse gender identities and/or sexual orientations have equal opportunities to participate
- Making explicit the advantages of changing these norms and striving towards social justice

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<sup>9</sup> Source: International Women's Health Coalition

# CHAPTER 2

## Sexual and Gender-Based Violence-SGBV 101

### 2.1. Definition of sexual and gender-based Violence

Sexual and gender-based violence (SGBV) refers to any violent act that is perpetrated against a person's will and is based on gender norms, norms about sexual orientation and unequal power relationships (UNCHR definition). It can be physical, emotional, psychological, or sexual in nature, and also encompasses threats of violence, coercion and/or coercive control. Gender-based violence is often normalised and reproduced due to structural inequalities, such as societal norms, attitudes and stereotypes that surround gender and violence against women. Towards this end, structural or institutional violence may also arise, expressed as the subordination of women and LGBTIQ+ persons in economic, social and political life.

SGBV affects women, girls, men, boys, LGBTIQ+ persons and other people with diverse Sexual Orientations, Gender Identities and Expressions and Sexual Characteristics (SOGIESC). SGBV is considered to be a gross violation of human rights as it denies human dignity and hinders human development<sup>10</sup>.

Some useful definitions also include<sup>11</sup>:

#### Gender-based violence

The term gender-based violence is used to distinguish common violence from violence that targets individuals or groups of individuals on the

basis of their gender, sex, sexual characteristics, gender identity/expression and sexual orientation or perceived gender, sex and gender identity. Gender-based violence (GBV) can take many forms and ranges from its most widespread manifestation, intimate partner violence, to acts of violence carried out in online spaces. These different forms of GBV are not mutually exclusive and multiple incidences of violence can be happening at once and reinforcing each other. Intersecting inequalities experienced by a person related to their race, (dis)ability, age, social class, religion, gender identity, gender expression and sexuality can also drive acts of violence. This means that while people face violence and discrimination based on their gender, some experience multiple and interlocking forms of violence<sup>12</sup>.

#### Sexual violence

According to the United Nations Office of the High Commissioner for Human Rights<sup>13</sup>, sexual violence is a form of gender-based violence and encompasses any sexual act, attempt to obtain a sexual act against a person's consent. Violation of consent is a way in which a perpetrator exerts power over another. This also includes unwanted sexual comments or advances, acts to traffic, or any acts otherwise directed against a person's sexuality by any person regardless of their relationship to the person experiencing the sexual violence, in any

<sup>10</sup> <https://www.unhcr.org/gender-based-violence.html>

<sup>11</sup> Definitions adapted from the publication: "Sexual and Gender-Based Violence against Refugees, Returnees and Internally Displaced Persons" UNHCR, May 2003, <https://www.unhcr.org/protection/women/3f696bcc4/sexual-gender-based-violence-against-refugees-returnees-internally-displaced.html>

<sup>12</sup> Adapted from EIGE's definition of GBV. <https://eige.europa.eu/gender-based-violence/forms-of-violence>

<sup>13</sup> [https://www.ohchr.org/Documents/Issues/Women/WRGS/OnePagers/Sexual\\_and\\_gender-based\\_violence.pdf](https://www.ohchr.org/Documents/Issues/Women/WRGS/OnePagers/Sexual_and_gender-based_violence.pdf)

setting. Sexual violence takes multiple forms and includes rape, marital rape, attempted rape, sexual abuse, sexual harassment, sexual exploitation, non-consensual pornography, sextortion, sexualised bullying, forced pregnancy, forced sterilization, forced abortion, forced sex work, trafficking, sexual enslavement, forced circumcision, female genital mutilation and forced nudity.

## Violence<sup>14</sup>

Violence is a means of control and oppression that can include emotional, social or economic force, coercion or pressure, as well as physical harm. It can be overt, in the form of physical assault or threatening someone with a weapon; it can also be covert, in the form of intimidation, threats or other forms of psychological or social pressure. The person experiencing violence is compelled to behave as expected or to act against their will out of fear. Violence can be an act or a series of harmful acts exercised by a single person towards another, or by a group of people against a single person, or against a group of individuals.

## The difference between violence and abuse

Even though violence and abuse are often used interchangeably (and in most parts of the toolkit this is also the case) there are some differences between abuse and violence that are worth considering, especially when used in the context of intimate partner violence. Abuse occurs when a person's words, behaviour and actions are intentionally aimed at hurting another person. If certain behaviours negatively influence, restrict or stop a person from making choices over their own body, their wellbeing and their life or if these behaviours actually take control over another person's body, wellbeing or life, then these behaviours are abusive. Abuse turns into violence

when the unhealthy behaviour is more systematic and a combination of abusive, degrading, hurtful behaviours are used. Abuse becomes violence when it causes a person to lose all feeling of safety and start fearing for their life. Violence impacts every aspect of our wellbeing—physical, emotional, spiritual and mental.

## Coercion

Coercion is forcing, or attempting to force, another person to engage in behaviours against their will by using threats, verbal insistence, manipulation, deception, cultural expectations or economic power.

## Victim/survivor<sup>15</sup>

The term victim(s)/survivor(s) refers to individuals or groups who have suffered sexual and gender-based violence. Increasingly, people who have experienced/suffered SGBV are referred to as survivors, in an effort to recognize their strength and resilience and to avoid any implied or unintended messages of powerlessness or stigmatization. However, in certain legal contexts, the term victim may be more appropriate and/or required to conform to relevant laws when seeking legal redress. In reality, it is up to the person to describe how they feel, and sometimes people who have experienced violence feel like the term "victim" matches how they feel better. To recognize all of these contingencies, usually both terms are used. In this toolkit, the term 'person experiencing violence' has been used instead to avoid any negative connotations related to other terms.

## Perpetrator/offender

According to EIGE's definition, a perpetrator<sup>16</sup> is a person who deliberately uses violent and abusive behaviour to control their partner or former partner,

<sup>14</sup> Adapted from *The New Humanitarian: Journalism in the times of crisis* <http://www.thenewhumanitarian.org/feature/2004/09/01/definitions-sexual-and-gender-based-violence>

<sup>15</sup> Adapted from "Sexual and Gender-Based Violence against Refugees, Returnees and Internally Displaced Persons" UNHCR, May 2003, <https://www.unhcr.org/protection/women/3f696bcc4/sexual-gender-based-violence-against-refugees-returnees-internally-displaced.html>

<sup>16</sup> EIGE definition: <https://eige.europa.eu/thesaurus/terms/1657>



whether or not they have been charged, prosecuted or convicted. The term 'sexual violence offender' can also be used to describe male perpetrators of sexual violence, especially in the context of legal persecution and justice systems. In other contexts, perpetrator is used to describe males who commit domestic and family violence against women or children<sup>17</sup>. Because of the different meanings of the term, none of which are all encompassing, the term used in this toolkit is 'person exercising the violence' as a means to label the behaviour rather than the person and avoid any stigmatization that may come with the term perpetrator.

People who exercise violence are in a position of real or perceived power, decision-making and/or authority and can thus exert control over the person they abuse<sup>18</sup>. These may include current or ex- intimate partners, current or ex-spouses, family members, close relatives, colleagues, classmates and peers. Moreover, they may include people in a position of influence or power such as politicians, bosses, teachers, community and spiritual leaders.

Perpetration of violence may also take place by institutions, in the context of institutional violence. Withholding information, delaying or denying medical assistance, discriminatory practices in the delivery of social services, offering unequal salaries for the same work and obstructing justice are some forms of violence perpetrated through institutions. During war and conflict, sexual and gender-based violence is also frequently perpetrated by armed members from warring factions.

Notably, the overwhelming majority of cases of sexual and gender-based violence are committed against women by men. Most acts of sexual and gender-based violence against boys and men are also committed by men.

## 2.2. What gives rise to SGBV?

### Normalized beliefs about gender, toxic/ hostile masculinity and attitudes of tolerance that condone violence

Hagemann-White et al (2010), identify various factors which increase the likelihood of gender-based violence being perpetrated, tolerated and even considered acceptable. The factors include:

- Gender inequality, underpinned by normative beliefs about the proper spheres of women and men, the relative value of these spheres in society, and the legitimate distribution of power between women and men in each sphere.
- Traditional, rigid gender concepts of masculinity, associating masculinity with control, dominance and competition and femininity with caring and vulnerability. In addition, norms and structural inequalities granting men control over women and the decision-making power over political and economic resources.
- The portrayal of stereotypes about men and women in popular media and the depiction of violent actions as rewarding and successful, while sexualizing violence and portraying women as available and vulnerable sexual objects.
- Tolerant attitudes that condone violence and acceptance of violence as a way to resolve conflict.
- Peer groups (especially in adolescence) supporting sexist behaviour or violence and reinforcing hostile masculinity and aggression.
- The failure of agencies to sanction gender-based violence, for example teachers ignoring incidents of gender-based bullying at school, low persecution rates of people exercising SGBV by the justice system, police brutality towards people with diversity in SOGEISC

<sup>17</sup> Definition from the Council of Australian Governments' National Plan to Reduce Violence against Women and their Children 2010–2022. <https://plan4womenssafety.dss.gov.au/>

<sup>18</sup> UNHCR (2003). Sexual and Gender-Based Violence against Refugees, Returnees and Internally Displaced Persons. Can be downloaded at: <https://www.unhcr.org/protection/women/3f696bcc4/sexual-gender-based-violence-against-refugees-returnees-internally-displaced.html>

## Patriarchy and male privilege<sup>19</sup>

The notion of patriarchy is often used as an “abbreviation” for the dominance of men in society. As members of the dominant group, men enjoy significant privileges, such as more freedom and independence, higher salaries, professional development, positions of greater power and generally have more prestige, dominance and control. Men learn that specific privileges and advantages rightfully belong to them and they expect that women and people belonging in other groups (such as LGBTIQ+ individuals for instance) will compromise or submit accordingly. Most modern societies could be considered patriarchal or male-dominated, which is reflected in the fact that main institutions (such as political parties, governments, businesses, the education and health sectors, the media etc.) are, for the most part, controlled by men.

In patriarchal societies, however, not all men enjoy the same privileges as there are hierarchies among men, which are defined by their social and financial status, religion, origin, educational level, sexual orientation, age etc., and which are guarded by exercising violence and bullying. For example, a well-educated, white, heterosexual man who enjoys high economic status has greater power and prestige than a migrant, homosexual man of a lower socioeconomic status.

## Power<sup>20</sup>

Power is understood as the capacity to make decisions. All relationships are affected by the exercise of power. When power is used to make decisions regarding one's own life, it becomes an affirmation of self-acceptance and self-respect that, in turn, fosters respect and acceptance of others as equals. When used to dominate, power imposes obligations restricts, prohibits, and makes

decisions about the lives of others.

Power can only exist in relation to other people and is something that a person may not always have. Having power means being able to have access to and control over resources and to be able to freely engage in decision-making. In patriarchal societies men have the power as they have more access, opportunities and control of resources (decision-making and political power, more leadership positions, more money, better jobs etc.). Hierarchies of power within societal structures arise from:

- Gender Stratification: The uneven distribution of wealth, power and privileges between the different genders.
- Sexism: The conviction that the male gender is innately superior to women and essentially all other expressions of gender.
- Institutionalized Sexism: When the institutions of a society operate in a sexist manner, resulting in discrimination and the denial of equal opportunities and rights to everyone.
- Patriarchy: Patriarchy as a system of social structures and practices, whereby men dominate, oppress and take advantage of women and other groups.

When discussing power, it is important to identify how different dynamics of power come into play. Toward this end, it is worthy to explore notions of the ‘power over’, the ‘power to’, the ‘power within’ and the ‘power with’.

- *Power over* means enjoying more privileges than others. It also means having control and domination of someone else. The dominant groups (heterosexual, white men in patriarchal societies) have power over other groups, which have historically been excluded, isolated and marginalized (women, LGBTIQ+ persons, individuals that belong to ethnic minorities, people with disability etc.).

<sup>19</sup> Adapted from the ‘The Gender Ed Educational Program-Teachers Guide: Combating Stereotypes in Education and Career Guidance. Mediterranean Institute of Gender Studies (2018)

<sup>20</sup> Adapted from the Manual: ‘Gender-based Violence Training Manual. Restless Development Sierra Leone is the youth-led development agency (2013)’

- *Power to* is the ability to influence your own life by having the knowledge, skills, money or even just the drive and motivation to do something. We all have the power to, even though at times we may not be able to express it. For example, a young woman who was not allowed to continue her formal schooling, still has the ability learn by taking advantage of opportunities of non-formal education. To bring social change, it is important that people recognize their power-to.
- *Power within* refers to the internal power each person has and ultimately refers to a person's sense of self, self-worth, self-confidence and self-esteem. It refers to the power within each individual to believe in themselves, their strengths and their abilities; the power to create change, to strive for a better life and assert one's rights.
- *Power with* is the power you have with others, as a group - e.g., the collective power of young people to take decisions and action on areas of common ground or interests that benefits all.

It is important to recognize and acknowledge that individuals and groups that have historically been marginalized often have little power to influence much and tend to develop a strong sense of powerlessness. Focusing on how to harness the power within (and diminish the feelings of powerlessness) while acknowledging the limited power over and power to is important, by inspiring these groups to engage more in the power with. Our ultimate goal is to inspire young people to recognize the power within them and use that for the power to build knowledge and create change by harnessing this power with others and ultimately have a positive impact on and power over their lives and their community.

## 2.3. Different manifestations of SGBV

SGBV can be manifested in many different forms, all of which have very negative effects on the lives of the persons who experience the violence. It can be physical, emotional, psychological, or sexual in nature. Intimate partner violence remains the most widespread form of gender-based violence worldwide. Other forms include domestic violence, socio-economic violence, structural or institutional violence, honour-based violence, harmful cultural practices and femicide.

SGBV takes place in different spaces and contexts, such as:

- At home (i.e. domestic violence, intimate partner violence, sexual abuse by an intimate partner, honour-related violence, harmful cultural practices etc.)
- At school (e.g. school based SGBV, sexualised bullying, homophobic/transphobic/biphobic and interphobic bullying)
- At the place of employment (e.g. harassment, bullying, sexual harassment)
- At public spaces (stalking, harassment, bullying, sexual assault, rape, intimate partner violence)
- At institutions (e.g. institutionalized gender-based violence such as at health services, social services, judicial and legal services, police)
- Online (e.g. cyberbullying, online harassment, non-consensual pornography, revenge porn, sextortion, cyberstalking, online coercive control, online emotional abuse)

Definitions and more detailed explanations of the various forms of GBV are included below. The different forms of sexual violence are outlined in the definition of sexual violence in section 2.1 above and are explained in more detail in Module 5: Theoretical background (p.277)

**Physical abuse<sup>21</sup>:** Physical abuse is the use of physical force against another person in a way that ends up injuring the person, or puts the person at risk of being injured or killed. Physical abuse ranges from physical restraint to murder. Physical abuse includes: pushing, throwing, kicking, slapping, grabbing, hitting, hair-pulling, punching, beating, battering, bruising, burning, choking, shaking, pinching, biting, restraining, confinement, destruction of personal property, throwing things at, assault with a weapon such as a knife or gun and murder.

**Emotional and psychological abuse<sup>22</sup>:** Mental, psychological, or emotional abuse can be verbal or nonverbal. Verbal or nonverbal abuse consists of more subtle actions or behaviours than physical abuse. While physical abuse might seem worse, the scars of verbal and emotional abuse are equally deep, or even deeper. Emotional and psychological abuse includes, but it is not limited to:

- threatening or intimidating to gain compliance
- violence to an object (such as a wall or piece of furniture) or pet, as a way of instilling fear of further violence
- frequent yelling at or screaming
- name-calling, insults, use of derogatory names
- inducing fear through intimidating words or gestures
- controlling behaviour and coercive control
- constant harassment, offline and online
- making fun of and mocking, either in private, in public, in front of family or friends and in social media
- criticizing or diminishing the other person's accomplishments or goals
- making the other person feel bad about themselves and that they are worthless
- excessive possessiveness, confinement, isolation from friends and family
- excessive checking-up (through phone-calls, texts, instant messaging, social media accounts)
- manipulation
- ultimatums and coercion

**Coercive control and controlling behaviours:** monitoring the partner's movements; restricting access to friends, social media, socialization, financial resources, employment or education; control of the partner's sexuality; any oppressive tactics which repeatedly aim to make the partner feel controlled, dependent, isolated or scared and which aim to intimidate, degrade and have power over the other person.

**Stalking:** Stalking involves any unwanted repeated contact that makes a person feel scared or harassed. Stalking can take place both online (cyberstalking) and offline and is perpetrated by a partner, ex-partner, an acquaintance or by someone who is unknown to the person experiencing the stalking. Some examples include:

- excessive checking-up on the other person, both online and offline either by following them around or by calling, texting or using social media to constantly reach them
- spying
- showing up uninvited at the other person's house, school, or work
- leaving unwanted gifts for the other person
- sending unwanted, frightening, or obscene emails, text messages, or instant messages
- tracking the other person's computer and internet use
- using technology (GPS, apps etc.) to track where the other person is

**Bullying:** Bullying involves any behaviour that aims to intimidate, hurt, or affect a person's physical or psychological well-being, is systematic, repetitive, and involves a power imbalance between the individuals involved. Bullying can occur directly (towards specific people) or indirectly (by instigating rumours or accusations about certain people, without them being present). Bullying can also be manifested online (cyber bullying) through social media, cell phones, email and websites. Bullying can take various forms, including but not limited to teasing, derogatory comments,

<sup>21</sup> (de Benedictis et al., 2006, p. 2).

<sup>22</sup> (de Benedictis et al., 2006, p. 3)

humiliation, ridicule, mockery, harassment, threats, social isolation, verbal and physical assault and death threats.

**Homophobic/transphobic/interphobic bullying** is bullying that takes place due to prejudice or negative attitudes, beliefs or opinions against people with diverse sexual orientations, gender identities/expressions and sex characteristics. People at the receiving end of this type of bullying include people who may not conform to gender norms or heteronormative social expectations, are diverse in their SOGIESC, are perceived to be LGBTIQ+, belong to rainbow families<sup>23</sup> or appear to be 'different' in some way.

**Hate crimes<sup>24</sup>:** Hate crime generally refers to criminal acts which are seen to have been motivated by extreme bias, prejudice and hatred against specific social groups (such as LGBTIQ+ persons or people with diverse Sexual Orientations, Gender Identities and Expressions and Sexual Characteristics). Incidents may involve physical assault, damage to property, bullying, cyberbullying, harassment (online and offline), verbal abuse or insults, offensive graffiti, hate mail, online hate speech and even murder. Killings of LGBTIQ+ persons on the grounds of being LGBTIQ+ and 'corrective rape' of LGBTIQ+ persons constitute the ultimate forms of hate crimes.

**Intimate partner violence<sup>25</sup>:** Intimate partner violence is the violence against a person by the current or ex-partner or the person that the individual experiencing the abuse is or has been in an intimate relationship. Intimate partner violence (IPV) constitutes a pattern of abusive and threatening behaviours that may include physical, sexual and psychological violence. IPV can also include threats of violence, physical harm,

attacks against property or pets, as well as other acts of intimidation, harassment, economic abuse, emotional abuse, isolation and deprivation, and use of children as a means of control. While intimate partner violence can also occur from women towards men and also in same-sex relationships, intimate partner violence remains the most common form of male violence against women. By contrast, men are far more likely to experience violent acts by strangers or acquaintances, rather than by someone close to them<sup>26</sup>. Intimate partner violence jeopardizes women's lives, bodies, psychological integrity and freedom and has been called the most pervasive yet least recognized human rights abuse in the world.

**Domestic Violence<sup>27</sup>:** All acts of physical, sexual, psychological or economic violence that occur within the family or domestic unit. The family/ domestic unit refers to families of biological or legal family ties, former and current spouses or partners. It is also irrespective whether or not the person exercising the violence shares or has shared the same residence as the person experiencing the violence. Intimate partner violence is one aspect of domestic violence. Domestic violence can be exercised by any family member towards another family member, as long as they are all part of the same domestic unit.

**Socio-economic violence:** Any act of discrimination and/or denial of opportunities that leads to the prevention of the assertion and enjoyment of civil, social, economic, cultural and political rights. It includes restriction of access to education, health services or the labour market; restricting access to financial resources; denial of property rights; property damage; not complying with economic responsibilities, such as alimony; social exclusion/ostracism based on sexual

<sup>23</sup> Rainbow families refer to same-sex or LGBTIQ+ parented families, i.e. to parents who define themselves as LGBTIQ+ and have a child (or children), are planning to have a child (either by adoption, surrogacy or donor insemination etc) or are co-parenting

<sup>24</sup> <https://web.archive.org/web/20051126153146/http://www.homeoffice.gov.uk/crime-victims/reducing-crime/hate-crime/>

<sup>25</sup> Definition in: Minnesota Advocates for Human Rights, 2003, p. 1

<sup>26</sup> Heise L, Garcia Moreno C. Violence by intimate partners. In: Krug EG et al., eds. World report on violence and health. Geneva, World Health Organization, 2002:87–121

<sup>27</sup> EIGE Glossary definition

orientation or acts considered inappropriate with regards to gender norms; tolerance of discriminatory practices; obstructive legislative practices; public or private hostility to LGBTIQ+ persons.

**Harmful traditional practices<sup>28</sup>:** Harmful traditional practices are forms of violence which are committed primarily against women and girls in certain communities and societies and are presented or considered as part of accepted cultural practice. These include:

**Female genital mutilation:** This involves the cutting of genital organs for non-medical reasons, usually done at a young age. The procedure ranges from partial or total cutting, to removal of part of the genitals and stitching of the genitals for cultural or non-therapeutic reasons. FGM is recognized internationally as a violation of the human rights of girls and women. It reflects deep-rooted inequality between the sexes, and constitutes an extreme form of discrimination against women. Because it is nearly always carried out on minors, it is also a violation of children's rights. The practice also violates a person's rights to health, security and physical integrity, the right to be free from torture and cruel, inhuman or degrading treatment, and the right to life when the procedure results in death (WHO, Key facts on FGM, 2018).

**Early marriage:** This refers to forced, coerced and arranged marriage of young girls under the age of legal consent. Sexual intercourse in such relationships constitutes statutory rape, as the girls are not legally competent to provide meaningful consent.

**Forced marriage:** Forced, coerced and arranged marriage against the person's wishes, which is exposed to violent and/or abusive consequences if they refuse to comply. Forced marriages are almost always followed by expectations for having children, most often resulting in forced unplanned pregnancies.

**Honour-based killing or maiming:** Maiming (causing permanent injury to the body) or murdering a woman or a girl as a punishment for acts considered inappropriate with regards to her gender, and which are believed to bring shame on the family or community (i.e. for attempting to marry someone not chosen by the family, being raped, having an extra-marital affair, loss of virginity prior to marriage, conflicts regarding inheritance, refusing an arranged/forced marriage, homosexuality). Women are also killed to preserve the honour of the family (i.e. as a redemption for an offence committed by a male member of the family).

**Denial of education for girls or women:** Removing girls from school, prohibiting or obstructing access of girls and women to basic, technical, professional or scientific knowledge.

**Structural and Institutional gender-based violence:** Structural violence refers to the ways by which social inequalities and political-economic systems place particular persons or groups in situations of extreme vulnerability<sup>29</sup>. States and institutions condone and perpetrate sexual and gender-based violence when discriminatory practices are not challenged and prevented, including through the use of legal and policy instruments. Moreover, laws and institutionalized and governmental policies that systematically ignore or undermine the human rights of certain populations (LGBTIQ+ persons, migrants, people with disability, Roma, sex workers etc.) also constitute forms of institutionalized gender-based violence and enhance the vulnerability of these groups to SGBV. More specifically, specific examples of structural and institutional SGBV include:

- Restriction or refusal of services or stigmatization of certain vulnerable groups when trying to get services (health services, social welfare, asylum services, information provision etc.).
- Insensitivity by various institutions to promptly

<sup>28</sup> Source: *The New Humanitarian* <http://www.thenewhumanitarian.org/feature/2004/09/01/definitions-sexual-and-gender-based-violence>

<sup>29</sup> Padilla et. al (2007). *Globalization, Structural Violence, and LGBT Health: A Cross-Cultural Perspective*.



respond to SGBV and provide immediate care and protection to the person experiencing the violence (such as school's slow or no response to gender-based or homophobic bullying, delayed responses by social services in cases of intimate partner violence, stalling by police to prosecute the person exercising the violence etc.).

- Exploitation and abuse by government officials or staff working at various institutions in the form of physical and psychological force or other means of coercion (threats, inducements, deception or extortion) with the aim of gaining sexual favours in exchange for services.
- Rape, sexual assault and sexual exploitation that takes place by armed forces in places of conflict.
- Police harassment, bias-motivated assaults and brutality towards LGBTIQ+ persons and sex workers expressed as being arbitrarily stopped, subjected to invasive body searches, unjustified detention, humiliation, physical assaults and sexual assaults. Trans people who engage in sex work are more than twice as likely to report physical assaults by police officers and four times as likely to report sexual assault by police.
- National laws that do not provide adequate safeguards against sexual and gender-based violence and discriminatory practices within the judicial and law enforcement bodies perpetrated SGBV with impunity

**Femicide:** The term femicide means the killing of women and girls on account of their gender, perpetrated or tolerated by both private and public actors. It covers, inter alia, the murder of a woman as a result of intimate partner violence, the torture and misogynistic slaying of women, the killing of women and girls in the name of so-called honour and other harmful-practice-related killings, the targeted killing of women and girls in the context of armed conflict, and cases of femicide connected with gangs, organized crime and trafficking<sup>30</sup>. Femicide stems from patriarchy, racism and stigmatization;

women are killed because of hatred, contempt and a result of ownership. The most common form of femicide is the killing by an intimate partner as an escalation of intimate partner violence. Other forms of femicide also include honour-based femicide (killing a woman to preserve or restore the family's honour), lesbophobic femicide (killing of women on the basis of their gender and her sexual orientation, which is a form of hate crime), trans femicide (killing of trans women as a form of hate-crime against trans persons) and the killing of sex workers. Deaths of women or girls due to harmful cultural practices (for instance due to complications after female genital mutilation, deaths of infants or young girls due to neglect) as also perceived as forms of femicide. Femicide is significantly undetected and underreported, since prosecutions usually do not integrate a gender perspective.



## 2.4. The complexities and escalation of violence

### The iceberg model<sup>31</sup>

Violence sometimes starts with a 'meaningless' act which is often ignored. Individual acts of heteronormative/sexist/ homophobic/ transphobic/ interphobic and otherwise derogatory and hurtful language, 'jokes' or comments, may seem 'benign', harmless, even well-meaning and not aiming to hurt. Consequently, such language and behaviours are often bypassed in lieu of normalization: in the context of patriarchal norms, such behaviours are thought to be rational responses and ones that often seem 'normal' and 'justifiable'.

Taking a look at the picture of the iceberg below, we can see that while it is easier for us to recognize the more overt manifestations of violence such as murder, rape, sexual violence, physical abuse and verbal abuse, we often remain

<sup>30</sup> Source: EIGE's (2017) *Gender Equality Glossary* definition of femicide



oblivious to the hurtful impact of the more covert manifestations of violence. Derogatory language or jokes, practices that render certain groups invisible, shaming, isolation and exclusion, among others, are practices that lay at the bottom of the iceberg, because they are not easily recognized as hurtful, racist and abusive. However, it is these practices that constitute an overall climate of disrespect of diversity and human rights violations and give rise to all the behaviours that lie at the visible part of the iceberg. Such behaviours, when put together as different parts of a puzzle over time, synthesize a vivid, powerful and coherent picture,

that of sexism, homophobia, transphobia, biphobia, interphobia and gender-based and sexual violence in all its forms.

The common thread amongst these hurtful attitudes, beliefs and behaviours is the thread of hostile/hegemonic masculinity and patriarchal norms which overshadow and violate the rights, needs, dignity and safety of girls, women, people with SOGIESC diversities and all groups at risk of SGBV. Allowing these behaviours to go unnoticed and unaddressed as human rights violations, creates the impression that such types of violence



*The Iceberg model<sup>31</sup>*

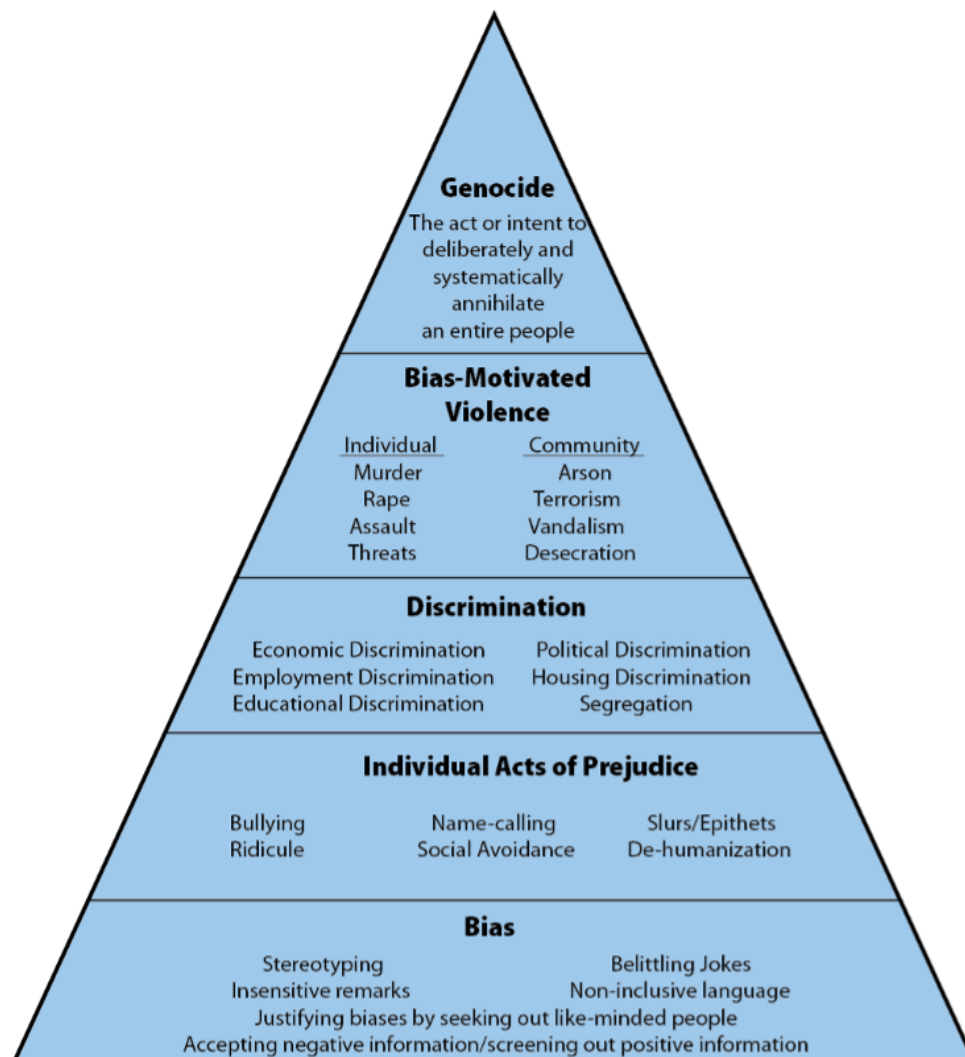
<sup>31</sup> Adapted from Council of Europe's campaign: Sexism: Name it, see it, stop it. <https://www.coe.int/en/web/human-rights-channel/stop-sexism>

can be tolerated, thus cultivating an environment which perpetuates inequality, discrimination, prejudice, abuse and oppression.

The more certain jokes, stereotypes, and normative perceptions about gender, gender roles, gender identities, gender expressions and sexual/romantic attractions are overlooked, the more they can brew intimidation, dominance, fear and insecurity. This leads not only to a culture of acceptance and the condoning of gender-based and sexual violence, but often creates a fruitful ground for violence to escalate from the most covert forms (jokes, comments, invisibility etc) to the most overt forms (physical harm, rape, sexual violence and murder).

## The Pyramid of Hate<sup>32</sup>

The Pyramid of Hate indicates how biased attitudes and behaviours can grow in complexity from the bottom to the top. The pyramid suggests that biased attitudes such as stereotypes, not inclusive language and derogatory remarks grow into individual acts of prejudice such as bullying, name calling, isolation and social distance. Prejudice turns into discrimination, which means the exclusion of a person from access and control, of resources (such as economic, political, social, educational, access to justice). Discrimination can take place both at an individual level (i.e. not hiring a trans person because they are trans) and an institutional level (discriminatory laws and practices, for instance denying access to healthcare



Pyramid of Hate, © 2005 Anti-Defamation League

<sup>32</sup>The Pyramid of Hate was developed by the Anti-Defamation League as part of its curriculum for its A WORLD OF DIFFERENCE® Institute.

to a sex worker). Moving up from discrimination, in the upper levels of the pyramid, we have bias motivated violence, including physical violence, assault, rape and murder. The upper most level of hate is genocide, whereby intentionally and deliberately an entire group of people (e.g. national/ethnic/religious group etc.) is annihilated.

Although behaviours at each level negatively impact individuals and groups, as we move to the upper levels of the pyramid, the behaviours have more life-threatening consequences. Like a pyramid, the upper levels are supported by the lower levels. In this respect, violent behaviours are supported by prejudice, discrimination and attitudes of bias. If behaviours on the lower levels (stereotypes, prejudice, non-inclusive language, bullying, social distance, discrimination etc.) are normalized or are considered acceptable, this would in turn result in the behaviours at the next level becoming more accepted.



## 2.5. Incidence and extent of SGBV

Some worldwide statistics on SGBV<sup>33</sup>:

- 35% of women worldwide are estimated to have experienced at some point in their lives either physical and/or sexual intimate partner violence or sexual violence by a non-partner. In some countries, this figure goes up to 70%.
- Worldwide, more than 700 million women alive today were married as children. Of those women, more than 1 in 3—or some 250 million—were married before the age of 15.
- About 70% of all human trafficking victims detected globally are women and girls.
- At least 200 million women and girls alive today have undergone female genital mutilation/cutting in 30 countries. While this figure is difficult to estimate in Europe, the European

Institute of Gender Equality (EIGE) has made an attempt to estimate the extent of FGM in Europe in their report “*Estimation of girls at risk of female genital mutilation in the European Union*<sup>34</sup>”. France and the UK indicate a high number of women/girls who have already experienced some form of FGM while the risk for experiencing FGM while seeking asylum or refugee status in Europe still stands extremely high in some countries (over 70%).

- Around 120 million girls worldwide (over 1 in 10) have experienced forced intercourse or other forced sexual acts. By far the most common perpetrators of sexual violence against girls are current or former husbands, partners or boyfriends.
- A total of 87,000 women were intentionally killed in 2017<sup>35</sup>. More than half of them (58 per cent) - 50,000 - were killed by intimate partners or family members, meaning that 137 women across the world are killed by a member of their own family every day. More than a third (30,000) of the women intentionally killed in 2017 were killed by their current or former intimate partner - someone they would normally expect to trust.

### The situation in Europe:

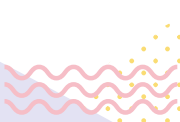
- According to the survey of the European Union Agency for Fundamental Rights (FRA, 2014) 22% of women in the EU have experienced physical and or sexual violence from a partner since the age of 15. It is also estimated that, in the last 12 months<sup>36</sup> in the EU, 13 million women in have experienced physical violence and an estimated 3.7 million women have experienced sexual violence.
- Moreover, one in three women (32 %) has experienced psychologically and emotionally abusive behaviour by an intimate partner, either by her current partner or a previous partner. A high share of women, 18%, has also experienced stalking since the age of 15. 21 % of the women

<sup>33</sup> [https://ec.europa.eu/commission/presscorner/detail/en/MEMO\\_17\\_3222](https://ec.europa.eu/commission/presscorner/detail/en/MEMO_17_3222)

<sup>34</sup> <https://eige.europa.eu/publications/estimation-girls-risk-female-genital-mutilation-european-union-report>

<sup>35</sup> UNODC (2018). *Global study on homicide: Gender related killing of women and girls*.

<sup>36</sup> During 2012



## Gender-based violence more common than you think

In the European Union, since the age of 15:



Sources: European Union Agency for Fundamental Rights, Violence against women: on EU wide survey - Results at a glance, 2014 Eurostat  
Image: Margaret Jane Wollman/ Shutterstock.com

who were stalked, mentioned that the stalking lasted more than two years.

- UNODOC (2018) estimates that around 3,000 women were killed in the EU (28) by an intimate partner or family member in 2017.
- Sexual harassment is also high, with every second woman (55 %) in the EU having experienced sexual harassment at least once since the age of 15. Overall, 1 in 10 women have experienced sexual abuse, 1 in 20 women (5%) have experienced rape and a similar percentage have experienced attempted rape (6%) from a partner or a non-partner. The split between partner and non-partner as the person who exercises sexual violence stands at 65% vs. 35% respectively for rape and 55% vs. 45% for attempted rape.

## Statistics on discrimination and violence against LGBTIQ+ persons

According to the EU LGBT survey (2017)<sup>37</sup>, lesbian, gay, bisexual and trans (LGBT) persons face various obstacles to enjoying their fundamental rights. LGBTIQ+ individuals

experience discrimination in various areas of life, and in particular employment and education. Many have also experienced violence and harassment, frequently in public places. Specifically, according to the EU LGBT survey:

- Almost half of all respondents (47 %) say that they felt personally discriminated against or harassed on the grounds of sexual orientation in the year preceding the survey. Lesbian women (55 %), respondents in the youngest age group between 18 and 24 years old (57 %) and those with the lowest incomes (52 %) experience the highest discrimination.
- Figures for physical abuse are also high: a quarter (26 %) of all LGBT respondents indicate that they were physically or sexually attacked or threatened with violence in the previous five years
- One in five (20 %) of LGB persons who were employed and/or looking for a job experienced discrimination at work. This figure rises to 29% among trans people who are employed.
- Similarly, 18% mention to have felt discriminated at school and more than two thirds (67 %) hid or disguised the fact that they were LGBT during their schooling before the age of 18, out of fear of discrimination
- Discrimination at healthcare institutions stands at 12% among LGB individuals. Trans people are more vulnerable to discrimination in the area of health, with 1 in 5 (20%) claiming such experiences.



<sup>37</sup> [https://fra.europa.eu/sites/default/files/fra-eu-lgbt-survey-main-results\\_tk3113640enc\\_1.pdf](https://fra.europa.eu/sites/default/files/fra-eu-lgbt-survey-main-results_tk3113640enc_1.pdf)

## 2.6. Impact of SGBV<sup>38</sup>

The impact of SGBV is devastating for both for the people who are experiencing it and their communities. SGBV can lead to debilitating and long-term trauma, which in turn effects the person's physical and psychological health, often leads to psycho-social problems and greatly impacts the person's feeling of security and safety.

Physical injuries, chronic pain, somatic complains, paralysis, disability, eating disorders, sleep disorders, infections (including STIs and HIV), unwanted pregnancies, pregnancy complications, menstrual and gynaecological disorders and substance abuse are amongst the most common effects of SGBV in physical health. The most extreme consequences in this respect include death (either by femicide or suicide), maternal mortality, infant mortality and AIDS-related mortality.

The impact on psychological health is also severe including chronic anxiety, depression, mental illness, post-traumatic stress, self-hate, self-blame, disempowerment, feelings of loss of control over their own life, low self-esteem and suicidal thoughts and behaviour. Because of the impact on their self-esteem, people who experience SGBV may end up replicating patterns of victimization in future relationships, which condemns them to a recurrent cycle of violence. Perhaps the most prominent impact of SGBV on psychological health is on the feeling of safety and security. People who experience SGBV report feeling insecure, unsafe, afraid and unprotected.

Victim-blaming attitudes result in social stigma, social rejection, isolation and estrangement. As a result of the fear of social stigma, many people who experience SGBV avoid reporting it or are resistant to ask for help. Social stigma/rejection not only results in further emotional damage (including shame, self-hate and depression) but it increases survivors' vulnerability to further abuse and exploitation<sup>39</sup>. In return, this increases the risk to poverty which again acts as an extra layer of vulnerability for abuse.

Victim-blaming attitudes are also reflected in institutions (such as the police, judicial systems, the health and education sectors) which may refuse to provide services, or which may fail to protect the people who are experiencing SGBV. If institutions are not sensitive to the needs for immediate care, protection, dignity and respect, further harm and trauma may result because of delayed assistance or insensitive behaviour. Community attitudes of blaming the person who experiences the violence are also reflected in the courts. Many sexual and gender-based crimes are dismissed or punished with light sentences. In some countries, the punishment meted out to people exercising the violence constitutes another violation of the survivor's rights and freedoms, such as in cases of forced marriage. The emotional damage to people experiencing violence is compounded by the implication that their abuser is not at fault.

<sup>38</sup> Adapted from UNHCR's report on *Sexual and Gender-Based Violence against Refugees, Returnees and Internally Displaced Persons* (2003).

<sup>39</sup> UN Office for the Coordination of Humanitarian Affairs: <https://www.unocha.org/story/sexual-and-gender-based-violence-time-act-now>



# CHAPTER 3

## Vulnerable groups at risk of social exclusion and SGBV

### 3.1. What is meant by 'groups at risk of social exclusion'<sup>40</sup>

Social exclusion goes beyond the issue of material poverty as it is also seen as encompassing other forms of social disadvantages such as lack of regular and equal access to education, health care, social care, proper housing. In general, any discrimination and/or denial of opportunities that prevents any group of people from fully exercising and enjoying their civil, social, economic, cultural and political rights is considered social exclusion<sup>41</sup>. Causes for exclusion encompass a wide range of reasons why individuals or groups might be excluded, such as discrimination against immigrants, ethnic minorities, the Roma, LGBTIQ+ persons, sex workers, people living with HIV, the disabled, the elderly, sex workers, etc. In short one can be socially excluded in a multitude of ways, for a multitude of reasons. Due to the multidimensional nature of social inclusion, it remains hard to interrelate these dimensions over time. The accumulation of a number of disadvantages may result in a self-reinforcing cycle that makes it difficult to attribute causality to one specific factor or another.

Social exclusion is context specific, as most nations have different interpretations of what it means to be socially excluded. Even within the EU, social exclusion has many definitions based on national and ideological notions of what it means to belong to society. These notions often differ from region to region, neighbourhood to neighbourhood and on an individual level as well. Moreover, social exclusion is understood not as a condition that is

the outcome of a process, but as a process in itself. It is not static, but dynamic and different individuals or groups find themselves in different stages of the social exclusion process, be it only temporarily, recurrently or continuously.

Because of social structures and the hierarchies of power between the different groups in society some groups face particular vulnerabilities towards social exclusion. These vulnerabilities stem from social, cultural and physical characteristics such as race, ethnicity, sex, sexual identity, ability/disability and socio-economic status. A cross cutting vulnerability is gender and age, with young people and in particular young women and girls facing the highest risk for social exclusion worldwide<sup>42</sup>. The risk of adolescents and young adults to social exclusion is often misunderstood: it is often assumed that because young people are physically bigger, in contact with people outside their family and 'moving towards independence', they are less vulnerable than younger children. However, these assumptions about young people's self-care skills, physical robustness, emotional development, resilience and need for independence can be misguided and sometimes harmful. For instance, while a young person may be able to disclose abuse or run from an abusive situation before they are badly injured, this does not prevent them from experiencing emotional harm. Nor does it protect them from the threats that can be created by their attempts to protect themselves (for example, a 16-year-old girl who ends up on the streets to escape

<sup>40, 41</sup> Source: *The INCLUSO Manual* (2010). Program funded by the 7th Framework program of the EU. Available for e-reading at <http://www.incluso.org/manual>

<sup>42</sup> Panos Tsakoglou & Fotis Papadopoulos (2002). *Identifying Population Groups at High Risk of Social Exclusion: Evidence from the ECHPR*. In Muffels, P. Tsakoglou and D. Mayes (eds.). *Social Exclusion in European Welfare States*. Cheltenham: Edward Elgar, pp. 135-169

from sexual abuse at home)<sup>43</sup>. When working with young people it is important not to underestimate their risk for vulnerability and social exclusion and take into account their need for protection, care, support and a sense of belonging.

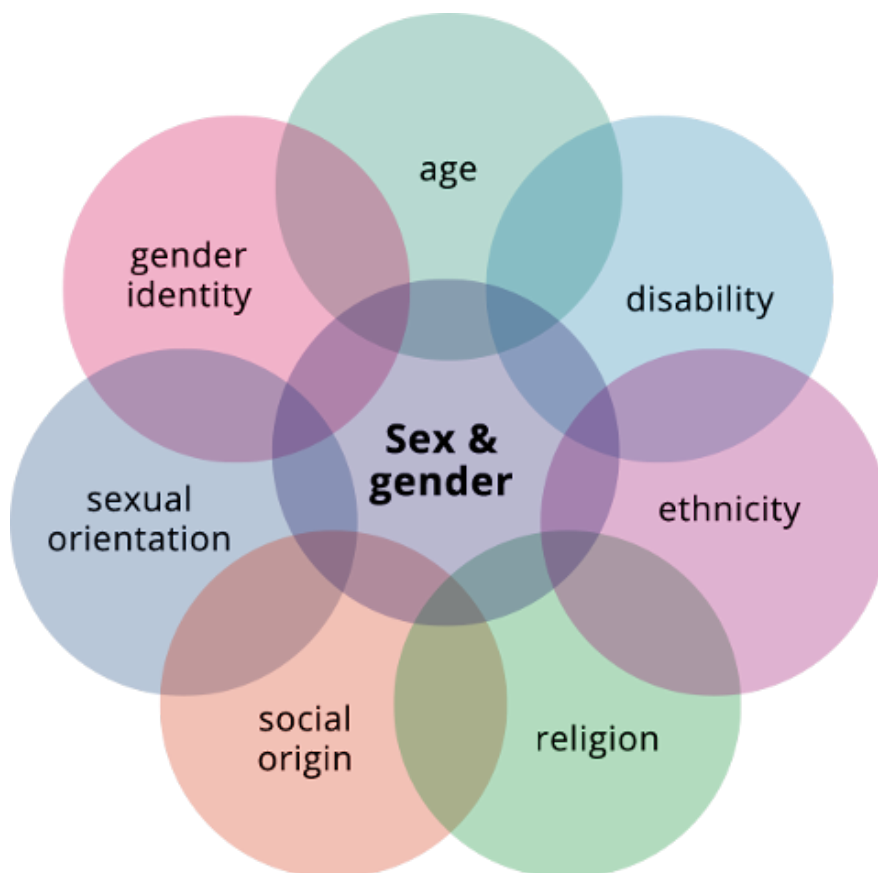
### 3.2. Multiple vulnerabilities and intersectionality<sup>44</sup>

An important notion that arises when we are trying to fully understand vulnerability and social exclusion, is intersectionality. The theory of intersectionality posits that the various strands of social identity (such as ethnic background, race, gender, gender identity, gender expression, age, sexuality, (dis)ability, social class, religion etc.) do not exist independently, but interrelate in ways that create multidimensional identities and multidimensional experiences for people.

Intersectionality is often discussed alongside multiple discrimination. Multiple discrimination

refers to a person being discriminated against at multiple levels in a single instance because of multiple characteristics; their multiple strands of identity intersect to create experiences of oppression that are multi-dimensional and unique for particular groups. The intersections between the different qualities/traits that make up a person's identity are endless. For instance people can be lesbians who have minority ethnic backgrounds, gay and living in poverty, trans with a disability, bisexual and Muslim. Social, cultural and physical/biological characteristics intersect on multiple and simultaneous levels and it is this interaction that reinforces the oppression each one brings, resulting in multiple levels of discrimination and multiple levels of oppression.

Thus, the harmful impact of sexism, homophobia, biphobia, transphobia, interphobia, gender-based violence, sexual and intimate partner violence can be more impactful for certain individuals due to their ethnicity, age, disability, social origin, religion, gender identity, sexual orientation or other



*Image retrieved from Council of Europe's campaign: Sexism: Name it, see it, stop it*

<sup>43</sup> Adapted from 'Practice Paper: A framework for practice with 'high-risk' young people (12-17 years)' Queensland Government: Department of Child safety, youth and women. December 2008

<sup>44</sup> Adapted from 'Norm-criticism Toolkit', IGLYO (2016).



factors and the ways these different identities intersect with each other. Moreover, the more intersections a person experiences, the more likely it is to experience less avenues to protection and safety from SGBV, as exit strategies or access to services, justice and redress may be compromised in lieu of social stigma, discrimination, isolation, marginalization, retribution and even persecution on account of certain identities. The experience of a migrant woman experiencing sexism, for instance, is very different from the experience of a white woman who also experiences sexism but is part of the dominant culture; the experience of the first one is different because it stands on the crossroads between racism and sexism, both of which are experienced at the same time. Consequently a migrant woman may have compromised access to information on how to recognize sexism, more limited access to services for support and more limited protection by the police, on account of institutional discrimination and violence.

The constant interaction of intersections, however, is complex and does not always end up with a predictable result. In some cases one intersection might cancel out another, while in other cases, one leads to discrimination and another results in privilege. This complexity is important to take into consideration when working with intersectionality and we need to recognize that people— in all their diversity – should enjoy respect, and celebrate all the intersections of their identity. An intersectional approach recognizes that these multiple intersections exist in endless combinations, and that they can sometimes lead to privilege and sometimes to discrimination.

### 3.3. How does SGBV affect certain vulnerable groups?

Women, children, older people, LGBTIQ+ individuals, migrants, individuals that belong to ethnic minorities, Roma, sex workers, people living with HIV and people with disability are particularly vulnerable to experiencing SGBV. For the purpose of this toolkit, we are focusing on how SGBV affects 4 key vulnerable groups, LGBTIQ+ persons, Roma, sex workers and people with disability.

#### LGBTIQ+ persons<sup>45</sup>

The LGBTIQ+ acronym stands for lesbian, gay, bisexual, trans, intersex and queer identities, while the + sign suggests that the term is inclusive of all identities with diverse emotional/sexual attractions, sexual orientations, gender identities/expressions and sex characteristics. The LGBTIQ+ community does not comprise of a homogenous group and different members of this community may experience different vulnerabilities and different types and degrees of violence, with trans people being considered to be the most vulnerable group within LGBTIQ+ communities. Heteronormative perceptions and heterosexism often result in prejudice, intolerance, discrimination, marginalization and violence against LGBTIQ+ persons, which can even lead to hate crimes against them.

While the majority of people are aware of frequent inappropriate jokes, comments and microaggressions against LGBTIQ+ people, little awareness exists in the public eye about serious existential problems and violence that the LGBTIQ+ population is experiencing and LGBTIQ+ individuals themselves may refrain from disclosing their experience of violence due to fear of reprisals, stigma and discrimination.

Schools are particularly hostile spaces for LGBTIQ+ youth, with only a very small share of

<sup>45</sup> Source: *Manual For Youth Workers: Raising Capacity In Working With LGBT+ Youth*. Association RAIN-BOW, Serbia, 2017

them (4%)<sup>46</sup> considering school as a safe space. As a result, more than two thirds of LGBTIQ+ students (67%)<sup>47</sup> admit that they feel forced to hide their sexual orientation and/or gender identity at school. This data is also supported by GLSEN's The 2017 National School Climate Survey<sup>48</sup> which reveals that young people who are known to be lesbian, gay or bisexual go through significantly more verbal and psychological violence from their peers, but also their parents and other adults, such as teachers. Experiences of trans adolescents (or more generally speaking, those with non-normative gender identities) are even more complex because they often suffer manifold discrimination, they are pathologized by experts and face an even more extreme isolation. Peer violence over young LGBTIQ+ persons often lasts for a long time; they become targets of organized peer attacks daily, so they are frequently forced to change or leave schools.

Teachers and other members of school staff often do not have the awareness or skills to respond to incidences of homophobic/transphobic/interphobic bullying or may refrain from intervening as they often believe that LGBTIQ+ students are partly responsible for the violence they experience<sup>49</sup>. The violence, verbal bullying and the threats of physical violence LGBTIQ+ young persons are subjected to, are a source of great stress and have a significant negative impact on their mental health.

Violence towards LGBTIQ+ youth is often related to negative outcomes, such as problems in school, lower academic achievements, school absenteeism, the use of psychoactive substances, conflicts with the legal system and suicide. According to the Council of Europe's survey (2018) 'Safe at school', LGBTIQ+ students are between 2 and over 5 times more likely to think about or attempt suicide than their heterosexual peers.

An additional study from Ireland which included intersex students, found that students aged 14–25 who experienced bullying based on their LGBTIQ+ identities were more depressed, anxious and stressed, and had lower self-esteem than others<sup>50</sup>. As a result, for many LGBTIQ+ students spending time in school does not mean studying, but instead a literal fight for survival and it represents a strong traumatic experience.

Social discrimination and SGBV against LGBTIQ+ persons also expand in all social environments besides schools, including, among others, the labour market, the work environment, state institutions, healthcare, their own families and intimate relationships. Inter alia, LGBTIQ+ persons often experience discrimination when trying to enter the labour market; are the recipients of aggressions, bullying and harassment at work and/or exclusion and isolation from colleagues; face significant barriers in accessing healthcare services or experience psychological abuse, stigma or harassment by medical personnel and are often the recipients of police aggression or brutality. Institutional violence, combined with lacking policy and legal frameworks or lack of implementation of existing laws and regulations, greatly hinders LGBTIQ+ individuals seeking support and protection and their overall access to justice.

LGBTIQ+ persons also experience domestic violence within their biological families, including lack of respect of their identity, stigma, exclusion and isolation, psychological violence and physical violence. Similarly, they experience intimate partner violence in all forms and manifestations (physical harm, coercive control, psychological violence, humiliation, threats to 'out' them, stalking, harassment, verbal abuse, sexual violence etc.). Notably, because of their identities, LGBTIQ+ persons encounter significant barriers in accessing

<sup>46</sup> FRA(2017). EU LGBT Survey

<sup>47</sup> FRA(2017). EU LGBT Survey

<sup>48</sup> GLSEN (2019). The 2017 National School Climate Survey: The Experiences of Lesbian, Gay, Bisexual, Transgender, and Queer Youth in Our Nation's Schools. <https://www.glsen.org/research/school-climate-survey>

<sup>49</sup> GLSEN (2019).

<sup>50</sup> Council of Europe (2018): Safe at school: Education sector responses to violence based on sexual orientation, gender identity/expression or sex characteristics in Europe.

domestic violence or IPV related services due to fear of identity disclosure, stigma, discrimination, persecution etc.

In addition to the different forms of SGBV described above, additional questions arise in the case of LGBTIQ+ persons concerning the right to marriage, adopting children, and the rights of same sex families. Same sex unions are not recognized as equitable unions in many European countries or are not recognized as unions at all, with same sex couples having no access to benefits that heterosexual couples enjoy (for instance inheritance after the death of a partners, the right to make medical decisions in the name of their partner, access to social benefits or welfare). In few European countries LGBTIQ+ persons have the right to adopt children while rainbow families<sup>51</sup> experience severe marginalization and exclusion.

Because of prejudice and discrimination, LGBTIQ+ persons are often forced to keep their relationships a secret. They refrain from openly talking about their relationships, speak about their partner with peers, take their partner to a family dinner or party. For LGBTIQ+ persons such 'disclosures' are often risky. LGBTIQ+ people who are open about their identity risk experiencing psychological and physical violence in the streets, are being fired from work or denied employment, are evicted or refused housing, are isolated, excluded, rendered invisible and marginalized in many different ways.

The lack of positive LGBTIQ+ models, and their depictions as sinful, immoral and outcast members of society can also lead to internalization of these social stereotypes, resulting in feelings of shame and low self-worth. Internalized heterosexism also leads to LGBTIQ+ individuals building a negative image about themselves, feelings of confusion, helplessness and isolation, escalating sometimes

to serious mental issues (suicidal thoughts, depression etc.)

The most serious forms of violence LGBTIQ+ persons experience include hate crimes, which include verbal abuse and harassment, hate speech, intimidation, threats, assault, damage to property, corrective rape and even death. However, homophobic and transphobic violence remains significantly underreported across Europe with fewer than one in five of the incidents (17%)<sup>52</sup> being brought to the attention of the police, raising significant questions as to the safety and protection of the LGBTIQ+ community from SGBV.

### Roma women<sup>53</sup>

Romani women are significantly subordinated to men within the Roma patriarchal family system. Nonetheless, relations between men and women differ according to groups and nationalities. In most of the Roma communities, however, young women's choices are overdependent on family and communities' rules and interests. The Roma patriarchal family model affects Romani women's access to basic human rights and exposes them to many different forms of discrimination and violence, including:

- Low education levels and high financial dependability: Romani women are overloaded with family responsibilities at an early age. Early marriage affects girls' school attendance, undermining their right to education and limiting their future employment opportunities. Particularly low socio-economic conditions and low educational achievements bring about utter dependency on men (fathers, brothers, partners, sons etc) and enhance the vulnerability for young Roma women to violence including IPV and domestic violence.

<sup>51</sup> Rainbow families refer to same-sex or LGBTIQ+ parented families, i.e. to parents who define themselves as LGBTIQ+ and have a child (or children) , are planning to have a child (either by adoption, surrogacy or donor insemination etc) or are co-parenting

<sup>52</sup> OSCE Office for Democratic Institutions and Human Rights, ODIHR reporting <https://www.osce.org/odihr>

<sup>53</sup> Adapted from the report Empowerment of the Roma women within the European Framework of National Roma Inclusion Strategies'. European Parliament's Committee on Women's Rights and Gender Equality (2013)

- Risk of trafficking and sexual exploitation: The low socio-economic conditions also significantly increase the risk for trafficking and sexual exploitation. Roma are estimated to represent between 50 and 80 % of trafficking victims in Eastern European countries<sup>54</sup>.
- Restriction of freedoms and control of women's bodies: in traditional patriarchal Roma communities, young women are barred from public life and often cannot leave their communities without being watched by other family members. Virginity of the girl and preservation of chastity are very important for the honour of all family members and evidence of preserved virginity are publicly shown and specially celebrated during wedding celebrations.
- Early (forced) marriage and motherhood and women's subordination to the family: Arranged (and forced) marriage and child marriage are common practice, accepted by Roma women. For an arranged marriage, the Roma girl comes at a price and her parents receive a considerable lump sum of money from the boy's family. The young bride is usually expected to live in her husband's parents' house and to accept without objection the order and the power of her mother-in-law and her husband there. It is considered a serious offence by the young wife to disobey to the slightest extent her mother-in-law's requirements on domestic and care responsibilities, often resulting in physical or psychological abuse, both by the mother-in-law and the husband. The young bride is expected to become pregnant and give birth as soon as possible. Delay of pregnancy may be used as a ground for dissolution of marriage and expulsion of the girl. Early marriage affects girls' school attendance, undermining their right to education and consequently resulting to low socio-economic conditions, further enhancing

their marginalization, social exclusion and vulnerability to violence.

- Institutional violence: Overall, there is great mistrust of the Roma communities in non-Roma law and state agents, partly as a result of past persecutions (including policies of extermination and resettlement) and current racial discrimination, stigmatization, violence and state indifference or brutality to protect the rights of the Roma population. State policies of forced sterilization had constituted a gross violation of women's rights in Central and Eastern Europe. Between 1971 and 1991 in Czechoslovakia, now Czech Republic and Slovakia, state policies sanctioned the "reduction of the Roma population" through surgical sterilization. The sterilization would be performed on Romani women without their knowledge during Caesarean sections or abortions<sup>55</sup>.
- Intimate partner violence and domestic violence: Intimate partner violence is socially accepted within some Roma communities as an endorsed exercise of men's power over women. In societies where there is little tolerance for Roma people in general, exit strategies or avenues to protection and safety from intimate partner violence often become scarce, enhancing Romani women's vulnerabilities to SGBV.

On one hand, certain traditional values may add to the obstacles Romani women face when they need to access protection and justice. Domestic violence is hardly talked about because it constitutes a social taboo. Sexual violence is an even bigger taboo and discussions on topics that relate to sexual matters are strictly avoided. Women who experience sexual violence before they are married are considered 'impure' and a disgrace to the family's honour. This significantly enhances their risk to honour-

<sup>54</sup> ERRC (March 2011): *Breaking the silence. A report by the European Roma Rights Centre and People in Need. Trafficking in Romani Communities* <http://www.errc.org/cms/upload/file/breaking-the-silence-19-march-2011.pdf>

<sup>55</sup> European Women Lobby - references in Hungarian background report.

based violence. Even if Romani women try to get justice about intimate partner violence or sexual violence, they have to go through the 'kris', an internal system of public tribunal or court, which regulates all civil and criminal disputes including adultery and acts of violence. However, in lieu of traditional norms and values that condone gender-based violence, the kris exhibits substantial shortcomings in protecting Romani women's rights.

On the other hand, there is an evident lack of trust to non-Roma law and state agents primarily due to the discrimination, stigma, persecution, and institutional violence exercised by authorities themselves, which often restricts avenues to protection and safety and results in many Romani women suffering in private and having limited means of breaking the cycle of violence.

### Sex workers<sup>56</sup>

Sex workers face high levels of violence, discrimination and other human-rights violations because of the stigma associated with sex work (which is criminalized in most settings), or due to discrimination based on gender, gender identity, sexual orientation, race, ethnicity, HIV status, drug use or other factors. Most violence against sex workers is a manifestation of gender inequality and discrimination directed at women, or at men and trans individuals who may not conform to gender and heterosexual norms.

Sex workers experience all forms of SGBV, including physical, psychological, sexual, socio-economic and institutional. Moreover, additional human-rights violations that need to be considered in conjunction with violence against sex workers also include:

- having money extorted
- being denied or refused food or other basic necessities

- being refused or cheated of salary, payment or money that is due to them
- being forced to consume drugs or alcohol
- being arbitrarily stopped, subjected to invasive body searches or detained by police
- being arbitrarily detained or incarcerated in police stations, detention centres and rehabilitation centres without due process
- being arrested or threatened with arrest for carrying condoms
- being denied the use of contraception or being forced to have sex without the use of a condom, increasing their susceptibility to sexually transmitted infections
- being refused or denied health-care services
- being subjected to coercive health procedures such as forced STI and HIV testing, sterilization, abortions
- being publicly shamed or degraded (e.g. stripped, chained, spat upon, put behind bars)

### Contexts of violence:

There are several contexts, dynamics and factors that enhance sex workers' vulnerability to violence.

- Workplace violence: This may include violence from managers, support staff, clients or co-workers in establishments where sex work takes place (e.g. brothels, bars, hotels).
- Violence from intimate partners and family members: Stigmatization of sex work may lead partners or family members to think it acceptable to use violence as punishment. It may be difficult for sex workers to leave an abusive relationship, particularly when their abusers have control over them due to ownership of a home, or the power to harm or refuse access to their children. Sex workers- particularly female and trans sex workers who survive IPV or domestic violence, have no access to services because of fear or persecution, discrimination, stigma or issues about law enforcement- such as police refusing to take record of their complains or being indifferent to intervene to protect them. In turn,

<sup>56</sup> Source: WHO (2013). *Implementing Comprehensive HIV-STI Programmes: Addressing Violence against Sex Workers*. [https://www.who.int/hiv/pub/sti/sex\\_worker\\_implementation/swit\\_chpt2.pdf](https://www.who.int/hiv/pub/sti/sex_worker_implementation/swit_chpt2.pdf)

this makes them more vulnerable to IPV and domestic abuse.

- Violence in public spaces: In most contexts, the antagonistic relationship with police creates a climate of impunity for crimes against sex workers that may lead them to be the targets of violence or of other crimes that may turn violent, such as theft. Sex workers may also be targeted by abusers who want to “punish” them in the name of upholding social morals, or to scapegoat them for societal problems, including HIV. Sex workers may also face violence from individuals in a position of power on whom they may depend for the provision of services, e.g. nongovernmental organizations (NGO), health-care providers, bankers or landlords.
- Organized non-state violence: Sex workers may face violence from extortion groups, militias, religious extremists or “rescue” groups.
- State violence: This includes manifestations of violence, intimidation and sexual exploitation that is directed to sex workers from military personnel, border guards and prison guards, and most commonly from the police. Violence by representatives of the state compromises sex workers’ access to justice and police protection, and sends a message that such violence is not only acceptable but socially desirable. Criminalization or punitive laws against sex work increase sex workers’ vulnerability to violence as they often provide cover for violence and sexual exploitation by the police. For example, forced rescue and rehabilitation raids by the police in the context of antitrafficking laws may result in sex workers being evicted from their residences onto the streets, where they may be more exposed to violence. Similarly, laws and policies that discriminate against trans individuals and men who have sex with men (such as not recognizing abuse towards them as a criminal act and refusing to respond to such complains) substantially increase their vulnerability to abuse.

Fear of arrest, retribution, harassment and aggression by the police remains a key barrier

to sex workers reporting violent incidents. Even where sex work is not criminalized, the application of administrative law, religious law or executive orders may be used by police officers to stop, search and detain sex workers. This also often forces street-based sex workers to move to locations that are less visible or secure, or pressure them into hurried negotiations with clients that may compromise their ability to assess risks to their own safety.

- Compromised access to services: Sex workers are also made more vulnerable to violence by their compromised access to services. Some may have little control over the conditions of sexual transactions (e.g. fees, clients, types of sexual services) if these are determined by a manager. The availability of drugs and alcohol in sex work establishments increases the likelihood of people becoming violent towards sex workers working there. Sex workers who consume alcohol or drugs may not be able to assess situations that are not safe for them. Violence or fear of violence may prevent sex workers from accessing harm reduction, HIV prevention, treatment and care, health and other social services as well as services aimed at preventing and responding to violence (e.g. legal, health). Discrimination against sex workers in shelters for those who experience violence may further compromise their safety.

## People living with disability

People with disabilities face a heightened risk of domestic and sexual violence because of stigma, discrimination and low regard ( i.e. perceptions of them as weak, less productive members of society and of considerably lower social status). For disabled people, and particularly women with disability, the intersections of gender-based violence and disability discrimination constitute severe barriers to well-being. Women with disability are in a significantly more vulnerable position compared to their male counterparts as they experience much higher levels of physical, sexual, and psychological



violence, for longer periods of time and with worse physical and mental outcomes.

The following factors significantly contribute to the additional vulnerability of people with disabilities towards SGBV<sup>57</sup>:

Patriarchal attitudes: Attitudes towards women and people with diverse gender identities and sexual orientations in patriarchal societies combined with vulnerabilities related to the disability itself, create multiple vulnerabilities and significantly increase the risk for multiple layers of violence.

Powerlessness: People with disabilities are less able to defend themselves or seek support because of their isolation e.g. they may be hidden away, the nature of disability leaves them isolated, or they may not recognise that what is happening is unacceptable and not their fault.

Barriers in accessing services: These include lack of access to information (and education in some cases), healthcare, legal protection and redress, either because these services do not cater for disabled people's special needs in terms of access and provision of services or because there is lack of awareness of the issues that people with disabilities face in regard to their vulnerability.

Disability-based gender-based and sexual violence manifests itself at physical, psychological, sexual, economic and institutional levels. Abuse and discrimination of persons with disabilities by medical professionals is commonplace. What is often masked as "good intentions" are, in fact, acts of serious discrimination and violence: as in the case of intrusive and irreversible medical treatments without informed consent or in cases where appropriate treatment is withheld (in the context of HIV/AIDS for instance) based on disability-related prejudice and misconception<sup>58</sup>. Myths about the sexuality of disabled persons also

violate their rights. People with physical or sensory impairments are often wrongly deemed asexual. Women with intellectual or mental disabilities are seen as oversexed. These stereotypes can lead to forced and/ or coerced sterilisation to avoid pregnancies or forced/coerced abortions because women with disabilities are deemed incapable of being mothers, or because the suppression of their menstruation is easier to manage for their carers.

Many people with disability lack access to information about their sexual and reproductive rights. This lack of information about rights, services and programmes makes it harder for people with disabilities to negotiate relationships and increases their risk of intimate partner violence and HIV/ STIs transmission.

Women with disability in particular are considerably more vulnerable to sexual violence, by carers, family members and intimate partners, on all of which people with disabilities heavily depend on. International studies cited by the Working Group on Violence Against Women with Disabilities, 'Forgotten Sisters' (2012)<sup>59</sup> indicate that women with disabilities suffer up to three times greater risk of rape, by a stranger or acquaintance, than their non-disabled peers.

Women with disabilities also experience much higher levels of family violence. Consistent exposure to insults; belittlement; physical abuse; wilful neglect, being left isolated for long periods of time as punishment, or left unassisted for mobility or personal hygiene; and constant lack of respect throughout the life cycle can have serious effects and negative mental outcomes. Frequently considered as a burden by their families they are also either rejected or hidden away, making them invisible in their communities, further enhancing their social isolation and consequently their vulnerability to violence.

<sup>57</sup> Source: ADD International (2016). *Disability and Gender-Based Violence*. ADD, International: Dar es Salaam, Tanzania. <https://add.org.uk/file/2933/download?token=kg-SOLvo>

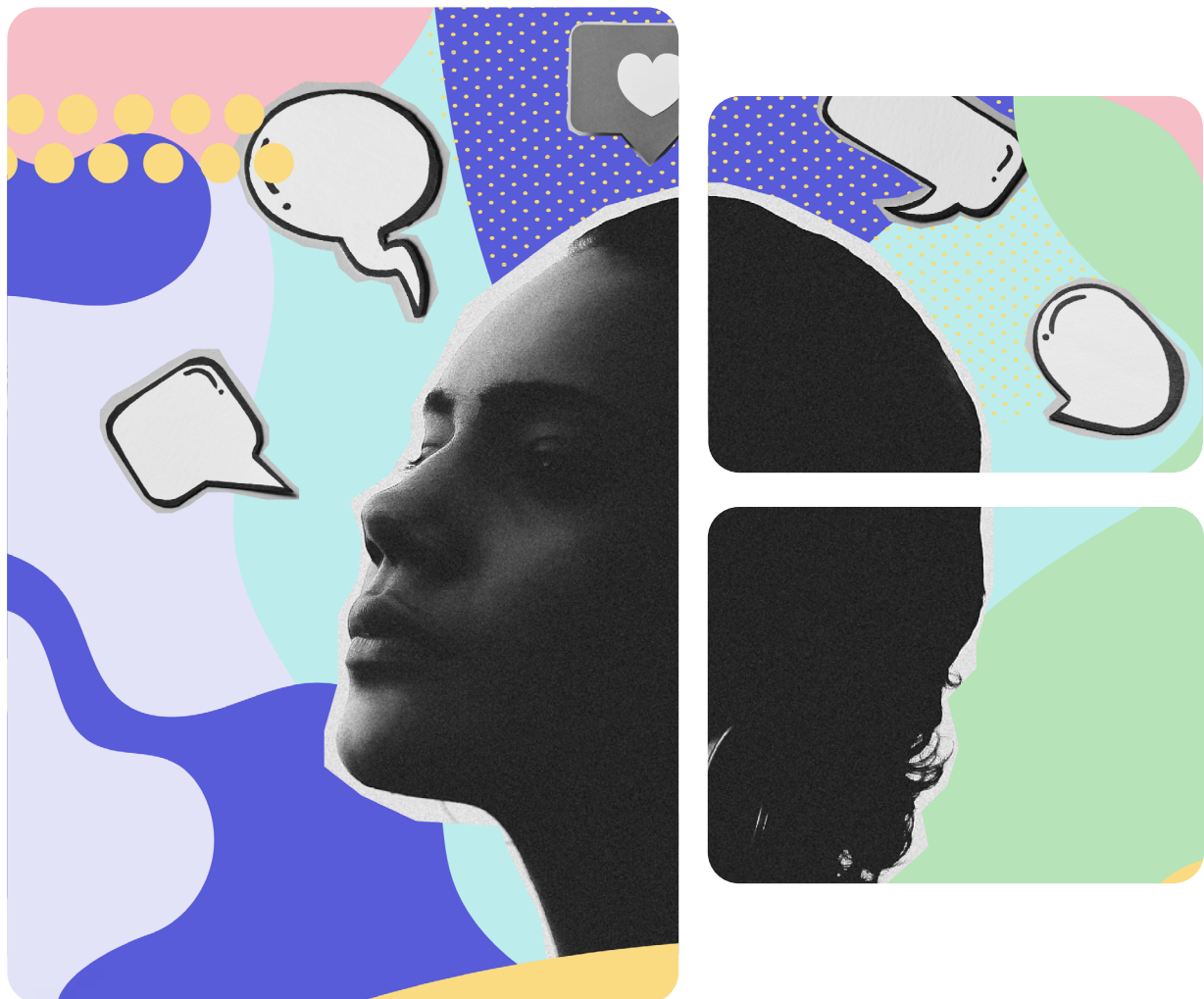
<sup>58</sup> Andrae Karen (2013). *Disability and Gender-based violence*. ADD international's approach. A learning paper. ADD International: UK.

<sup>59</sup> Ortoleva, Stephanie and Lewis, Hope (2012). *Forgotten Sisters - A Report on Violence Against Women with Disabilities: An Overview of its Nature, Scope, Causes and Consequences*. Northeastern University School of Law Research Paper No. 104-2012, Available at SSRN: <https://ssrn.com/abstract=2133332>



# Part 02

## What is important to know before the activities?



Chapter 1: The magic and the challenges of facilitation

Chapter 2: GET READY, SET, GO!

Chapter 3: Adapting the activities for online delivery

# CHAPTER 1

## The magic and the challenges of facilitation

### 1.1. Stepping into the magic of facilitation

In their book ‘Unlocking the magic of facilitation<sup>60</sup>’, Sam Killermann and Meg Bolger, refer to facilitation as a *‘powerful wand that, in well-trained hands, can achieve wonderful, healthy, positive outcomes.’* Literally, according to the Cambridge dictionary, facilitation means *‘making things possible or easy’*. In the context of youth work, a facilitator helps young people acquire new skills and knowledge; guides the group towards the pre-decided objectives; acts as mediator; supports and encourages young people to reach new potentials. Through various techniques, a facilitator encourages critical thinking, instigates interest in the subject matter, promotes powerful, inspirational learning and enhances the sharing of ideas, active participation and a sense of ownership of the learning process. The ultimate goal of facilitation is to provide a safe and nurturing space for personal development, growth and most importantly change, both at a personal and social level.

#### Facilitation vs. Teaching vs. Lecturing

During lecturing, the “lecturer” has almost absolute control over the experience and content of learning. The aim is to pass knowledge to the learners. Trainees have little room for initiative and their participation in the learning process is minimal. Lecturing is useful when the group is big in number, there is a lot of content to cover in a limited timeframe and when the lecturer possesses some specific knowledge that is important for the

group to gain. Lecturing concentrates primarily on knowledge and not on skills or attitudes.

Teaching allows learners to participate more actively in the learning process however it is still the teacher that holds most of the knowledge, thus the approach is more instructive. In teaching, there is still considerable time pressure, but there is also some flexibility so that the group can get involved in the learning process, at least to some extent. Differently to lecturing, teaching is done *for* or *with* the learner(s).

Facilitation brings a different approach altogether and allows learners to fully participate in the learning process. The facilitator is not ‘above’ the group, nor do they take the role of the ‘expert’. Instead they are on equal footing with the group and are part of the learning process themselves. Facilitation encourages interactive, experiential learning and provides the space for the group to take the lead role in defining and owning its learning process. In lieu of its interactive learning character, facilitation takes more time to achieve a learning goal. At times during facilitation, it may be deemed necessary at times to use “mini” lectures or more guided ‘teaching’, especially when some concepts need to be presented before asking for the feedback from the participants. ‘Lecturing’ and ‘teaching’ may also come in handy during a facilitative process when wrapping up an activity and after the debriefing has taken place, to allow ion of the knowledge.

<sup>60</sup> <http://www.facilitationmagic.com/>

Three main goals of facilitation:

- To help the group move towards **specific goals or outcomes**, i.e. to get to something different that they hadn't known or experienced before the workshop in terms of awareness, knowledge, conceptualization, skills, attitudes, behaviours etc.
- To create and **lead the group process**. Create opportunities for interaction and collaboration that will help people **shift** in a way that they might not be able to independently
- To create an environment where **each individual person can actively participate** in and contribute to the process.

To reach the above goals, the facilitator may interchange between different facilitation styles, including:

- *A Directive style*: giving information, being guiding and direct, providing clear instructions on how to do something, as for example: 'This is how we will go about this activity'
- *Delegating*: assigning tasks, roles and functions to individuals in the group either during the entire course of the training or for specific activities
- *Exploratory*: asking questions, encouraging people to voice their experiences and thoughts, promoting group interaction and interactive learning, exploring feelings, concepts and ideas.

Skills of good facilitation. A good facilitator:

- **Listens more and speaks less.** As Sam Killermann put it, 'there aren't many laws when it comes to groups of human beings but there is one that has never failed us: if you don't talk, someone else will!'
- **Uses good communication skills:** Pays attention to the group's verbal and non-verbal cues and responds to them. Pays attention to their own verbal and non-verbal communication cues: they maintain an 'alert', fluctuating, energetic, non-monotonous tone of voice; an open body

posture; good eye contact with all members of the group; practice active listening.

- **'Reads' the group**, understands the overall vibe, pulse, energy and climate of the group and responds to what the group needs and where it needs to 'go'. To do this, they pay attention to both verbal and non-verbal cues such as body language, degree of engagement/withdrawal, resistance, energy levels etc. Groups give various signs about what they need and where they are at: facilitators need to open to read these signs. Listening to the group also means that the facilitator trusts the latent wisdom of the group and **trusts the group's process**. Each group will define its own unique process, regardless of how homogenous it may be with another group and regardless of the subject matter at hand. Some groups want to focus on more rational, conceptual aspects, other groups concentrate more on exploring feelings, reactions and impact. Remaining present and open, a facilitator can "read" the group's signals and follow them accordingly.
- **Leads the group by following and being supportive of its process:** a good facilitator acts as an equal and integral part of the group and does not behave as if they are above it. Even though they know more about the subject, this should not result in a power dynamic. A facilitator **has a lot to learn from the group** and this is a great opportunity for personal growth and development.
- **Remains 'in-tune' with the group**, has their antennas open and responds not only to the obvious but also to what lies **between the lines**. To do this, they need to **rely on insight and instinct**.
- **Asks questions that contribute to and enhance learning and growth.** For instance, the facilitator asks:
  - Open-ended questions to encourage participation, the sharing of thoughts and feelings and to instigate critical thinking (what,

how, why?)

- Probing questions to encourage a more in depth sharing and to help a better understanding of the perceptions and opinions of the group. “Can you tell us more about this?”, “Why is it important, do you think?” Etc.

- Clarifying questions : “Can you explain what you mean? , “If I understand correctly does that mean that ....?”

- Reflection questions to encourage participants to rethink/re-evaluate their opinions and further explore their feelings – “How did you feel when...”, “What made an impression on you”, “If we look at this from a different angle, could we....?”

- Gauging questions: to “feel the room”, get a sense of where the group is at, what their intellectual level is, how they interpret various concepts and what their probable emotional reactions may be. For example, a gauging question could be “how would you define gender identity” and based on the complexity of the group’s explanation (e.g., “gender exists as a spectrum” vs. “gender is penises or vaginas”), the facilitator knows how to move forward.

- Challenging questions that lead to an alternative way of thinking and lead to another perspective. Sometimes playing devil’s advocate. “What if we look at this from this perspective...?”, “Is it possible that an alternative to what you said might be true for some people? How so?”

- Guiding questions, used to come to a specific conclusion (i.e. how could ‘tolerance’ of diversity may not constitute real acceptance?)

- **Does not impose their own personal opinions on the group.** The most important thing is to create the space for the group to share and listen to different perspectives, engage in critical thinking and in a constructive dialogue. Encourages the expression of ALL opinions, even the ones they disagree with. Also, does not judge others about their views no matter

how stereotypical as they may seem. Instead, they open up the space in the group, so these stereotypical views are challenged by the group itself.

- **Leads with empathy:** consciously pays attention to understand where the group is coming from, understands their perspective, ‘gets into their shoes’ and does not to judge them for their beliefs or opinions. Validates feelings and responds with sensitivity, acknowledging a person’s experience as simply that, their own unique experience. At times, the facilitator may need to respond with ‘strategic empathy’ to feelings of discomfort and the paradoxes or ambiguity that may surface during the discussion. This would mean to allow room for difficult or negative feelings to be explored (instead of shut out) so they can challenge preconceived notions, discriminatory attitudes, prejudices and stereotypes, instigating a gradual process of social change.
- Tries to **actively involve everyone** in the process. Through various interactive exercises the facilitator instigates interest in the subject, encourages the group to take initiative and makes sure **everyone is included**. All participants are important and have something to offer to the discussion, therefore they all need to be actively engaged. A facilitator needs to avoid having ‘favourites’ and needs to create an equal space for sharing. To do this, more ‘dominant’ members may need to be asked to ‘hold back for a moment’ and the ‘shyer’ members to be encouraged to ‘take the leap’ and join the discussion. Inclusion also necessitates that the diversity of the group is embraced, and that inclusive, non-heteronormative and non-heterosexist language is used.
- **Translates what is happening in the group,** not only by reflecting what has been said, but also interpreting it, so that the group can become aware of both the learning process and the group dynamic.

- **Remains flexible and adaptable:** at times, throughout the facilitative process, a facilitator may be put in a position where they need 'to think on their feet', think fast and come up with possible solutions as soon as possible. For instance, it is possible that when the workshop is about to start, things may not be as expected: there may be technical difficulties (with the projector, laptop, equipment); a considerably smaller or larger number of people show up; there are different degrees of ability in the group etc. Flexibility employs creativity and out-of-the-box thinking. Flexibility also means being able and willing to adapt the original plan to be more fitting to the group's needs. Sometimes a group may need additional time to explore a certain concept because this is fundamental for their understanding and cannot productively move forward without it. At other times, the group may go through some concepts/activities much faster and without a lot of discussion because they may have explored the issue in the past and feel they have adequate knowledge about it. What is important is to be flexible and be able to make adjustments or changes, to the degree that these are possible.
- Helps the group **overcome any difficulties it may encounter**; resorts to conflict resolution; refocuses the group if it is diverting and helps the group move forward when it gets 'stuck'.
- **Manages time effectively** and keeps processes within the required timeframes
- Strengthens, supports, empowers and positively **pushes the group forward**.
- **Allows themselves to 'fall gracefully':** issues related to diversity in relation to sexual orientation, gender identity and expression and sexual characteristics are not only personal and sensitive, but our understanding of them needs to constantly expand, keeping up with all new developments and new concepts. It is very possible that a facilitator may not be aware of a new term or concept or make an unintentional

mistake. Falling gracefully means accepting being corrected, in a way that doesn't silence them or push them out. But ultimately if they are leading with empathy, if they are willing to acknowledge when they mess up, and if they are willing to learn from those mistakes, that's all that is needed.



## 1.2. Dealing with our own prejudices, anxiety, insecurity and stress as trainers

The importance of self-awareness and self-reflection<sup>61</sup>:

Before embarking on any training which includes sensitive topics such as gender, gender identity, sexual orientation, gender-based violence and sexual abuse, it is important that the facilitator is first aware of their own experience of the issues, their own sensitivities, belief system, values, attitudes and perceptions so they can be aware of how they bring these issues 'to the table' and into the training setting.

Through a process of self-reflection and self-awareness, the facilitator needs to be aware of how their own belief systems, attitudes, perceptions and own biases may be affecting the way they interact with the young people in the group. If a facilitator is for instance a passionate activist, a survivor of SGBV or are LGBTIQ+ themselves, could homophobic/transphobic/sexist attitudes or expressions of victim-blaming be triggering a certain reaction from them? Could they feel that their buttons are being pushed or are they having an instinctive motivation to 'retaliate' in order to 'set the record straight'? Similarly, if a facilitator seems to inwardly agree with some stereotypical perceptions about the role of women or shares heteronormative/sexist/cisnormative beliefs,

<sup>61</sup> Adapted from the educational material prepared under the program 'HOMBAT: Combating Homophobic and Transphobic bullying in schools'. <https://www.hombat.eu/>

what kind of messages would they be giving to the group if their reactions are reproducing these stereotypes, albeit unintentionally? Could their responses possibly cross the line and be discriminatory or could they possibly be creating a negative environment where not all people are feeling comfortable and included?

The challenge here is for the facilitator to maintain a balance of the personal and the public (Kerr & Huddleston, 2016), i.e. what they personally think and what they can express in front of others. The most important thing to remember, is that our job as facilitators is to create a safe and inclusive environment in the group, where all opinions can be explored in an unpolarised and balanced way. In order to do that, we need to leave our personal opinions aside and adopt an open and non-judgemental approach. Towards this end, the first step is to reach a very clear awareness of our taboos, stereotypes, biases and prejudices. Then it is important to recognize the negative impact these beliefs may have, if they are reproduced in a training setting, even though unessentially. The third and most important step involves a critical assessment on our part: to be able to adopt an open, neutral, accepting, fair, balanced and inclusive approach, we need to critically examine our own cultural assumptions that help us make sense of the world. In a way, we are called to challenge our own cultural and social understandings, perceptions and conceptualizations and question what we have so far understand to be our 'truths'.

This entails a brave process of deconstruction and construction. Deconstructing perceptions that are stereotypical, discriminatory, normative, sexist, homophobic/transphobic/interphobic and striving to construct new conceptualizations, new 'truths' that are based on equality, respect for human rights, inclusion, acceptance of diversity and social justice. In this direction, it is important to consciously avoid the reproduction of negative

attitudes against women, survivors of violence and people with diverse gender and sexual identities and to steer away from expressions, opinions, perceptions that perpetuate sexual and gender-based violence. Using inclusive language is vital (see Part 2 section 1.5) as also consciously taking steps to foster an inclusive, safe and comfortable educational environment (see Part 2 section 1.4). Even though the above may seem difficult to adhere to, framing our approach in the context of sexual rights provides a safe framework which enables us to leave our personal beliefs and possible biases aside.

Nonetheless, if we feel that adopting a different approach takes us way out of our comfort zone, is going against our fundamental beliefs (religious, cultural and otherwise) or we perceive that is severely threatening our integrity, it is important that we either refrain from conducting a training on sensitive topics, or we conduct the training with a co-facilitator. Our co-facilitator can then step in and respond to challenging questions or attitudes, which for us are uncomfortable.

### Dealing with anxiety, stress and insecurity

Research suggests that at least 85% of people who need to make any sort of presentation experience anxiety. Fear of public speaking is normal and expected. It may be due to lack of confidence because we may think we don't have adequate knowledge of the topic, or we do not trust ourselves that we are able to do a good job. Sometimes the awareness that we may be 'the centre of attention' may be quite stressful as we feel exposed. Nonetheless, we can deal with our anxiety and insecurities by:

- Preparing, preparing, preparing! Read up on your topic, brush up on your knowledge and definitions, especially on new ideas, concepts



and issues related to the topic at hand. Make sure you understand the activity and the different steps of its implementation. But most importantly, be clear of what the objectives and the key messages are. What are you aiming at? What do you want young people to walk away with? With what knowledge, awareness and skills? What myths do they need to debunk and what stereotypes need to be challenged?

- Pick a topic that you love and is of personal interest to you. You will feel more comfortable presenting it
- Know your 'audience' well: who are they (demographics), what are their expectations of this training, how much knowledge do they have about the topic, what level of detail do you need to get into
- Prepare ahead of time for possible challenges: what parts of the activity/training could be challenging? What may be difficult for you or for the group? What if you have disclosure of abuse and people get emotional? What if there is conflict between participants? Part 2 sections 1.6, 1.7, and 11.8 provide various recommendations on how you can respond to these challenges. Similarly, the 'Tips for facilitators' section of each activity provides some information on what challenges you can expect and what you can do to address these challenges
- Good practice is synonymous with success! Practice in front of others and ask for their input. Work with a mentor or a peer trainer who can act as a 'supervisor' and provide constructive feedback: they can reflect what you're doing well and help you work on what is challenging you. Use every experience as a learning experience and a stepping stone. The more you practice and the more exposure you have in training on certain topics, the easier it gets.
- Boost your confidence by updating your knowledge on the topic. You are standing in front of the group as someone who has at least a bit more knowledge than the participants on

the topic. Really believing in what you 'put out there'. Your group will feel if you really embrace what you say and will be more motivated to participate.

- Put things into perspective. Remember that 95% of your anxiety is not visible to others, even if you like you're ready to have a heart attack! We also tend to judge ourselves harder than it is necessary. Most of the times we haven't done as bad as we think we have.



### 1.3. Fostering participatory, learner-centred, experiential, non-formal education learning

Employing gender transformative learning with a human rights approach, entails stretching beyond the boundaries of knowledge and shifting attitudes, while at the same time building values and skills. Though knowledge of sexual and gender-based violence can be passed down through teaching, attitudes, skills and values such as acceptance, inclusion, respect, communication, empathy and critical thinking, need to be learned through experience. Towards this end, this toolkit, employs a variety of fun, experiential and interactive methodologies which aim to engage and motivate the learners. Some of the methodologies used include brainstorming, group discussion, buzz groups, role-playing, case-study analysis, debates, theatrical games and self-reflection, all of which enable young people to learn by 'doing', feeling and experiencing.

Learning takes place in a cooperative setting, where young people have the chance to learn from each other and to take ownership and control of the learning process. They develop confidence in sharing their opinions, engaging in constructive dialogue and exploring different perspectives on issues that directly concern them and have an impact on their own lives. By being engaged emotionally, learning



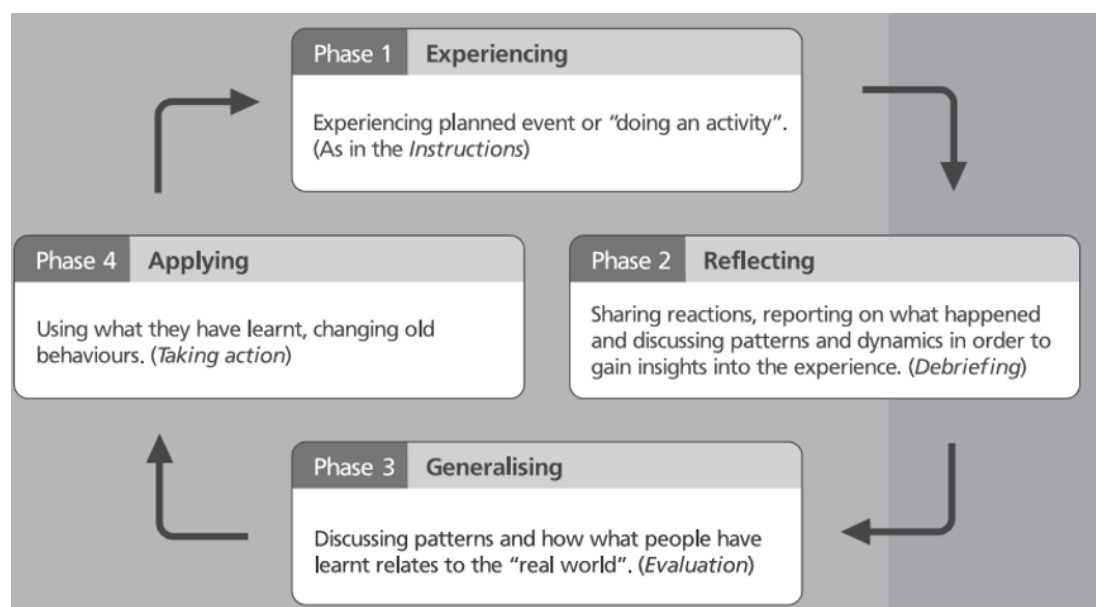
is not only powerful, but it can be transformative as well. Experiential and participatory learning acts as a great instigator of transformation and change. Through a process of reflection and evaluation, young people are encouraged to challenge norms and think of alternatives, deconstruct stereotypes and limiting beliefs and construct new ideas, perceptions and attitudes based on equality, acceptance and respect of human rights. In this respect, this toolkit aims to empower young people to become 'attitude shifters' and 'change bearers', bringing about change in themselves and their sexual lives but bringing social change as well, by transforming the environment around them.

It is important that facilitators provide an open, enabling and supportive environment, which allows the space for young people to engage in this process of deconstruction and construction, which ultimately entails an attitude shift. By challenging norms, creating awareness on discriminatory, unhealthy, coercive or abusive behaviours and empowering young people to stand up to sexual and gender-based violence, young people can fully enjoy their rights and build a happy, positive, healthy and safe approach to their sexuality.

### How to apply experiential learning in practice

David Kolb's cycle of experiential learning (1984) best describes how we can apply experiential learning in practice. The learning starts with exposing participants through a structured experience such as a role play, debate, theatrical game, a case study etc. (*Stage 1: Experiencing*). Once the activity has been completed, we go into the *debriefing stage (Stage 2)*, where invite participants to observe what they experienced and reflect on it. On one hand, the participants reflect on everything that has happened during the experience and, on the other hand, through a process of introspection, they explore the emotions and thoughts associated to the experience, exploring patterns and dynamics so they can gain an insight into the experience. Following the sharing of thoughts and emotions, the discussion zooms-out to what happens in real life through a process of *generalization (Stage 3)*. The aim is to build a bridge between the personal experience and 'the real world', helping participants to connect the dots of a new mind map/conceptualization of something in the world around us. We then move to stage 4, *Applying*, where participants are encouraged to test or implement their newly acquired competences and to change old behaviours. In this way, experiential learning provides the space for rehearsing personal or social change.

Image retrieved from COMPASS: A Manual for Human Rights Education with young people



## 1.4. Creating a safe, comfortable and inclusive space for the workshops

Fostering an inclusive, safe and comfortable educational environment means that the diversity of genders and sexual orientations are not only welcome in the educational process but also visible, accepted and respected. It also means ensuring that the needs, opinions and diversity of all participants are taken into consideration.

Including pronouns is a first step toward respecting diverse gender identities, working against cisnormativity, and creating a more welcoming space for people of all genders. On the contrary, assuming a person's gender identity based on gender expression (as shown through their mannerisms, clothing, hairstyle, appearance etc.), can be exclusive, discriminatory and even derogatory for some people, as not everyone matches their gender identity with their appearance.

Go around the room and ask people to share their name and their pronoun (for instance 'I am Caren and I identify as a 'she', I am Martinez and I identify as 'they' and 'them' etc.). Include pronouns on nametags and during introductions. Make sure you refer to the correct pronouns when giving instructions for an activity, during debriefing and during group discussions. Encourage participants to also use the correct pronouns. If you accidentally make a mistake, don't make a big deal out of it. Apologize and quickly use the correct pronoun. Providing space and opportunity for people to share their pronouns does not necessarily mean that everyone feels comfortable or needs to share their pronouns. Some people may choose not to share their pronouns for a variety of reasons and that is okay. In such cases, refer to this person only by name.

Remember that all diverse identities need to feel adequately represented and 'present' in the educational process, be it in the actual activities themselves, in language, discourse, communication and social interactions. Use non-heteronormative, non-cisgender language (more on this in Part 2 section 1.5).

Remember that you don't know anyone's sexual orientation or gender identity unless they tell you. Don't assume that everyone is cisgender and heterosexual and be inclusive of all gender identities, sexual orientations and the diverse shapes of families when using examples or case-studies. Also be mindful of derogatory, discriminatory words that may make people feel offended, even if they're used in ignorance (such as hermaphrodite, transvestite, faggot etc.). When talking about gender and sexual orientation, try to use correct terminology; examples of these definitions are outlined in the theoretical section of each module and you can use them as a reference. Moreover, confront comments that are heterosexist or gender identity biased when you hear them. Respond when you hear others using non-inclusive language, making derogatory jokes, using incorrect assumptions/stereotypes, voicing misinformation, etc. Explain, in a generalized way and without targeting the person who made such comments, how such comments may be inappropriate or offensive and explore alternative terminologies, definitions, comments. And most importantly, as Killermann & Bolger (2016) mention, respond to challenging comments with 'courageous compassion', compassion that is rooted in empathy, even for the most 'difficult' participants. This would mean genuinely trying to understand, with authentic curiosity, an opinion that may be diametrically opposed to ours and exploring it as an alternative perspective.

Invite all young people to engage in the learning process and ensure that they all actively participate in the activities by paying specific attention to include the 'voices least heard', so that people from the more marginalized groups also have a voice in the training experience. This ensures that the perspective of people with all diverse identities is shared and listened to.

Create a safe environment by setting the tone and acting as a role model. Exhibit openness, acceptance and respect of all the diverse expressions of gender identity and sexual orientation yourself. Adopt an accepting and non-judgmental approach to people's different experiences of sexuality. This stance will inspire participants to do the same. By fostering an environment where participants feel safe to participate in the discussions, you help to dispel misinformation, confusion, and stereotypes, which leads to a better understanding of the diversity of people around us. This enhances tolerance and acceptance, which in turn supports a learning environment that is free of negativity, aggression, discrimination, abuse and oppression.

### **A secure space for vulnerabilities**

Moreover, when we walk into a training session, it is also important to keep in mind that do not know the life experiences of our participants, their specific contexts, specific situations that may put them at risk and/or experiences of abuse. Thus it is of vital importance to create a safe space for them to feel comfortable to engage in the learning process.

Participants may feel vulnerable when they 'put themselves out there', when they take the risk to share something intimate/personal/challenging/different/controversial, in trust that this risk won't result in their undoing. In the same way, vulnerability may take the form of participants engaging in an activity, discussion or process, without being

exactly sure where this is heading and completely trusting the facilitator to be their guide. One of our most important tasks as facilitators is to create an environment of trust, comfort and confidentiality within the group right from the beginning. This can be achieved through icebreakers and teambuilding, setting ground rules, maintaining a positive climate in the group, responding to and dealing with negative emotions or behaviours and actively encouraging participants to express their opinions without being judged, criticized, attacked or stigmatized.

Allow discussions to take place only in the context of mutual respect and promptly respond to expressions of negativity that are disruptive to the group. Never allow a person to become the 'target' of the group and it is your responsibility to protect them. Moreover, respond with empathy, kindness, understanding and patience, especially for people in the group who may be impatient, challenging or create obstacles. Encourage each person to share in the group only to the extent that they feel comfortable to do so. They may even decide to exercise their right to 'pass' (i.e. not answer) on a question, if they feel the need to.

Don't directly ask participants to share personal stories or experiences (unless they themselves consciously decide to do so) and try to use examples in a general context. If there is disclosure on a sensitive subject, handle it with sensitivity and discretion. Try to put it in a generalized context so that the focus is no longer on the person who shared the story in an effort to protect them from any stigmatization. You can then follow up with the person one on one if you feel there is a need to do so.

### **Guiding principles for creating a safe space for vulnerabilities**

- **Safety:** The space is one in which participants are physically and emotionally safe and can be

themselves without fear. Ways of creating this include inclusive language, group agreements or group 'rules' to abide by during the learning process, and having clear exits from the situation should participants relate too closely with a topic and may require the space to process or additional referrals for support.

- **Transparency:** The facilitators need to be clear and honest in their interactions with participants. This includes letting participants know what to expect in upcoming sessions and admitting when you don't know something. Additionally, 'content warnings' could prove useful prior to showing certain audio-visual material or prior to working with certain stories where extreme manifestations of SGBV are presented (physical attacks, murders, rape etc) so as participants can be prepared beforehand and pace themselves if they need to.
- **Peer collaboration, interaction and support:** Provide opportunities for participants to interact with, collaborate with, support and learn from each other. This gives participants power within the sessions and gives them chances to form positive, healing connections. Question and answer sessions, working in small groups/pairs, discussions, roleplays, theatrical improvisations and games are all examples of this.
- **Empowerment:** You want to build a space that gives participants power and choice in the interactions. A key way to do this, is by treating youth as experts on their own experiences. This includes 'sharing the power' with them and making them 'owners' of their learning process. By using non-formal education methodologies, avoid lecturing or the dry provision of information: instead, opt for creating a dialogue, inviting young people to provide their own suggestions, come up with possible solutions and guide the discussion on topics that are most relevant to them or that directly affect their own realities.

- **Awareness of population specific issues:** Certain racial, ethnic, sexual, and gender identities may be more or less likely to face certain forms of violence, discrimination, or health issues. Ensure that the experiences of all groups are visible in your training sessions.



## 1.5. Using inclusive language and why it is important

Cis-normativity, heteronormativity and heterosexism<sup>62</sup> is often the origin of violence against people with diverse gender identities and sexual orientations. The social regulation of gender, which frames gender norms and also the interactions between people, places anyone who diverts from the norms at risk for victimization. By normalizing and privileging heterosexuality, cisgenderism and heteronormativity through language and daily routines, we explicitly or implicitly communicate messages about what is acceptable about a person's gender and sexual identity, therefore marginalizing people of certain identities.

The use of words and characterizations of LGBTIQ+ people poses various challenges and often becomes an issue. Many words that are used to describe LGBTIQ+ people often carry a negative connotation or are used in a derogatory way to exercise bullying or intimidation, so great care is needed with regard to how these words are used. Younger people (especially teenagers) may often use such derogatory words as a 'joke' or just "throw them out" in order to make fun or to offend someone, also reproducing stereotypes, prejudices and stigmatization. Respond to this by explaining how such words are derogatory and that such expressions are unacceptable because they hurt people. You can also make a reference to the group agreement about inclusion, respect and consideration of another person's emotions: any

<sup>62</sup> Terms explained in Chapter 8, Module 1 "Sex, Gender, Gender Identity and Sexual Orientation"

person in the learning environment is allowed to express their identity as they experience it, without being criticized, ridiculed, gossiped, marginalized or harassed for it.

Using gender-neutral and inclusive language is one of the simplest, most proactive ways that as facilitators we can create a safe and inclusive environment of all LGBTIQ+ identities. Not only does it make people of diverse identities feel included, but it also helps participants develop more respectful and inclusive vocabularies. Being inclusive in our words, entails avoiding terms and expressions that may reinforce inappropriate or outdated attitudes or assumptions about gender and sexual identities, such as

- Reinforcing the gender binary by assuming or implying that there are only two genders that exist and are valid.
- Reinforcing heterosexism by assuming that everyone is heterosexual
- Using outdated and potentially offensive terms to describe gender or sexual orientations

The following are examples of better go-to language, though sometimes the terms replaced might still be appropriate in certain situations or contexts. Use your judgement according to what would be more suitable.

- Avoid the gender binary by using expressions such as they, instead of he or she; people, instead of women and men; students/young people, instead of boys and girls; siblings, instead of brothers or sisters; parent/guardian, instead of mother/father; partner, instead of boyfriend/girlfriend.
- Avoid some outdated terms, which might be offensive because they could imply pathologizing or they could simply reflect inaccuracies. For instance:
  - Instead of “transsexual, or transgender” use “trans”

- Instead of “transvestite,” use “cross dresser.”
- Instead of “sex change” or “sex reassignment,” please use “gender affirmation” or “transition care”
- Instead of “preferred gender pronouns,” use “personal pronouns.”
- Instead of “hermaphrodite,” use “intersex.”
- Instead of “homosexual,” use “gay” or “lesbian.”
- Instead of “lifestyle” or “preference,” use “orientation” or “identity.”



## 1.6. Teaching about sensitive and controversial issues in a non-formal educational setting<sup>63</sup>

Talking about gender and sexual diversity, power hierarchies, sexuality and SGBV itself may often lead to an atmosphere charged with strong, and sometimes negative, emotions, as discussions may generate conflicting opinions, stances and beliefs. On one hand, this expression of emotions is actually beneficial for participants, as this has a positive effect on their learning and the overall educational process of the whole group (Dankmeijer, P, 2011); on the other hand, however, it puts the facilitator in a challenging position as they need to respond effectively to this emotionally (and often intensely) charged environment.

The challenges a facilitator may face in such a situation include (Kerr & Huddleson, 2016):

- Maintaining a balanced attitude, remaining objective and not being drawn into the discussion.
- Responding to and safeguarding participants' sensitivities: extreme views and negative

<sup>63</sup> Adapted from the manuals 'HOMBAT: Combating homophobic and transphobic bullying in schools' and 'Living with Controversy. Teaching Controversial Issues Through Education for Democratic Citizenship and Human Rights (EDC/HRE). Training pack for teachers.'

attitudes may lead to other participants feeling under attack, offended, harassed or marginalized.

- Containing the heated-up climate in the group and preventing it from overheating so that it doesn't climax into a conflict.
- Having adequate all-encompassing knowledge on the topic to be able to address it from the sociological, political, historical, cultural, religious and psychological perspective.

To respond to the above challenges in a training setting, the facilitator needs to first understand why participants have these strong emotions and where their views and stances are coming from. For instance, it is very possible that emotional reactions are triggered because of ignorance, misinformation, myths and stereotypes, normalized beliefs about violence, a recent upheaval in the media, religious beliefs and by enlarge how realistic or not these beliefs are.

Secondly, an important parameter on how a facilitator reacts to negative emotions and stances is the way they interpret the participants' reactions and strong emotions. A facilitator may react differently if they interpret these reactions as blatantly phobic (homophobic, transphobic, interphobic) or discriminatory or derogatory and therefore would rush into a defensive mode to "set the record straight" while, on the contrary, they will have a very different reaction if they consider that this negativity expresses a process, during which participants are working through their 'obstructive' convictions and could potentially reach an attitude shift.

Reframing negativity in the context of "obstructing convictions" allows facilitators to view negative inclined participants not as the "enemy" (and hence limiting their empathy and connection with them) but instead as persons engaged in a process of working through their unconstructive ideas, who are rethinking their inherited beliefs, and

are deconstructing old concepts that are causing discrimination and marginalization. Allowing and creating a space where participants can self-reflect, re-evaluate and challenge existing notions and stances, allows for a process of deconstruction of normalized, stereotypical, negative, even phobic beliefs and the construction of new understandings and stances, based on mutual respect, real inclusion and equality. (Dankmeijer, P., 2017).

## Responding to negative emotions

### Maintaining objectivity and impartiality

Adopting a balanced approach, requires for an open discussion to be instigated so that a wide range of alternative views are expressed, with the facilitator refraining from revealing their own views and remaining objective. Even though it is challenging, it is necessary that the facilitator remains as 'impartial' as possible and to avoid being drawn into the discussion or engaging in one-on-one dialogue with participants. What is important is to provide fruitful ground for participants to explore, rethink, challenge and re-evaluate various stances and opinions, and particularly the negative ones. Remaining objective and balanced does not mean that the facilitator will give equal weight to negative opinions or emotions though: on the contrary, the discussion will open up so that arguments and counter-arguments can be expressed, to explore a topic from different angles.

In the event that participants find it difficult to present counter arguments, then the facilitator can play 'devil's advocate' to help instigate this reaction. Additionally, open ended questions can be creatively used to challenge negative stances but in a generalized context rather than at a personal level (for instance responding with something like 'One could also say that.....', or 'The counter argument to this is....' Or 'Some people believe that....'). We do not want to put people on the spot. Even though participants with negative emotions



may seem to be 'disturbing' the group, they are also part of the group and they need to be treated with respect without being stigmatized or marginalized. When we can creatively use what they bring on to the table, this can be an opportunity for leaning and growth of all participants.

Lastly, even though impartiality is recommended so that the facilitator does not provide their personal opinions, there are times when they may find it useful for the group's process to disclose some personal information about a similar experience. Sharing can add to the evidence on a topic, can aid understanding and can help participants deepen their perspective. So, for example, disclosing a personal experience on cyber-bullying (which may or may not be related to an intimate relationship or to SOGIESC diversity) may help the group better understand the impact and effects, without going into precise private details of the nature of the bullying (Kerr & Huddleston, 2016).

#### Asking for clarifications

While it is important for all participants in the group to feel respected and included in a training environment that generates openness, trust, honesty and non-judgement, it is recommended that the facilitator does not take on board just any expressed opinion. To help participants better explore and question the negative opinions expressed, the facilitator can first ask open ended questions for clarifications, i.e. 'What do you mean when you say that...?', 'Can you explain what...means for you?'. (Dankmeijer, P. 2011). This grounds the discussion and gives a chance for the person to rethink what they have said and also provides room for the group to further explore misconceptions, prejudgments or stereotypes.

#### Reflection and paraphrasing

Sometimes a participant may not understand how negative their opinions are. By 'feeding' them

back to them through reflection and paraphrasing (i.e. summarizing what they have said in our own words) and checking with them that we understood right ('So if I understand correctly, what you have said is.....Is that correct? Did I understand right?'), the participant has a chance to hear their own words, pause, rethink and have the opportunity to explain or explore them further. Our intention when we reflect and paraphrase is to try to act like a mirror to the persons and not act like a parrot. Reflecting and paraphrasing doesn't mean we repeat word for word what we heard: it means we try to restate the fact and reflect on the feelings or intentions that may emerge from participants' statements.

Even though it is important to allow the person who has expressed negative opinions to reflect on them, it is important to avoid engaging in a one-on-one discussion with this person. The aim is not to try to change this particular individual but instead to provide food for thought for the entire group to explore where they stand and work through their own prejudices or judgements. A good technique to follow reflection and paraphrasing is to draw upon the opinions of the whole group, by opening the discussion to all. Again, we need to be aware of not allowing the discussion to become polarized (as this may escalate to conflict) but we keep the dialogue grounded by reflecting and summarizing the different opinions heard.

#### Responding to negativity arising from religious views and beliefs

Religious beliefs are often well engrained in an individual's values system. It is widely believed that there is convergence amongst most religions in the fact that they condemn homosexuality and male homosexual behaviour in particular.

It is recommended that a facilitator approaches the topic of sexual orientation and religion by discussing religious beliefs as separate from religious texts and to point out that religious beliefs

are formed in a multidisciplinary context, which involves an interplay of historical, social, cultural and spiritual aspects. Making a distinction between the actual religious texts and spirituality, often helps provide some common ground for further exploring tolerance and acceptance.

Discussion of the religious texts as such is unnecessary and could be harmful. The most effective way to discuss religion-based convictions about LGBTIQ+ issues is to frame them in the wider human rights context. In the frame of equality, respect, freedom of expression, the right to make our own choices and the right to be protected from harassment and discrimination, the facilitator brings forth a series of dilemmas which arise due a perceived 'incompatibility' of these rights with religion (Dankmeijer, P. (2011). The aim is to guide participants to engage in a more critical discussion, to explore these incompatibilities, to develop empathy towards LGBTIQ+ persons and to enhance understanding of the impact negative attitudes have on them. By engaging in a discussion on sexual orientation and religion, we are not asking of people to change their religious identity or to become less religious; instead, we are asking them to re-evaluate beliefs and stances and cultivate behaviours that promote equality, inclusion and acceptance.

#### Responding to negative emotions that are offensive, verbally aggressive and hurtful

Even though the participants are aware of the group ground rules and the context of respectful disagreements, it may be the case that some people may become too emotionally charged and end up being verbally aggressive, using derogatory and hurtful words to talk about LGBTIQ+ people or about certain groups which experience SGBV (Roma, sex workers, women) . In the unlikely event that a participant becomes offensive, it is important to respond right away and to firmly set the boundaries. While we acknowledge that

discussions on gender and sexual diversity may stir strong emotions and strong reactions in individuals, it needs to be made crystal clear that offensive, derogatory and abusive behaviour is unacceptable. We need to help the individual reflect that what they are saying has 'crossed the line' and that other people in the group may feel offended or that the overall safety in the group is threatened.

Remind the group of the ground rules and try to de-escalate the situation by re-focusing the group on the issue at hand. Diffuse the escalation by keeping the discussion unpolarized, concentrate on the impact heteronormative opinions and stances have on LGBTIQ+ people and guide the group to explore a common ground on which they can all work to bring about change.

#### **What if this escalates into a conflict? How to manage conflicts.**

If a group is expressing very strong emotions which continue to escalate and the environment is becoming charged, it is probable that conflict may arise. Sometimes conflict is unavoidable because of the different perspectives, experiences, socio-cultural background, religious beliefs, values and the different expressions of sexual diversity within the group. Even though we tend to fear conflict for its possibility to be destructive, we also need to recognize that it can be equally constructive, if handled and channelled in the right direction.

Conflict becomes destructive when arguments are one-sided; the safety of group members is threatened; there is directionless anger, emotion and tone; there is aggression exhibited through body language and/or bullying; and the positive group dynamic seems to be shaken up. Alternatively, conflict is constructive when it is used as an opportunity for participants to explore various perspectives; discuss new ideas and new concepts; start focusing on common goals (i.e. explore what is the common ground between them,

what they all agree with and what they identify as the common problem); and explore how to bring positive change to this problematic situation. If used constructively, conflict can help enhance the group's cohesion and bonding and can contribute to individual and group growth.

A good effective approach to conflict is to first anticipate it. When we are preparing for an activity it is important to question which parts of our activity are the most controversial, what sensitivities they may touch in our group and which parts/terminologies/issues are likely to evoke strong reactions. Acknowledging the possibility of conflicts arising and anticipating them, frees facilitators from taking conflicts personally and/or thinking that perhaps they are a result of something that they have done. Conflicts are not the facilitators' fault. They are sometimes an inevitable part of the process.

To contain the conflict and diffuse it, first we need to acknowledge what is happening and reflect on the fact that the issue is stirring very strong emotions in participants. We also mention that even though it is beneficial for each person to acknowledge and express their emotions, it is very risky to allow ourselves to be carried away by them. Thus, we invite participants to engage in a more fruitful discussion, explain their thoughts speaking only for themselves and using I-statements. We also remind them to be careful with their language not to offend each other and to refer to the ground rules of listening without judgment, mutual respect, no interruptions when the other party is speaking and everybody taking full responsibility of their own words and actions.

Some specific mediation skills may come in handy. First define the conflict (and the social context of the conflict) -> then acknowledge the strong feelings that emerged -> guide participants to generate a common vision of what they want to ultimately achieve (i.e. what is the commonly

identified problem) -> and finally arrive at an agreement of the way to solve the problem.

Remember that to resolve the conflict, it is important to guide the participants to explore a win-win situation, i.e. a common stake that they all share. Usually this common stake lies in the framework of human rights, as no person would ever agree to a human rights violation. In this direction, we encourage participants to seek for solutions towards a commonly identified problematic situation (i.e. young people being bullied, harassed, abused etc.), by safeguarding their human rights (equality, respect, freedom of expression, the right to be protected from harassment and discrimination).



## 1.7. Dealing with difficult questions

Questions about sexuality and violence sometimes tend to put us in an uncomfortable position because they touch upon sensitive issues, most of which are hardly talked about because they are taboo. It is also possible that our discomfort may arise from the fact that some questions make 'shake up' our own belief system and values or they touch very personal issues in us too. However, it is important to remember that when young people, and especially teenagers, are asking questions about sexuality, this reflects that:

- We have already created an environment of safety and trust, which means that young people feel comfortable to ask questions
- They are in a process of questioning and developing critical thinking and want to explore alternative perspectives
- They are trying to figure out where they stand, and they're perhaps reflecting and evaluating their own prejudices, misconceptions and stereotypes
- They could be responding to an injustice or an

unhealthy situation and are exploring how to take a stand against human rights violations.

- They are developing assertive behaviour, which reflects self-esteem and confidence, as well as empowerment

## Tips in answering questions about sexuality and sexual and gender-based violence

Remember that we need to answer:

- Always! Do not ignore a question, even if it makes you feel uncomfortable. Not responding to a question gives the message that some things are better not talked about and reinforce stereotypes and taboo
- Honestly, succinctly and clearly: hesitating to answer or reflecting discomfort about a question could instil feelings of shame or embarrassment to young people
- Being aware of your non-verbal communication because it may communicate distaste or disagreement.
- With respect, non-judgement, openness and sensitivity. Also by maintaining confidentiality and trying to protect young people from becoming stigmatized. Putting things in a general, non-personal context is always helpful.
- As naturally as possible and without shame (even though you may feel you are getting out of your comfort zone)
- Providing relevant information ONLY in relation to the question (do not side-track and be to the point)
- Using all-inclusive language and language that does not cultivate heteronormative, cisnormative and sexist beliefs.
- Including many points of view in your answer in an effort to cultivate critical thinking
- Trusting your instinct and intuition. Maybe you're feeling that there is something underlying the question and needs to be addressed.
- Trusting yourself and having the confidence in

yourself that you can handle the question. The mere fact that you're facilitating this workshop means you have at least some extra knowledge that the participants don't.

- Using the question as a 'pedagogical' moment (i.e. a pedagogical opportunity) to reinforce positive attitudes, stances and beliefs
- If the question is too challenging, buy some time to have a think about it. Pause and say, 'Lots of people ask this question' or 'Thanks for asking that because this gives me the opportunity to....'. Also check for the person's understanding: 'Does that answer your question?'. This gives you the opportunity to rethink and revisit the question. In general, for challenging questions, you can use the 'stop, drop and roll' technique: stop to have a think, drop your personal beliefs, roll the question into a discussion topic in the group. For instance, you can say "Has anyone else been thinking about this? What other people think about this?" or 'Thanks for the question. I'd like to hear what other people are thinking about this...'
- By remembering that even the mere fact that you are willing to listen to a young person with openness and non-judgement, makes them feel valued and that their voice or their concerns are valid and heard.

### The 5 types of questions and how to respond to them<sup>64</sup>

Usually questions are related to the following 5 types:

- Information seeking
- Is it normal? Questions
- Personal beliefs
- Personal questions (to the facilitator)
- Provocative questions or questions that aim to shock

<sup>64</sup> Adapted from the guidelines provided by the organization 'Teenwise Minnesota: the source of adolescent sexual health and parenting', [https://www.hhs.gov/ash/oah/sites/default/files/ash/oah/oah-initiatives/teen\\_pregnancy/resources/assets/answeringsensitivequestions.pdf](https://www.hhs.gov/ash/oah/sites/default/files/ash/oah/oah-initiatives/teen_pregnancy/resources/assets/answeringsensitivequestions.pdf)

### Information seeking

In general, these questions are the 'easiest' and more 'manageable' because they are factual. Answer in an age-appropriate manner, without giving complicated answers, avoiding to sound 'too scientific' and steer clear from technical jargon. The aim is to help young people challenge norms, not to prove your academic knowledge or to show off. If the question contains a values component or is touching upon belief systems, make sure that you open up the discussion and various points of view are presented. Remember that even though you're responding to the 'facts' it is also important to briefly include social and cultural aspects, with the aim to cultivate positive stances and healthy, respectful, accepting attitudes. For instance, if a young person asks about intersex people, it is also important that, together with the definition, you also explain that intersex people are a group who are marginalized because their diversity in sex characteristics challenges our core perceptions of biological sex. Similarly when asking what free, active and meaningful consent is, together with the definition also explain that in some cases and contexts young people may pledge their sexual agency to their partners and foster compliance, which is the opposite of consent. Lastly, don't feel embarrassed if you don't know the answer. Be honest and say that you don't know, promise to look it up and hold true to your promise and say the answer next time you meet the group.

### "Is it normal?" questions

When we open up the space to discuss attitudes, stances and behaviours that have to do with gender, sexuality and relationships, it is natural that young people will try to explore what is 'normal' and what is not. This is actually very useful because on one hand it opens the space to discuss diversity and identities/behaviours that do not fall into the 'norm', while on the other hand, it allows facilitators to challenge unhealthy behaviours or

negative attitudes which are often 'normalized'. When such questions are asked, start by validating young people's concerns in a general context "Many young people think that..." or "It is common belief" and then offer the alternative. For instance, if you're discussing if it is okay for someone to share an intimate picture of their partner with others as long as they do it as a joke and don't mean any harm, you can respond with something like this 'Many young people think that it is okay to share a nude pic as long as you don't mean any harm. However, is this act consensual? Has the other person agreed to it? Does this behaviour violate any rights of the other person? How about the right to privacy and protection from abuse?'. You can also refer young people to other resources as appropriate so they can find more information.

### Questions that touch upon personal values and belief systems

When questions that touch upon personal beliefs are asked, don't try to persuade the young people about what is right or wrong. Instead, try to guide them to find that answer for themselves. Open up the discussion and present all different views without being biased towards specific opinions. The 'journalist technique' could also prove useful in this case; it is important to present both sides. For instance, you may have resistance to presenting the church's views on homosexuality but it is important to do so as one aspect of the story. The other aspect is the one that is supported by human rights, which calls for freedom of expression, acceptance of diversity and protection from discrimination and abuse. After young people had a chance to hear all the different aspects of the topic, follow up with questions that instigate critical thinking. Provide food for thought and challenge opinions and attitudes that are negative, disrespectful or discriminatory. It is also important that when questions of values arise, that you are aware of your own beliefs and keep them out of the process. Try to maintain a neutral attitude without

sharing your own values. Use the technique of depersonalization and generalization: Instead of asking “Why do you believe this?”, you can say: “Why do you think some people believe this?” This avoids putting young people in the defensive.

### Personal questions

Answering a personal question depends on the question itself, your degree of comfort in answering the question, the broader relationship you have built with the group of young people, and the degree of intimacy that exists between you. Also remember that as facilitators, we also have the right to privacy and to the protection of our personal data, just like any other person. So don't feel obliged to offer personal information if you don't want to, don't see the point to it or you believe that it would make you feel exposed. Revealing something personal about ourselves, we can't take it back. You can always present your point of view by putting it in a general context: “Some people believe this.....” You can also use humour and divert the question to something that can be answered in a generalized context.

Sometimes, depending on the question, it may feel okay to answer. You may decide to share a personal experience to build group cohesion or demonstrate empathy—however never to meet your own needs or to win favour with young people. In any case, avoid sharing information about personal sexual practices or behaviours.

### Questions that are provocative or aim to shock

Usually these questions sound as if they are unsubstantiated and meaningless, and are intended to shock, to provoke a reaction or to entertain others. While it may feel that your buttons are being pushed, it is important to keep your cool and respond calmly and soberly, giving a serious, rational answer. Remaining cool and professional gives the message that you take things seriously

and helps ground any tension that may have arisen because of the provocative question. Moreover, be sure you reframe the question, in something that is relative and useful, using the correct terminology and respectful language. This helps give out a message of what is appropriate to say and what is not. It is also good to remember that questions of this nature can hide real concerns or questions that young people are ashamed to ask otherwise. Whatever the case, they always deserve an honest answer.

### The box of anonymous questions

As young people may feel shy or hesitant to ask questions about sensitive issues in front of others, it is important to find a way to provide the space where questions can be asked anonymously. A good option is to use the ‘box of anonymous questions’. Once you complete the debriefing and wrap up of an activity and you still have time left, you can invite young people to ask any questions they have anonymously, by writing them on a piece of paper and putting them in a box. You can then pick out a question at random from the box and discuss it the group.

Before doing so, set some ground rules with the group: you will not read out any questions that are offensive or use derogatory words, you will skip questions that are not relevant to the topics discussed today and you will skip questions that ask about issues that have already been discussed. This gives you some control over what can be discussed so it is framed in a relevant and respectful way.

### **Examples of sensitive questions and how to respond to them**

- *Since heterosexuals don't discuss their sexuality, why do gay/bisexual people need to discuss theirs?*

Heterosexuals express their sexual orientation



when they mention (or introduce) their boyfriend, girlfriend, husband or wife to another person; when they place a family picture on their desk at work; when they give their significant other a kiss goodbye at the airport; when they talk about a celebrity whom they find attractive; when they are celebrating a wedding anniversary; and when they hold hands on the street. They have no need to let people know in a specific way what their sexual orientation is, because their actions and words over time let everyone know they're heterosexual. People of different sexual orientations who do precisely the same things, however, are often accused of "flaunting their sexuality" or of "throwing their private lives in other people's faces." They may be scorned, harassed or attacked. Being forced to keep one's sexual orientation a secret can be difficult and exhausting and it also constitutes a violation of human rights.

- *Wouldn't all these things that we are discussing about sex positivity make us lose our values and lead to debauchery and immorality?*

The link between sex and morality is a very common one. Why do you think this is so?..... What does society teach us about the morality of sexuality?..... And why do you think we are now discussing alternative discourses about sexuality?..... How do these alternative discourses relate to human rights?.... Once the group has expressed their answers, you can wrap up with:

On one hand we have what we have learnt about the moral and the right way to express our sexuality. This has become our 'norm' and what we have been conditioned to believe is the right way to have 'acceptable' sexualities. At the same time, we also need to acknowledge that sexuality is linked to the fulfilment of human rights, namely the right to freely express one's sexuality without discrimination, domination, inequality or abuse. Freely expressing one's sexuality is ultimately a quest for happiness and the need to reach the

maximum level of well-being; it is also based on the universal aspects of respect (for oneself and for others) and equality, both of which are moral qualities.

Expressing one's sexuality in the way a person feels it is right for them, does not mean that the person has disregarded their value system. It is possible to have a free, informed and positive sexuality, while at the same time maintaining your value system especially values that connote respect, understanding, consideration, love, equality and safety. What we are often asked to question is not whether people who express their sexuality openly and freely are debauched; but to understand the extent that imposed perceptions about morality are allowing (or not) young people to fulfil their rights and ultimately reach the ultimate and most desirable level of well-being for themselves. For instance, how are perceptions about chastity and virginity making women more vulnerable to abuse because they are not able to own their own bodies and their own sexualities? Or how are perceptions against same-sex relationships dooming young people to exclusion, marginalization, depression and many forms of abuse? Only when young people can express their sexualities freely, in the way they experience them and want to express them can they be truly happy and fulfilled.

- *Is it normal for your partner to ask you to watch online pornography before you have sex? Isn't that perverted and a form of violence if you don't want to use them?*

All couples (whether they are of different sex or the same sex) can have sex and give pleasure to each other through various sexual practices. How each couple has sex and finds pleasure is very unique and very personal for that couple. As long as there is free, meaningful, informed and mutual consent, then there is nothing 'perverted' in the way a couple decides to find sexual pleasure. No partner however should feel pressured, coerced,

intimidated or pushed to engage in any sexual practices that they don't feel comfortable with or for any reason don't want to engage in. If this happens, then yes, it is a form of sexual abuse and it needs to stop. You can have an open discussion with the partner about how you feel and if the behaviour continues it is important to reach out to others for support.

- *When does kinky sex become abusive?*

Kink suggests any sexual activities that fall outside the spectrum of what society traditionally considers as the 'norm', 'acceptable' or 'mainstream' about sex. There are many different types of kink in a relationship, including fetishes, role playing, exhibitionism, polyamory, clothing fetish, leather, voyeurism, bondage, dominance, submission and sadomasochism (BDSM). All kink is comprised of a power dynamic between partners enacted through various activities. Because kink relationships are based on a power exchange between partners, it can sometimes get fuzzy whether boundaries are crossed and this exchange has become abusive.

The most important aspect in a kink relationship is consent. Partners need to negotiate and agree to all sexual practices, roles and boundaries beforehand without pressure, coercion, intimidation or threats. There needs to be a clear understanding of what the kink relationship will entail, and a true, active, and mutual agreement needs to be reached that both partners are okay with this. There also need to be clear boundaries as to what each person considers desirable and acceptable and both partners maintain the right to ask for a certain behaviour to stop if they consider it undesirable or if it is no longer pleasurable for them. Consent can also be withdrawn at any time, for whatever reason.

Sometimes, though, abusive behaviours may be masked in the name of "domination." The first sign of an abusive behaviour in kink is a behaviour

that constantly crosses and disrespects the negotiated boundaries. Especially if a partner is feeling that their 'boundaries are pushed' and 'limits are explored' (as is the common objective in kink) beyond what they would be interested in and beyond what is acceptable, desirable or enjoyable for them. Moreover, words like "I know what's best for you" in a context that's not part of the negotiated boundaries can be a sign of abuse. Towards this end, ignoring a partner's safe-word and continuing with an undesirable kink practice is the most prominent red flag for abuse. Lastly, as community is often an important aspect for people who practice kink, attempts to remove and isolate a partner from the said community (with excuses that 'I no longer want to share you with others' or 'why can't we just be enough for each other') are also signs of abuse; attempts for isolation could be aiming at having the ability to more easily have control over the partner.

- *Why do I have to call someone by a name that is different than their legal or given name? Isn't their given name the correct one? Why such fuss?*

Despite heteronormative perceptions that are strongly instilled by society, it is important that we try to expand our awareness of gender and view it as a spectrum rather than a binary division between males and females. While some people do identify as women or men, some people may not identify themselves within the gender binary. Gender constitutes an important part of someone's identity and it is very important to respect each person's self-identification. People have a right to self-determine and express their gender in the way they themselves experience it and not according to what society says is "right". Therefore people may opt to use a different name than the one given to them legally at birth, so it better reflects the way they experience their gender. Unfortunately, various societal taboos have prevented societies from allowing legal recognition of various gender identities and in some countries people outside the

gender binary may not be able to legally change their name. Despite the legal situation, at a personal level we can all show respect of other people's expression of identity. It is their human right and it is important that it is respected. Continuing to use a name or a pronoun that does not correspond to what a person wants to use for themselves, violates other people's rights, perpetuates intolerance of diverse gender identities and sustains transphobic beliefs and attitudes.



## 1.8. How to respond to disclosure of violence and abuse<sup>65</sup>

An important thing to have in mind when you walk into a training setting is that you never know 'who is in the room'. Young people may be exposed to different forms of SGBV at different stages of their lives. They may have experienced gender-based bullying at school or sexual harassment, they may be living in a household that is affected by domestic violence or they may experience abuse in their own relationship with their partner. While facilitators may not know whether some of the young people in the group have personal experiences of gender-based violence, it is very possible that there are some survivors in the group. By fostering a culture of openness, respect and inclusion, facilitators create a safe space which can be inviting for young people to share negative/abusive experiences. Even though this is not very common, it is important that facilitators keep such a possibility at the back of their mind and they are prepared for it.

When disclosing abuse, young people may mention it matter of factly, suggesting some distancing from the experience or may become emotional, as the experience may still feel raw and painful. Any disclosure of abuse needs to be met

with the necessary sensitivity and caring, as it takes a lot of courage on behalf of the young person to share something that makes them so vulnerable.

Make sure you have established 'Ground rules' (or a group agreement) beforehand, which call for confidentiality to be kept. This will likely prevent young people discussing the incidence with others, and helps protect the young person who has disclosed abuse from further exposure. Moreover, it is okay for the person to leave the room at any stage if they feel the need to, especially if they are getting too overwhelmed and need some space. If you are working with a co-facilitator, make sure you have agreed beforehand what to do if a young person discloses personal experience of abuse. It may be the case that one of you can offer to leave the room (physically or online) together with the young person if the young person wishes privacy to talk about things or just a little space.

It is also crucial to familiarize yourself with the policies on dealing with disclosure and on your legal obligations in relation to informing relevant authorities, especially in the case where the young person is under 18. For instance, if you have disclosure of abuse from a young person under 18, you may be obliged to inform the school management, the police, the social services, a specific organization/body that manages such incidences and can provide the right support etc. If you need to take action, it is vital you keep the young person fully informed of what is going on and ensure that your action does not put them at any further risk. In cases where a young person is living with domestic violence for example, contacting the abusive parent to discuss the disclosure is likely to put both the young person and the non-abusive parent at greater risk of abuse.

### How to respond

- It is important not to ignore, interrupt or try to stop the young person while they are talking.

<sup>65</sup> Adapted from the Manual Youth 4 Youth: A manual for empowering young people in preventing gender-based violence through peer education' MIGS (2012)

However, if this is taking place in front of the group and the person is under 18, you need to protect them from any possible 'exposure' in front of the group. In this case, try to wrap up the discussion as early as possible, validating the person for sharing a difficult experience and for their courage to do so and recommend that you talk together after the session concludes. Remind the group that this is a safe space for sharing and that confidentiality is important (as per the group agreement). If the disclosure takes place from an older person (an adult), you can trust that they can set their own pace and comfort level in their disclosure.

- Make sure you hear the young person through as far as they are willing to go. Never push for more information, don't ask probing questions and be mindful of getting curious.
- Validate their courage to share this difficult experience and thank them for trusting you and the group
- Validate that this is perhaps a difficult experience for them and mention that by talking about it they have already taken the first step in trying to rectify the situation. By talking about it, they are no longer alone in this and they can explore how to find support. There are many people and various services which can provide this support.
- Try to counteract their guilt and self-blame. Explain that nothing of what happened is their fault. This will also prevent the other young people falling into the trap and blaming the survivor for the abuse.
- If you feel it is appropriate and if the young person is okay with this, invite thoughts from the rest of the group, bearing in mind that this discussion needs to be facilitated closely and with sensitivity, so no negative comments are heard. Before comments are provided, remind the group of their mutual agreement of no-judgement, respect and confidentiality.
- Remember that it is not your job nor the responsibility of the group to act as therapists to the person who experienced the abuse.

Irrespective of whether you have the skills or not, your responsibility is to only listen to the person, show empathy, make them feel valued and acknowledged, validate their feelings and guide them towards appropriate referrals where they can get further support.

- Pay special attention to the person who has made the disclosure of violence and make sure they are not left alone if they do not want to be. You or your co-facilitator might accompany them to another room (online or offline) to give them some space. They may need a short time away from the group, or alone.
- A good way to diffuse the situation if it is necessary (according to the overall vibe of the group at that stage) is to call for a short break and you can resume after 10 min.
- Before you end the workshop, make sure you have provided referrals where young people can turn to for support and that these are visible and available to all young people in the group.

Remember that when a young person discloses their experience of abuse, there are six things that they need to hear from someone:

1. I believe you.
2. I am glad you have told me this - you are very brave to have come forward.
3. I am sorry this has happened to you.
4. Unfortunately, gender-based violence is something that does take place and a significant share of young people are having similar experiences
5. It is not your fault. Any experience of violence is never the fault of the person experiencing, but instead it is the responsibility of the person who is exercising the violence.
6. You should not stay alone in handling this. There are people who can help.

Young people may expect you to promise confidentiality about what happened. If the person is an adult, then confidentiality can of course be kept and the person needs to be empowered to

seek further support. If you are a trainer or a youth worker working with young people under 18, you need to contact other people or services who can help. In this case, you need to break confidentiality but it is important to do so, in order to protect the young persona and help bring them to safety.

Be transparent of this and explain to the young person that you need to break confidentiality and talk to someone else who can support them and explore various plans of action for their protection. If you are conducting the workshop in a school or university, these contact points can be the school nurse, the school counsellor or a social worker who cooperates with the school. In most cases, educational institutions have specific policies and procedures on dealing with disclosures of abuse. It is important that you familiarize yourselves with these procedures and also with the legal obligations and state guidelines on the protection of young people under 18, prior to conducting the workshop.

Consult with the young person about what they think is the best way to go forward and offer them information about local support agencies, helplines, chat rooms or psychological support services that have expert knowledge on gender-based violence. In cases where you are estimating that the young person is in immediate danger or in a high-risk situation, you may need to contact the police or support services (domestic violence helplines, cybercrime etc.) immediately.



## 1.9. Further facilitate participants' path to safety- Referral Toolkits

An important aspect of further facilitating respondents' path to safety or to receiving further information and support is by developing a referral toolkit. It is always a good idea to have your

referrals ready to go and always provide them after the sessions, even if participants haven't asked for them. Since we are essentially unaware of participants' specific experiences of abuse or specific contexts, it may be the case that some of them may be in need for further support, even if such a need may not have been verbalized during the workshops. Moreover, opening the space to discuss experiences of SGBV may also bring to respondents' awareness the realization and recognition that what they have been experiencing are actually experiences of abuse; such realizations are always important to be followed with additional avenues where young people can receive further information and support.

Referral toolkits are often a mixture of phone numbers (talk-lines, hotlines, support lines, chat lines), online and physical support services and websites. Customize your referral toolkit based upon what resources are available in your country, city, or town. Your referrals may also vary depending on whether you're conducting the sessions online or offline, even though it is generally advisable that you provide both online and physical resources.

The following are some resources to consider putting into the referral toolkit which you can provide to participants after the sessions:

- Mental health talk-line.
- Counselling Support hotlines
- Sexual Assault/Intimate Partner Violence shelter and/or talk-line.
- Domestic abuse organizations and/or helplines.
- Sexting/Sextortion support hotline
- Safer internet support helplines
- Local sexual health clinic or community clinic.
- Youth centres that can provide support to young people.
- LGBTIQ+ -Specific support systems, such as community centres, talk lines, or chatlines.
- Organization-specific resources which can provide support or information, such as websites or social media channels.

- Resources specific to different marginalized populations (online or offline)
- Links to specific articles or videos that address questions you commonly get from participants.

For instance, if you often get questions about healthy relationships, it can help to have a link to an article that talks about the signs of a healthy relationship.



## Additional resources on facilitation and safe space

Sam Killermann and Meg Bolger (2016). Unlocking the magic of facilitation-11 key concepts you didn't know you didn't know. Austin, Texas: Impetus Books.

Kerr D. and Huddleston T. (editors) (2016). "Living with Controversy. Teaching Controversial Issues Through Education for Democratic Citizenship and Human Rights (EDC/HRE). Training pack for teachers." © Council of Europe, July 2016. Can be downloaded at:  
<https://edoc.coe.int/en/human-rights-democratic-citizenship-and-interculturalism/7738-teaching-controversial-issues.html>

CARDEA- Guide to Delivering Trauma-Informed Sex Education -<http://www.cardeaservices.org/resourcecenter/guide-to-trauma-informed-sex-education>

Feminist Frequency: Speak Up and Stay Safe - <https://onlinesafety.feministfrequency.com/en/>

MeToo Movement: How to support a victim who discloses to you: <https://metoomvmt.org/explore-healing/support-a-survivor/survivor-infosheets/how-to-support-a-survivor-who-discloses-to-you/>

Scarlet Teen: <https://www.scarleteen.com/>

A Guide to Trauma-Informed Sex Education: <https://traumainformedoregon.org/wp-content/uploads/2016/09/Guide-toTrauma-Informed-Sex-Education.pdf>



# CHAPTER 2

## GET READY, SET, GO!

### 2.1. Implementing the workshops with young people<sup>66</sup>

The workshops on SGBV outlined this toolkit were designed to be implemented within the context of comprehensive sex education (CSE). In this respect, every model on this toolkit can act as a stand-alone model in order to focus on the specific needs of the target group. For instance, do we need to focus more on how young people can protect themselves from sexual violence online? Are we dealing with groups with a high incidence of intimate partner violence or domestic violence and thus more focus needs to be placed in these topics? Or have we been called to make an intervention on helping young people protect themselves from school-related gender-based violence? The toolkit provides the flexibility of concentrating on either one module alone or combining various modules with each other, according to the needs of the specific target group and what we are aiming to address.

#### IMPORTANT NOTE:

Prior to implementing the different Modules on gender-based violence, intimate partner violence, sexual violence or sex in the digital world, it is important that the target group has already had some introductory training sessions on gender and gender equality; gender identities and sexual identities; hierarchies of power; male privilege; human and sexual rights. These introductory sessions will provide the foundation on which the following discussions on SGBV can be built upon. They will also help

to bring a common framework in the discussion and bring the different members of the target group on the same page. In this respect, the introductory Module 1 provides the space for deconstructing social norms and stereotypical perceptions that are the root causes of SGBV and encourages a common understanding of gender, identity, sexuality, sex positivity, healthy and fulfilling relationships and respect for human rights so that fruitful and impactful exchanges about SGBV can take place.

Starting off sessions on SGBV without this necessary 'grounding' runs the risk of having many different and divergent approaches within the target group, which will be difficult to bring together and thus significantly diluting the impact of the educational intervention. Quite importantly, starting off discussions on SGBV right off the bat and without first setting a common framework, may also run the risk of participants who have already experienced SGBV or are at a higher risk of experiencing SGBV, feeling more vulnerable, stigmatized and left hanging.

Moreover, part of this 'grounding' is the need to create a comfortable, inclusive and safe space in the group for participants to be able to openly engage in the discussion without feeling exposed or vulnerable. An integral part of the creation of a safe space also involves already having mapped the required support services, hotlines, chat-lines, online resources, shelters, health clinics, youth services and organizations where young people can be referred to in your local context for additional information, support or protection should the need arise.

<sup>66</sup> Adapted from 'Youth 4 Youth: A manual for empowering young people in preventing gender-based violence through peer education' MIGS (2012)

Given time limitations that are present in every training event, facilitators might want to choose some activities over others depending on the subject they are addressing. Nonetheless, the toolkit can also be implemented as a complete training program on gender norms and SGBV. If there is availability to implement various sessions, it would be best if the sessions are delivered on a weekly or bi-weekly basis to help keep participants' learning fresh and their enthusiasm alive. Usually, trying to 'cram' the entire training program over a one-week period, or over a weekend, ends up being an intense experience for participants and does not give them adequate time to fully absorb and reflect on the things they are learning.

Implementation of this toolkit can take place either in formal settings (incorporated for instance as part of the curriculum in schools/universities) or informal settings such as in schools but outside the school curriculum; through youth or community centres; in cooperation with organizations who work with the specific target groups or as part of wider interventions with specific target groups. No matter the setting, because of the interactive and experiential nature of the activities, the modules will work best if they are delivered in relatively small groups of around 20 young people, enabling everyone in the group to have an equal say and equal involvement. While it is often hard to achieve, it is also preferable to have a balance of mixed genders present in the target group in order to instigate a more balanced interaction and cross learning between them. Moreover, in light of the participatory nature of the activities, if you are running this training face to face, it is best if participants can sit in a circle without tables in front of them and that there is adequate space in the venue to enable movement, theatrical improvisations, creative/artistic activities and working in small groups.

Moreover, though it may not always be possible, having two facilitators provides the space for different facilitation styles to be incorporated and increases the likelihood that activities will engage a wider number of participants. It also ensures there is always someone 'extra' who can, if necessary, take time out of the group to support young participants who may need space to talk about personal experiences of SGBV. Furthermore, having facilitators of mixed genders helps build rapport with all members of the group and embodies the recognition that everyone has an equal role and responsibility in helping to end gender inequality and SGBV.

In certain cases, for certain activities/groups you may also opt that these are facilitated by facilitators who share a similar profile of the target groups themselves (for instance, facilitators from the same age group, facilitators who identify as LGBTIQ+, facilitators from the Roma community or from similar ethnic backgrounds as the group etc). Coming from a similar background, facilitators can directly relate to the contexts/experiences of the target group and can provide more tangible insights about these contexts/experiences. Unquestionably, all facilitators could (and should be able) to approach all groups with the same sensitivity, empathy and sensitization regardless of whether they come from the marginalized group themselves or whether they had similar experiences. The consideration to use facilitators who share the group's characteristics, if such an option is possible of course, always needs to aim to benefit the group and enhance its comfort in participating.



## 2.2. Planning for implementation

Planning for implementation of the training requires that you pay attention to a range of educational and programmatic factors that include ease of access to the target group, time availability, the specific needs of the target group, permissions required, type of setting (in or out of school for instance), trainers' skills, community values and extent of external support to name a few. The questions below are intended to guide you in considering these issues as you develop your training program:

- How can you obtain access to the target group? Where can you reach them? Are there local expert organizations that you can collaborate with in order to obtain access to the target group and be able to deliver the training?
- Are you delivering the training online or face to face? How will these different modes of implementation affect your recruitment process?
- Would you have direct access to the target group to inform them about this training and its objectives or do you need to depend on others (such as educators, school management, other youth workers, community workers, activists etc.) to provide this information on your behalf? If so, can you provide some information to the people you will collaborate with beforehand, so they know what to communicate to young people?
- Will you invite young people to participate on a voluntary basis or will you target a specific class or a very specific youth group?
- How will you invite young people to take part in the training? How can you send information out?
- Do you need permission from the school/ university or youth organizations to deliver the training activities? How time consuming or bureaucratic can the process of obtaining permission be? Are there any people who you may have cooperated in the past and who are aware of the work you do, who can help you get this permission?
- What can help build credibility for your training program so that it will be easier for you to secure the relevant permissions easily and promptly? Would for instance proof of your existing track record help build this credibility? Would an endorsement of a local/ regional/European institution you cooperate with help open doors for you?
- Do you need to secure parental consent to enable young people to participate, if they are under 18? What information needs to go out to the parents? Is there any language/ terminologies you need to be mindful of?
- Does the school or organisation you will work with have specific guidelines or procedures on how you are expected to deal with possible disclosures of bullying or abuse? Are young people aware of these guidelines?
- Are there specific donor requirements you need to fulfil?
- Are there any requirements or limitations posed by the institutions you will collaborate with that you need to take into account when implementing the training (for instance limitations within the curriculum, limitations posed by the program or the wider intervention with the target group, parental concerns, community values, resistance by certain stakeholders etc.)? Is it possible to find a win-win situation that can satisfy the different parties involved?
- Are you aware of available resources such as people (i.e. school counsellors, school nurses, school psychologists etc.), organisations, phone-lines or online/offline support services where young people can turn to for support if they have experiences of bullying or abuse?
- If you are delivering the sessions face to face, do you have access to materials and resources that are needed to deliver the various activities (e.g. consumables, photocopying or printing facilities

to prepare the worksheets)? Do you have a small budget available in order to obtain these materials or resources?

- Do you need to provide some acknowledgement or reward for young people's participation in the training (e.g. certificates of participation, provision of credits for thematically relevant lessons)?
- How will you carry an evaluation of your training? Are there any donor requirements about evaluation that you need to consider? Do you need to conduct for instance pre and post questionnaires? Or will you be able to incorporate more creative methods of evaluation?



## 2.3. Facilitators self-preparation

When compiling the workshop's program it is important that you first take into account your own experience and interests, the needs of the specific target group and the time availability you have at hand, in order to select the most appropriate activities. If you are not very experienced in conducting trainings in issues related to SGBV, take time to adequately prepare yourself beforehand by thoroughly going through the theoretical information of the module and the step-by-step implementation of the activities. Pay particular attention to the debriefing, the take home messages and any tips provided, as these will provide the general frame in which you'll need to guide the discussion. Plan in your mind how you will link the discussion to the 'theory', to make sure that young people walk out with the necessary knowledge and skills in challenging norms and unhealthy attitudes/behaviours. If you have the opportunity, try to facilitate the module(s) with a co-facilitator or co-facilitator(s). This is particularly important especially in the case of online implementation, where logistics can get too overwhelming for only one facilitator. Facilitating with other peers, both in

online and offline contexts, provides a framework of safety and support, especially in parts of the training where you may not be feeling too confident to implement on your own.

Implementation of the selected activities needs to also be adapted to your own personal style; the instructions, debriefing and process of each activity in this toolkit are suggestive of one possible way the activity can be implemented. To feel confident to train a group of young people you need to feel free to be yourself and use words or language that better fit your own personal style. Quite importantly, activities also need to be adapted according to the local context of each target group, but without changing the objectives of the activities.

Another important adaptation also concerns the dynamics of each group; even though a first adaptation can be made beforehand according to your presumed understanding of your target group and their needs, later adaptations may also need to take place during the actual implementation of the workshop. Consequently, the possibility to adapt an activity on the spot, heavily depends upon the facilitator's flexibility and experience to do so. One solution to overcome this problem, if it emerges, is to be prepared to use additional activities to the ones planned ("backup activities") so that you will have the opportunity to quickly wrap up an activity that obviously doesn't seem to 'work' for the group (or that young people don't seem to be interested in), and proceed with a different one on the same topic or on a new topic.

Furthermore, although the activities in this toolkit do not directly ask young people to share personal experiences of violence, you need to be prepared for the possibility that a young person might disclose that they are experiencing SGBV. Specific information on dealing with disclosures of SGBV, is included in Part 2 section 1.8 -How to respond to disclosure of violence and abuse.



## 2.4. Develop the group agreement

Before you begin with ANY activity it is important to create a group agreement with the group in relation to their needs, desires, wishes and requirements in being able to engage in the activities with comfort and ease and feeling safe and included. The aim of the group agreement is to ensure that all conversations in the group remain productive, meaningful and inclusive for all young people with diverse backgrounds and experiences.

If you will be conducting a series of sessions with a particular group, you can introduce this activity at the very beginning of the first session and then remind the group of the agreement and revisit it as you move on with subsequent sessions.

Prompt young people to use words that make the most sense for them. For instance, despite the very best intentions, for some young people, safer spaces may not feel realistic. Therefore, they may decide to use 'comfortable space', 'brave space', 'inclusive space', 'supportive space' etc., according to what language best resonates with them.

### Activity- Let's sail in comfort and safety

1. Start by putting up the picture of a boat on the screen.
2. We are about to embark on a journey together where we will explore various issues that affect young people's lives. Before we go on with our activities, it is important that we ensure that we all sail together in safety and comfort. Today, I'd like us to create a positive environment for our group where everyone feels at ease, safe, included and supported.
3. In order to do so, we will brainstorm on some guidelines that will help us have meaningful, productive and respectful conversations, even when we are discussing challenging, sensitive or difficult topics.
4. Before we go into our guidelines, let's first give a name to this list of agreements. Some groups

choose to call it a safe space or a brave space—but it is up to you decide what name fits our group best. So, what would you like to call this list of guidelines?

5. Once the title has been found, ask young people to mention what they need from the rest of the group in order to feel safe and comfortable.
6. Confirm that the whole group is onboard and that they are willing to respect the group agreement.
7. Let's discuss now what happens if these agreements and guidelines we developed together are not respected. For instance how could you react if you feel offended? What may feel offensive to someone else?
8. What should happen if someone breaks the safer space? What kinds of responses do we want to have if that happens? (steer your discussion toward encouraging a dialogue between youth, and away from creating punishments or discipline.)



## 2.5. Using energizers to shift the energy in the room and to build group cohesion

### Energizers that can be used face to face

#### Walk the Space

Ask the group to walk the space. They must not walk in circles, but walk with a purpose as if they have a target in mind as to where they're going. As they are walking tell them that at the moment they are at speed 5 out of a speed of 10. Now ask the group to walk according to the number that you call out, with 10 been the fastest and 1 the slowest. Please remind them NOT to run!

*Variations:*

- Walk the space shake hands, can't let go of the other person's hand till you find another.
- Walk the space and make eye contact with another person for as long as possible
- Walk the space and give a high-five with people you meet!
- Walk the space and greet the other people you meet as if they are your long-lost friend
- Walk around space, greet each other firstly in your own language/culture. Now try different cultural greetings.
- Now make up your own greetings in pairs, the greeting must incorporate three elements, for example, sound, movement etc. The rest of the group looks at the greetings

**Spy catcher**

- Have the group stand in a circle, including the facilitator. Tell them that each one of them is a spy and a spy-catcher is there to arrest them.
- Tell them the good news: there's a bodyguard in the group as well, protecting them.
- Ask every member of the group to select a group member which they suspect to be the spy catcher, WITHOUT TELLING ANYONE
- Then ask them to select another member of the group which they think is their bodyguard, again without telling anyone.
- Now ask the group to position themselves in such a way that their bodyguard is between them and the spy-catcher.

**Earthquake and the squirrels**

- Divide the group into three equal groups. One group will be house 1, the other group will be house 2 and the last group will be the squirrels
- All of the participants from House 1 find a partner from House 2, face one another, raise their arms and place their palms together forming a "house".
- Each of the participants from the squirrel group

choose a "house" and "hide" underneath it.

- Once this is done, explain that there will soon be an earthquake. When this happens the groups need to change. So a squirrel who was hiding under the house must find another squirrel and create a house with them.
- At the same time the houses need to scramble and now become squirrels so they need to find a newly formed house to hide underneath. They need to run fast because there are not many houses for them. A squirrel who doesn't manage to hide under a house needs to leave the game.
- Yell "EARTHQUAKE!!" . The participants run around, try to form new houses and hide underneath them. The roles keep changing every time you call 'EARTHQUAKE'- squirrels become houses and then houses become squirrels and so on.
- Each time this is done 1/3 of the participants are left without a house in which to hide and they are eliminated from the game.
- Continue until there are only three participants left -- two forming a house and one participant hiding underneath.

**Mosquito hunter**

Start with a group standing in a circle. The aim of the game is to kill the mosquito which flies above a person's head. When you call mosquito and point to one of the people in the group, the two people next to that person (on their left and on their right) must kill the mosquito by trying to clap their hands around it. The person in the middle ducks down to avoid being hit. The person who had the mosquito on their head now passes the 'mosquito' to another person's head. The two people next to this person try to kill it and so on and so on.

**Wink murder**

Everyone closes their eyes. The facilitator taps one person on the shoulder and then this person becomes the murderer. In a loud voice the facilitator



announces that the group has a murderer. Ask the group not to open their eyes yet. Then tap another person on the shoulder, saying 'we now also have a police officer' too. Everyone opens their eyes and walks the space. If the murderer winks at someone, that person needs to wait 5 seconds and then they must die a horrible death. The objective of the game is to guess the murderer, but if you guess wrong you are out of the game. If the murder winks at the police officer, then the murder is arrested and the game ends.

### Colombian hypnosis<sup>67</sup>

One person holds her hand palm forward, fingers upright, approximately 20 to 40 centimetres away from the face of another person. The second person looks at the hand and then as if hypnotized, must keep their face constantly the same distance from the hand of the hypnotizer. The hypnotizer starts a series of movements with their hand, up and down, right and left, backwards and forwards, their hand vertical in relation to the ground, then horizontal, then diagonal, etc. – The person who is hypnotized must contort their body in every way possible to follow the hypnotizer's hand. If necessary, the hypnotic hand can be swapped; for instance, to force the hypnotized to go between the legs of the hypnotizer. Watch your speed so it is too rapid that it cannot be followed, nor too slow or come to a complete halt. After a few minutes, the two partners change, the follower becomes the leader and vice versa.

### Back to back dancing

Ask the group to get into pairs and set themselves back to back. Ask the pair to lock their arms so they can support each other. While you're playing some music ask the pairs to perform various tasks such as walk forward, backwards, side to side, sit, stand, jump etc. They need to hold on tight to each other and back to back contact cannot be broken. Finish the activity by asking the

pairs to dance to the music. Each person in the pair must try to intuitively sense what the other person wants to do, and where they want to go.

### This is not a spoon

With the group standing in a circle, place an object on a chair in the middle of the group, for instance a spoon. Ask the first person to pick up the spoon and say 'This is not a spoon, it is...' and without saying anything, the person acts out what else the spoon can be (for instance a flute, a shovel, a mirror, a comb, a toothbrush etc.). The group tries to guess the new use of the object. People in the group go one by one, acting out different uses of the spoon.

### Balloons

Ask the group to split into two groups of equal size. The people in each group stand one behind the other so the groups form two lines, so each line is next to each other. Give each group some balloons (already filled out), according to the number of people in each group, so that each person gets one balloon.

Explain that during this activity we will have a race of balloons. The first two people from each group will walk to a designated space in the room (not too far away from the groups), holding the balloon between them but they can only hold the balloon with their body. They cannot use their hands. This way, the balloon will be essentially held between the back of the first person and the tummy/chest of the second person. The pairs walk to the designated space and then walk back to their group to 'pick up' the third person. The third person now joins in, holding their balloon between themselves and the back of the second person. The triads walk to the designated spot and then back to the group, to pick up the 4th person and so on, until all people in the group are walking in the line with balloons between them.

<sup>67</sup> Adapted from Augusto Boal's 'Games for actors and non-actors'.

The line (group) which manages to pick up the last person first, walk to designated spot and back, wins the game.

## Bear Ninja Hunter

This game is played out as rock-paper-scissors, but instead of rock-paper-scissors it is Bear- Ninja-Hunter: The bear eats the ninja (with claws up and mouth open). The ninja kills the hunter (with karate hands and up). The hunter shoots the bear (with an imaginary rifle). The participants form two separate groups and stand in lines one next to each other. Two lines will be formed, facing each other. Now, ask the groups to turn around so they are back-to-back. Together, the whole group has to decide if they will do a bear, hunter or ninja. When you yell out 'bear, ninja, hunter, go!' the two groups have to do a turn-in-the-air jump and land in the position of whatever character they have chosen. The entire group has to do the same character. The groups can have up to 5 goes, to see which one wins. The winner group needs to do a happy dance and a happy song.

## An Energizer to open up the discussion on gender stereotypes: "The fairy of transformation"

The following energizer can be used to open up the discussion on norms that surround gender, sexual orientation, gender identity and sex characteristics, in a fun way.

- We invite the group to stand and start walking in the open space in the room.
- As they are walking, we mention that the weather is changing and it started to rain heavily. Ask them to run to take cover to protect themselves from the rain
- The weather now changed again, it is very hot. They need to put on their swimsuit and go swimming. After they go swimming, we ask them to keep walking again
- A fairy comes and now transforms them into

children playing in the park. Once they are done 'playing in the park', we ask them to start walking again

- The fairy now transformed them into men. Ask the group to start walking and behaving like men
- They are now transformed into women. Ask the group to start walking and behaving like women
- The fairy now decides to transform them into straight (heterosexual) people who want to flirt with a potential partner
- And they are now transformed into gay/lesbians/ people who are not straight
- And finally, they are transformed into themselves again
- We ask the group to take their seats and quickly reflect on what happened. The aim here is not to hold an in-depth discussion, but instead to start the group thinking about norms and stereotypes.

- What did you when you were transformed into men?

- What did you when you were transformed into women?

- How did you behave when you were transformed into straight people?

- How did you behave when you were transformed into non-heterosexual people?

- Do you think that what we saw here, the images we created in the energizer game, represents reality? Do men really act like that? Do women really act/walk/behave like that? How about straight persons and people who are not straight?

- What do we call these generalized depictions of people? (stereotypes)

- Are stereotypes the 'norm'? Are they true for all people?

## Energizers to divide young people into groups:

### **'The sun shines on....'**

- Place 4-5 chairs in the middle of the room (according to the number of people in one group)
- Explain that you will read out a statement and people who agree with statement need to rush to sit on the chairs
- Read the 1st statement, for instance 'The sun shines on people who love pizza'.
- The people who managed to sit on the chairs form the 1st group
- Then read out the 2nd statement 'The sun shines on people who prefer Instagram than Facebook' etc.
- Continue with other statements until all the groups are formed.

### **Find your animal**

Cut up some pictures of animals, as many as the number of groups you'd want to create and the number of participants in your group. For instance if you want to create 5 groups, you'll need pictures of 5 different animals. If you're working with a group of 20, you'll need 4 pictures of each animal ( $5 \times 4 = 20$ ). Roll up the pictures so they can't be seen and put them in a hat. Give them a couple of stirs. Pass the hat around and ask the participants to pick a picture at random. Without talking and without making a sound, they need to act like this animal (i.e. pretend to howl like a wolf, or crawl like a snake etc.) so they can find the rest of their group.

### **Different shapes**

Draw different shapes on post its (as many different shapes as the number of the groups you'd need) and place them on the participants' back. The participants need to get themselves into groups without talking.

## **Playing with words:**

Give out cards with words on and ask people to form a group using the words. Could be fruits, veg, films, characters, anything. You could even use matching words such as Fish and Chips, Burger and Fries, Batman and Robin etc.

### **Colour Sort**

Put some coloured objects on the floor (the objects can be different but the colours should be the same, for instance you can put a green pencil, a green post it, a green paper clip etc.). The number of colours need to be the same as the number of groups. Lay these items on the floor or on a table. Invite the participants to grab something they like. Group up by colour.

### **Grab something red**

Similarly as before, place different coloured objects on the floor. Start by yelling some instructions: 'Grab something red'. The participants rush to pick up something red, but there are limited objects which are red. The participants who picked up something red form a group. Then go with 'Grab a paper clip'. All participants who manage to grab the paper clips first, form another group etc.

## **Online energizers for virtual teams**

### **Count up**

In this short virtual energizer, the group needs to count up to a number (usually twenty), taking turns at random, with no two people speaking at the same time. If two people speak at the same time, even for a second, the group must start over again from number 1. The group has succeeded when they have counted up to the set number.

## Bring something blue

- Pick a physical or visual attribute of an object (for example: “Bring something made of wood” or “Bring something soft” etc)
- Everyone the group has to find something with that attribute and show it to the others in front of the camera.
- The last to bring the chosen object chooses the next attribute to touch.

## Learning and unlearning

Explain to participants that in this energizer, they have to unlearn something old in order to learn something new.

Explain the details. When you say, “Up”, the participants should tilt their head and look at the ceiling (or the sky). When you say, “Down”, the participants should lower their head and look at the floor (or their feet). When you say, “Left”, the participants should turn their head to their left. When you say, “Right”, the participants should turn their head to the right. When you say ‘clap’, participants clap and when you say ‘cover’ participants cover their face with their hands.

Start by giving directions. Say the words up, down, left, right, clap and cover in a random order and encourage the participants to follow your instructions. Keep giving directions at a fairly rapid pace.

After a few rounds, explain that you will now change the meaning of the words. From now on, up will mean down and vice versa. So when you say “Down”, the participants should look up at the ceiling. Similarly, when you say “Up”, the participants should look down at their feet. The same goes for left and right (on ‘right’ participants look left and on ‘left’ participants look right) . Lastly, when you say ‘cover’ participants should clap and when you say ‘clap’ participants should

cover their face. Call out the different directions in a random order and ask the participants to follow instructions. Remind them, however, that they have to remember the new meaning of the words. You will see many “mistakes” and lots of embarrassed laughter.

## Musical Statues

Explain that you will play a game similar to musical chairs. Participants are invited to dance to a piece of music and when you stop the music they need to ‘freeze’ like statues. The person who doesn’t freeze on time, gets out of the game. You resume with playing the music and the next ‘statues’ are formed and so on.

## If you ....

Explain that you will give some very simple instructions that all participants need to follow at the same time, according to whether these statements hold true for them

- If you’re a coffee drinker raise your hands up
- If you like chocolate stand up
- If you’re in love touch your heart
- If you’re more of a rational person rather than a spontaneous person touch your head
- If you have a pet give yourself a hug
- Show us your best dance move
- Make a gesture to say something to the group

## Scavenger hunt

Invite participants to engage in a scavenger hunt in their home or the space where they are participating from. You will give them a list of objects that they need to find in two minutes. Show the list in your screen and start a count-down timer. Whoever finishes first wins! When you have a winner you can invite participants to share their items simultaneously on their screen, as you’re calling the items one by one

- a spoon

- a pillow
- something fluffy
- something cold
- something blue
- something metallic
- something to write with
- something you love very much or is important to you

## Shape Up

- Call out a shape (for example: triangle, heart, square, the letter "A", tree, house, etc)
- Ask people to move their arms and hands or bodies to recreate this shape.
- Then ask the group to try to do another shape, progressively making them more complicated as you move along.

## Charades

- Choose a title of a book, movie, TV show or song and ask a volunteer to try to imitate it in front of the camera for the rest of the group to guess (send the title by private message to the volunteer so the other group members won't be aware of it). Go for 5-6 rounds so at least 6 people have a go.
- Alternative: Play emoji charades. Choose an emoji and ask a volunteer to act it out in front of the webcam. Everyone else has to guess which emoji it is. Go for 5-6 rounds so at least 6 people have a go.

## A pipe is not a pipe

- This is an improvisation game. Begin by showing an object on camera, for instance a pipe. Invite participants to think 'outside the box' and think of something different that this object could represent.
- Start by saying 'This is not a pipe, it is a.....'. Invite the first participant to mime an action in front of their webcam screen (combing hair,

digging, playing the trumpet etc) to represent another object (so, it is a hair brush, a shovel, a trumpet etc...). The rest of the group try to guess what the new object is.

- The next person then has a go miming a different object (always that the pipe could be turned into) and so on, till all had a go.

## Resources for more icebreakers and energizers:

- The SessionLab: <https://www.sessionlab.com/library/energiser> , <https://www.sessionlab.com/blog/online-energizers/#:~:text=Touch%20Blue,that%20is%20blue%20or%20warm>
- Online Warm Ups & Energizers (Laila von Alvensleben, 2018): <https://www.mural.co/blog/online-warm-ups-energizers>
- Mind Tools content Team (w.Y.): Virtual Ice Breakers. Bringing Remote Workers Together; <https://www.mindtools.com/pages/article/virtual-ice-breakers.htm>
- 20 online energizers for virtual teams and remote meetings (James Smart, 2020): <https://www.sessionlab.com/blog/online-energizers/>
- Hyper Island: Methods & Tools : energizers, action, innovation, team, self-leadership <https://toolbox.hyperisland.com/>
- 40 Icebreakers for small groups (Grahame Knox) [https://insight.typepad.co.uk/40\\_icebreakers\\_for\\_small\\_groups.pdf](https://insight.typepad.co.uk/40_icebreakers_for_small_groups.pdf)
- 100 ways to energize groups: Games to use in workshops, meetings and the community. <https://www.ndi.org/sites/default/files/Energisers.pdf>
- Augusto Boal (1993). Games for actors and non-actors.

<https://www.deepfun.com/wp-content/uploads/2010/06/Games-for-actors-and-non-actors...Augusto-Boal.pdf>



## 2.6. How to select activities and develop your educational program

### IMPORTANT NOTE:

As already stated above it is important before you implement any of the modules of the educational program that you begin with at least one activity from Module 1 to provide some introductory background on gender and gender equality; gender identities/expressions and sexual identities; hierarchies of power; patriarchy/male privilege; human and sexual rights.

Similarly, it is equally important that irrespective of the type of the main activity you decide to use (be it an awareness-building one or one that challenges attitudes about SGBV for instance) it is very important that you allow some time in the end of the activity to discuss how young people can protect themselves from SGBV and to provide appropriate referrals and information regarding where young people can get further support.

Keep in mind that we never know 'who is in the room' when we conduct a training and chances are that there are people in our target group who may have already experienced or are currently experiencing SGBV. It is important not to leave these people exposed or feeling vulnerable. When we open up discussions on sensitive issues such as SGBV, it is crucial that we provide some space for 'closure'. Towards this end, it is important that we provide the space for empowering young people to find ways towards safety and prevention.

Some information on strategies of safety and protection that young people can use in order to protect themselves or others (peers,

family members, friends, partners etc.) is provided in Module 7 (Breaking the cycle of SGBV), including some activities which, if there is adequate time within the training program, could be implemented as follow up activities to further enhance young people's capacities for protection. Moreover, Module 4 (Theoretical background to IPV) and the handout '*My rights in a relationship*', Activity 4, Module 4 include some useful information on young people's rights in their relationships. The latter can be printed out as a handout and given out to young people after any activity, as a resource.

In general you can follow the diagram below when designing your educational intervention. This applies to both approaches: whether the educational intervention will consist of consecutive sessions or only of a single, ad-hoc session.

When preparing a more complete educational intervention, estimate that this needs to comprise of a minimum of 3 sessions, proposed as follows:

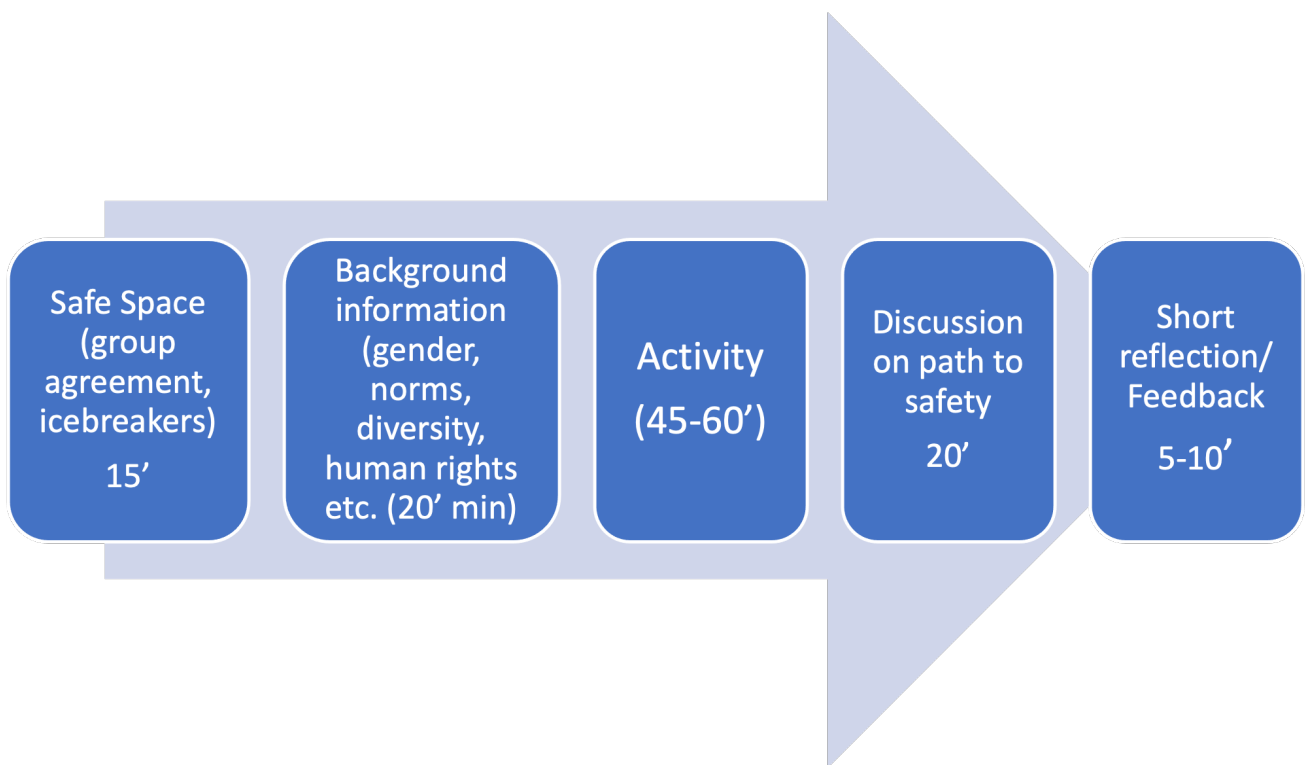
- At least 1 session needs to be devoted to building a safe space and providing some background information on gender and gender equality; gender identities/expressions and sexual identities; human/sexual rights; hierarchies of power; patriarchy and privilege. For this session, you can choose from activities outlined in the blue section(s) of the table below.
- At least 1 session needs to be devoted to implementing an activity on sexual and gender-based violence. The activity can either be an awareness-raising activity (i.e. about the different manifestations of SGBV and their impact) or an activity that challenges harmful attitudes/stances/belief systems and behaviours related to SGBV. For this session, you can choose from activities outlined in the green section of the table below.
- Lastly, at least 1 session needs to be devoted to





### Planning an Ad-hoc session

Estimated total duration: 110-120'



### Planning a more complete educational intervention

activities that build capacities in standing up to SGBV and exploring avenues to safety. For this session you can choose from activities outlined in the orange section of the table below.

While 3 sessions are the minimum for making a minimum impact on your target group, if you have more time availability, you can opt for extra sessions. In that case, you can decide which additional activities you will opt for, depending on whether you want to focus more on sensitisation on SOGIESC diversity (i.e. more activities from module 1) or on exploring different manifestations of SGBV (i.e. implementing activities in both intimate partner violence and online sexual violence for instance or any other combinations that are more relevant to your specific target group).

Quite importantly, select activities on the basis of what is more applicable to your target group, their specific profiles, awareness-levels and needs and also activities that are most relevant to your specific context. You may need to adapt some activities so they are more directly relevant to your context or in order to respond better to the needs of the young people you are working with. Additionally, you may choose to adapt activities so they better fit your own personal style or so that you feel more comfortable to implement. Don't disregard your own comfort level and personal motivation and interest; these are also important parameters to take into consideration.

A good strategy when selecting activities is to also select a few additional ones as 'backup activities'. These could come in handy in the event that a certain activity does not seem to 'work' or when participants are losing interest in a certain activity and there is an evident need to shift the energy in the room. Having a backup activity on which to fall upon could help you more effectively respond to the needs of the group. Activities can also be combined, i.e. you can 'mix and match' case

studies from different modules (i.e. cases of IPV, sexual violence, online sexual violence etc) in the event that, in lieu of time pressures, you want to capture all the different manifestations of SGBV in one session. In this case, allow for additional time for the discussion and ensure that you devote enough time to explore the different manifestations equally.



The table below summarizes how you can synthesize a sample educational program for your target group.

1. Creating a safe space in the group	<b>MANDATORY: -</b> Icebreakers, Developing the group agreement (Part 2 , 2.4 and 2.5)
2. BACKGROUND ACTIVITY on gender and gender equality; gender identities/expressions and sexual identities; hierarchies of power; patriarchy/male privilege; human and sexual rights.	<b>MANDATORY: CHOOSE ONE FROM THE FOLLOWING ACTIVITIES:</b> Module 1 Activity 1: Sex, Gender, Gender Identity and Expression, Emotional/Sexual Attraction: How it all blends in together Module 1 Activity 2: Challenging the norms- Aliens visiting earth Module 1 Activity 4: The carousel of our perceptions : exploring and understanding diversity Module 1 Activity 7: Take a step forward Module 3 Activity 1: Male privilege and power
OPTIONAL BACKGROUND ACTIVITIES on sex positivity and sexual agency	Module 2 Activity 1: Reclaiming Sexuality Module 2 Activity 2: The debate about sex positivity
3. CORE ACTIVITIES ON SGBV	<b>MANDATORY: CHOOSE ONE OR MORE ACTIVITIES FROM THE FOLLOWING ACTIVITIES</b> Module 3 Activity 3: Do you agree or disagree? Myths and realities about gender-based violence Module 3 Activity 5: Is it Gender-based Violence? Module 3 Activity 7: Stories of gender-based violence Module 4 Activity 2: Green light, red light: recognizing the warning signs of intimate partner abuse Module 4 Activity 4: Continue the story Module 4 Activity 5: The wheel of abuse and the wheel of equality Module 5 Activity 1: To consent or not to consent? Module 5 Activity 3: Forum theatre – Lisa’s story Module 6 Activity 1: Online sexual violence Module 6 Activity 2: Megan and the Gorilla
4. TAKING A STAND AGAINST SGBV	<b>MANDATORY: CHOOSE ONE OR MORE ACTIVITIES FROM THE FOLLOWING ACTIVITIES</b> Module 3 Activity 6: Vote with your feet. Taking a stand against gender-based violence (links well with 10.5 if you chose it) Module 5 Activity 3: Forum theatre – Lisa’s story Module 7 Activity 1: – Voice (it)! Module 7 Activity 3: Would you step in? Module 5 Activity 4: Just do it! Standing up to sexual violence

## 2.7. Trainer's checklist prior to implementation

- Have you familiarized yourself with the necessary terminology and definitions? (theoretical background to Module 1 and Part 1 SGBV 101 on gender-based violence may be useful).
- Have you familiarized yourself with the theoretical background of the module you're implementing? Remember you don't need to be an expert to run these workshops. If you prepare well, then you have prepared to succeed. This is also a learning process for you too and you are there to learn from your participants as well. It is also always okay to say you don't know something and come back to it when you've had the opportunity to check some additional information on it.
- Have you gathered important statistics on SGBV from your local context which can potentially be useful during your workshops in order to support an argument? (Some international and European statistics are outlined in Part 1 section 2.5, Incidence and Extent of SGBV, and may come in handy)
- Have you read the 'key messages' section and the 'tips for facilitator' sections of the activities you will conduct so you can be more targeted and focused on how to guide the discussion?
- Have you prepared summary slides/material with the key messages/learnings which can be presented to participants towards the end of the session, to wrap up the activity and also to help young people consolidate learning?
- Are you clear about your role as a facilitator and how you can create an interactive, participatory and experiential space for your group through non-formal education activities (part 2 sections 1.1 and 1.2 can provide additional guidance on this)?
- Have you brainstormed with your co-facilitator(s) about the roles each one(s) of you will take, who will take the lead and where, how you can best complement each other and support each other, who will handle which logistics, and how you can react to certain challenging moments during the workshops?
- Have you developed a plan B with your co-facilitator(s) in case the activity does not seem to be working, participants are not engaging or in case you are encountering awkward silences in the group? (Part 2 section 3.4 can provide a few ideas)
- Are you clear on how you can create a safe and inclusive space for your group? (Part 2 section 1.4, 1.5, and 2.4 can provide more information)
- Are you prepared to let go of your own personal biases? Remember that it is important to react to your participants' feelings, ideas or experiences by remaining calm, avoiding judgement, not getting involved in young's people's situation and refraining from offering advice (Part 2 section 1.2 can provide additional information)
- Do you feel prepared to counteract participants' stereotypes and biases? Besides the 'expected' biases that have to do with diversity in relation to SOGIESC and normalized beliefs about SGBV, it is often the case that participants may develop a perception of pity towards people who have experienced SGBV, which further perpetuates the stigma against them. To counteract these perceptions, discuss the resilience of survivors and the fact that people who have experienced SGBV do overcome it and can, and often do, have fulfilling lives. Acknowledgement of people's diversity and diverse experiences of violence invites us to

remain mindful of different experiences so that we react with respect, acceptance and inclusion, and safeguarding everyone's human rights.

- Do you feel prepared to handle controversial issues in the discussion or respond to conflict if it arises? (part 2 sections 1.6 and 1.7) can provide more information which may come in handy)
- Do you feel prepared to handle any possible disclosures of abuse and know the steps to take in order to guide the participants towards receiving additional support? (Part 2 section 1.6 is really important to read)
- Have you prepared a toolkit of referrals and resources which you can provide to participants? (Part 2 section 1.9 can provide some guidance on which types of referrals/resources to include)
- Are you embarking in this process with full trust on your abilities, knowledge and intentions? Don't lose sight of the things you already know and what you can potentially offer to participants. Most importantly stay, connected to your passion and desire to help young people live more equal, just, safe, happy and fulfilling lives. What you're doing is important and it does touch people's lives in many ways. Honour that.

# CHAPTER 3

## Adapting the activities for online delivery

### 3.1. Safety and Privacy Considerations When Delivering Online Sex education

- When you can't control the physical space, it can be harder to ensure a safe space for discussing sensitive topics. It can also be harder to have safe exits out of the interaction.
- We often don't know the home situations of our participants, and whether or not it is a safe space for them to discuss issues related to sex, sexuality, or gender. In extreme cases, participants may be in a home situation where devices are being monitored.
- When you're in a room with all the participants, you can sense the overall energy of the group and the dynamics between specific participants. That's harder to do when you're remote, and it can make it trickier to see a conflict or issues coming.
- Do you, the facilitator, have a private space? Even if you're not giving sensitive information, you're receiving it
- It is much easier to covertly record an online session, meaning someone could disclose something sensitive only for it to get out to a large number of people.
- Depending on the platform, it may be easier for non-participants to enter and cause issues.
- If a participant wants to disclose something personal or sensitive, they may be less likely to ask for the help they need if they cannot approach a facilitator one on one. This is extra true if the platform is unfamiliar; they might be afraid of sending what they think is a private message only to discover it is gone to the whole group.

### 3.2. Creating a safe, welcoming space for participants online

- Acknowledge in the community agreements at the start of the session that you are online and that respecting each other's privacy looks a little different this way.
- Pay attention to your own demeanour and try to come across as energized and friendly.
- If you're working with a co-facilitator, it helps to have one of you focusing on monitoring the energy and dynamics of the session. This can help you spot potential conflicts or issues before they become too big to deal with.
- Designate a channel or time where participants can ask you things they may not feel comfortable asking in front of the group.
- Check-in regularly with participants as you move through the sessions. This helps you answer any questions, offer clarifications, and check the overall energy of the group.
- Set clear boundaries with participants about what topics you're willing to discuss and how available you're willing to be in asynchronous situations. For instance, you may reserve the right to not answer questions about your personal life or reserve the right to answer questions with "I don't know" and direct them somewhere they can find the information they need.
- Be proactive in managing conflict between participants. That may mean moderating debates, asking participants to take a moment to collect themselves or, in extreme cases, shutting off a participant's microphone or removing them from the conversation.



- Ensure participants are aware of the basics of keeping their online interactions private from other people in their lives. This includes:
  - Using the private browsing setting or clearing their browsing history.
  - Locking devices such as phones and computers with a password.
  - Deleting conversations if they think or know their devices are regularly checked by an unsafe individual. This is not ideal, in that they may lose the information from the conversation, but their safety has to be the main priority.
  - Keeping their camera off during video sessions if they are nervous about being recorded.



### 3.3. Considerations when choosing a delivery platform

- Are there ways of preventing your conversations from being recorded by a third party (meaning if you are on Zoom, someone is recording the session through a program *r* than Zoom)? If not, does the platform at least alert you to the fact that a third party is recording? Does it prevent people from taking screenshots of conversations?
- Do you have a way to provide a unique invitation or password for your sessions?
- Do you have the ability to control who enters or leaves the space in which the session is being delivered? This could mean the ability to lock meetings after a certain point or having digital “waiting rooms” that allow you to see who is trying to join a session.
- Does the platform save chats? If so, where does it save them to and who is able to see them?
- What do participants need to have in order to join the session? Do they need a computer or will a phone or tablet suffice? Do they need to download an application? Do they need wi-fi?



### 3.4. Tips for Engaging participants online

Engaging participants online is indeed a very different experience than participant engagement that takes place in a physical setting. Online participation is often affected by other factors rather than pure interest in the topic or interest in the workshop, often including lack of privacy, the presence of a parent or partner in the space, being in a space where the participant's safety is compromised and thus they can't engage in discussions about sensitive topics, distractions from simultaneously multitasking on other platforms or the internet etc.

Online, participants may participate by often keeping their cameras constantly off, resorting only to typing their answers rather than verbalizing them or remaining silent for a long period of time. This indeed makes it a lot more difficult for ourselves as facilitators to ‘feel the room’ and develop a comprehensive understanding of what the participants may need. While this can be quite disheartening, don't take it personally and don't let it demotivate you. Online delivery calls for us to connect more deeply with our trust in ourselves, facilitation abilities, knowledge and skills, our overall resilience and our good cooperation with our co-facilitator(s).

- **Start by accepting that this is a different mode of implementation than what you normally do when you are delivering face to face workshops.** Don't compare this experience with a face to face one and liberate yourselves from unrealistic expectations. In an online space, the dynamics are different, participants engage in different ways and thus having the same expectations you have when you're delivering trainings in an offline context only complicates things because those expectations

are unrealistic. ‘Awkward’ silences are to be expected as some participants are more likely to be less engaged, less present or feel a stronger need to stay silent and just listen. Don’t take the awkward silences personally and remember that they are by no means a reflection that you’re not doing your job properly. Prepare some strategies that further engage participants such as energizer games, frequent breaks, check ins and encouragement.

- **Energizer and movement breaks:** These can both bring the energy of the group back up if people are getting bored and can refocus the group if they are getting distracted.
- **Check-ins/ question breaks:** These can keep group engaged. They also mean more than just the facilitators are talking. Check-ins tell you if need to redirect the discussion or clarify any points you have covered. This also helps with any language concerns or confusions, since it gives participants a chance to ask you to clarify what you meant. Finally, these techniques also help you take the “temperature” of the group.
- **Reflecting, calling back, asking for help:** These are all tools to help participants feel heard and empowered, which can increase engagement. **Reflecting** is repeating back a few words of what they asked or said, to highlight it and show you heard them. It works well in both written and verbal contexts. **Calling back** is when you reference something a participant said previously. This demonstrates you’re listening and makes participants feel like they’re part of the group. **Asking for help** can take a few different forms; you could ask “does anyone know X,” or for help keeping time, or for volunteers to lead breakout groups. Asking for help is actually a very good way of engaging participants who are high energy but low focus, as it gives them a way to channel that energy that also supports the activity the group is working on.
- **Provide opportunities for participants to**

**write something.** Invite participants in frequent brainstorming or discussion session and use online whiteboards (such as Zoom Whiteboard, Microsoft WhiteBoard, Jamboard, Padlet, Mentimeter etc) where participants can type their answer instead of verbally saying it. This way you can still get everyone to engage even though they are not technically speaking, something that may feel more comfortable for some participants especially if they are not in a space where they have complete privacy.

- **Encouragement:** Positive reinforcement works wonderfully for keeping people engaged with you. Saying things like, “good question” “interesting point” “good teamwork,” and so on all keep people from getting bored or discouraged during a session.



### 3.5. An overview of adapting materials

There are two main questions to ask when adapting an activity: **What are the goals of the activity? What information does someone need in order to complete the activity successfully?** For example, if you are leading an activity about consent, the goals may be for participants to come away from the activity with an understanding of what consent looks like compared to non-consent. That means the activity will need to define the concept of consent in order for participants to do take part in it.

Further considerations when adapting activities include:

- What is our own expertise and comfort level in facilitating this activity online? Are we feeling confident and comfortable to use certain methodologies online (such as quizzes, roleplays, online debate etc.)? What is our comfort level with using the specific platform? For instance,

do we have experience in using breakout rooms for small group work, or running an online brainstorming session to collect open-ended feedback? Do we feel we have the expertise to facilitate more complex methodologies (such as theatrical improvisations) online?

- What are the available resources? How much time do we have available to prepare an adaptation? How much time do we have the group itself/ What is the duration of each workshop? How many facilitators can be engaged during the online delivery and who can help with logistics?
- What practical or material parts of the activity need to change? This could include rethinking the usage of props or movement, deciding to divide groups up differently, or altering how a debate is run or a roleplay is performed.
- How much do the facilitators need to monitor the group? How will they go about doing so? Are there enough facilitators to help with breakout rooms and other overall logistics during the implementation of the training?
- What are the specific needs of our group? What is our group's specific knowledge on the topic? What skills do they need to gain? How interactive or non-interactive is the group and what kind of 'vibe' are we aiming at creating within the group? What is our group's own level of comfort with the platform? Are there specific safety and privacy considerations we need to take into account with regards to this particular group?
- Are we working with recurring participants? When working with non-recurring participants, we will need to add time in activities to run through definitions or concepts they may need. If we have a mixed group of recurring and non-recurring participants, we can ask if previous participants are open to explaining terms or concepts to their peers.
- Is it better to choose simple, "surface level" activities? If we have limited time or experience

with groups, it may be better to go with less challenging activities than ones that are complex or potentially emotionally charged, since you don't have time to go in depth and/ or you don't have a strong sense of the group dynamic and what topics they can and cannot handle.

And lastly remember that you've got this! Fall back on your existing expertise, skills and knowledge. Our values, philosophy, framework and skills needed in implementing activities related to SGBV do not change, regardless of whether we are facilitating a group online or offline. Remember that if you already have the skills to facilitate such activities offline, you can always employ them when you are facilitating online; same skills only using a different medium.

Facilitating online activities that have to do with sexuality and sensitive issues depends a lot on our mentality and our overall approach to online learning. Try to keep an open mind, be positive and think creatively about solutions when implementing an activity online. Don't be afraid to take calculated risks. If you allow yourself to envision facilitating these activities online with as few limitations as possible, you're most likely to think up many different ways to do so!

In reality, while some activities may require higher levels of adaptation than others, all activities presented in the toolkit can be adapted. Some extra attention needs to be paid to more complex methodologies that would need more adept approaches in adaptation and more specific expertise, as for instance :

- Explicit and more complex theatrical games (such as image theatre, forum theatre, theatre of the oppressed) , especially if you don't have the experience in facilitating them online. You can alternatively adapt these into scenarios which can be discussed in plenary or in small groups

or you can turn the improvisation into a written script rather than enactment. In this end, you can ask participants to brainstorm on the possible reactions of the different characters, write them down (either on paper or an online board) and then present them in plenary.

- Debates can be difficult to implement in the traditional format (i.e. timed responses, need for arguments to be presented as 'for' and 'against' between two groups) because they may carry a higher risk for conflict escalating, especially if the statements to be discussed are touching on very sensitive issues. Implementation of a debate in this form would largely depend on facilitator's expertise and comfort level. An easier way to administer debates is to use the statements in online quizzes or polls and then discuss them in plenary.
- Videos explicitly depicting abuse or very sensitive content are best avoided if you're running an online adaptation especially if you're planning of administering only one ad-hoc session with participants. Opt for 'milder' versions and videos that aim to generate a discussion rather than merely to create empathy. Remember to include 'content warnings' prior to showing the videos so as participants can be prepared beforehand and pace themselves if they need to. Also remind participants of the possible exit strategies (switching off their screen and mic and taking a 10-minute break or not returning to the session all together, state your availability contacting you or the co-facilitator via a private message during the session or right after the session, mentioning that you will be checking in on them etc). A possible way to deliver a content warning is by saying something along the lines of: 'Much of what we will watch in the videos can be emotionally challenging to engage with. Some videos present some graphic content of violence which could be considered as intense for some people. Following our group agreement in the beginning of the workshop, we have

tried to make this a safe space where we can engage bravely, empathetically, thoughtfully and respectfully with sensitive content. I'm reminding everyone of their right to 'pass' if they feel that the material may be too challenging to work with. Feel free to take a break and leave the session for some time if you need to take care of yourselves. I also invite you to maintain confidentiality and to avoid judgement of any feelings or reactions that may arise during the discussion of the videos. I and the cofacilitators will be here to further discuss any aspects of the videos right after the workshop, if anyone of you feels the need to discuss them further. You can contact us via a private message.'



### 3.6. Some useful tools in adapting activities for online implementation

For any online tool /adaptation to work, it is important that *you first create a safe, inclusive and trusting space within your group* (you can refer to part 2 sections 1.4-1.9 and 3.2 and also to the Safety and Privacy Considerations listed above in section 3.1 for more details). Even methodologies or topics that sound 'harmless' or 'easy' may result in disclosures of abuse or participants feeling upset or uneasy. You don't know who is in the (virtual) room and it is important to ensure that your group will be a safe space for all. Ensure you also have your exit strategies ready (in the event that they are needed) and decide how you will provide referrals.

While we're implementing the activities over a different medium (i.e. an online platform) the overall flow of activity does not change (at least for the most part). In general terms, follow the flow as already provided in the outline of the activity in the section 'step by step process'. Remember to hold plenary discussions in the end of each activity using

the questions provided in the section '**Facilitation questions for reflection and debriefing**'. This helps to ground the knowledge and the experience of participants, without leaving things hanging. Moreover, as you would have done face to face, it is also important to wrap up the activity, using the key messages, as outlined in the section '**Take home messages and activity wrap up**' and '**Tips for facilitators**'.

## Using visual cues

Incorporating audio-visual material (pictures, drawings, songs, videos, posts, quotes etc.) are an easy way to adapt an activity. Audio-visuals tend to capture participants' interest and further engage them in the process. Select audio-visual material that can be used to both generate awareness and kick start a follow up discussion in the direction of our topic.

## Brainstorming

You can use brainstorming to introduce a new concept or to explore participants reactions after a visual cue. To run a brainstorming session online you can use various tools to capture participants' thoughts such as

- the '**Whiteboard feature**' (e.g. in Zoom/WebEx)
- web-based platforms which allow capturing and organizing open-ended responses e.g. **padlet** ([www.padlet.com](http://www.padlet.com)), **scumblr** (<http://scumblr.ca>), **mentimeter** (<https://www.mentimeter.com>) **slido** (<https://www.sli.do>) or quiz based platforms such as **Quizizz** (<https://quizizz.com>). You can also have a look online for different platforms that you could use. Most of these platforms are paid, however they have free trial versions that you can use for a certain period of time or there is a limit to the number of activities/slides/quizzes you can use.
- using a **google doc** (also useful for asynchronous deliveries).

- or going the 'traditional' way and write on a physical whiteboard behind you which is visible on camera.

## Using online game-based learning platforms

Online game-based learning platforms are great to use because of their diverse and versatile implementation. For instance,

- they can be used as a 'hook' to energize participants while you're providing some background knowledge about a topic (i.e. asking participants to identify if something is GBV, or what is consent etc.)
- are useful when testing attitudes/values/stances (such as using online quizzes to 'vote' on myths and realities, to signal "traffic lights" when classifying healthy/unhealthy behaviours in a relationship, to distinguish 'harmless jokes' from microaggression incidences etc.) and
- come in handy when we want to explore different options for taking action in a certain situation (i.e. how could a person react in an incidence of cyberbullying, sextortion, sexual abuse etc.)

Popular options of quiz-based platforms include:

- Kahoot (<https://kahoot.com/>),
- Quizizz (<https://quizizz.com/>)
- Quizlet (<https://quizlet.com>)
- mentimeter (<https://www.mentimeter.com>),
- slido (<https://www.sli.do>),
- howspace (<https://www.howspace.com/>)
- (please note that most of the online quiz platforms are paid, however they have free trial versions that you can use for a certain period of time or there is a limit to the number/type of quizzes you can use)

When running an online quiz, a game code is generated which the participants need to enter when they go to the platform to access the quiz. Most platforms allow for both the question and the possible answers to be visible when playing the quiz. The only exception is Kahoot. If you're using Kahoot, ask participants to keep two windows open on their screen: i.e. the zoom window where the facilitator presents the question and the kahoot window where they can view and select their possible answer. Online quizzes are also great to use asynchronously as well: you can send the 'game code' to the quiz beforehand so participants can play the game on their own time.

## Voting

You can introduce 'voting' to capture participants' opinion regarding a specific stance/behaviour or with respect to a particular action that can be taken to address SGBV. Voting can take place in different ways including:

- using online quizzes (as described above)
- using the 'poll' feature that is already integrated in certain platforms (Zoom, WhatsApp, Viber, Messenger etc.) or the 'poll' feature of online quizzes
- asking participants to vote using the 'thumbs up' icon of the platform or by using coloured sheets of paper in front of the camera to show their preferred option or by using coloured effects on their background.

## Using scenarios, case studies or written script (such as quotes, poems, song lyrics, posts etc.)

Scenarios and written scripts are a great way to kick start discussions on various topics because they place participants in specific situations that instigate response. You can use the scenarios as they are already presented in some of the activities, paying attention to the more lengthy ones which may need to be shortened so they are more easily

followed online. You can even turn role play scripts or the descriptions of short incidences that are already included in some activities into scenarios for discussion.

Scenarios and written script can be facilitated online in different ways:

- If you're using an asynchronous mode, you can send the links to the scenarios/case studies beforehand so participants work on them in advance.
- In a synchronous mode, if you're running the activity in plenary only (without breaking up the group in smaller groups) you can present the text on PPT and ask one or two participants to read the text in the large group, for more engagement.
- A good option is to use smaller groups ("breakout rooms") which can discuss different scenarios in a smaller setting. The option is feasible in most platforms such as Zoom, WebEx, Teams. If you're using 'breakout' rooms it is good to decide beforehand how you'd like to split your groups and prepare the breakout room breakdown in advance so it will be ready to 'launch' without delay during the training. For instance, would you prefer a random fall out of participants in each group? Would you prefer to have gender balance? Are you splitting participants by age? and so on. Remember that breakout rooms are quite 'logistical' and would you require the assistance of a co-facilitator during the online implementation. Lastly, to avoid awkwardness and silences, remember to pre-select a spokesperson for each group, who can present the group's discussion on the scenario back in plenary when the whole group convenes.
- Scenarios and written script (quotes, poems, song lyrics, posts etc.) can also be incorporated in online quizzes where participants can individually work on the questions following each scenario. If the scenario is too big, you can decide to first present it in plenary on PPT and



provide some space and time for participants to read through it before they go into the quiz.

## Role Playing and theatrical improvisations

Role playing and theatrical improvisations are feasible to implement online and are very successful, however, because they constitute somewhat more complex and less-straightforward methodologies, some prerequisites are needed :

- Similar to offline implementation, running activities with theatrical improvisation entails certain expertise on behalf of the facilitators and also confidence that they will be adept to handle any sensitive issues that may arise after the improv.
- Participants need to have access to video cameras and microphones and the group needs to be really keen and positive to engage in role playing. Don't try to push participants into it, because it won't work.
- Always invite volunteers for taking onboard certain roles; don't pre-assign them yourself and keep the number of characters to engage in the role play small).
- To enhance participants' openness to role playing and ease their concerns for 'exposure' during the improvisation, make sure that a safe and interactive environment has already been created in the group. Participants would most likely step into a theatrical improvisation if they already had a chance to interact with their group, brainstorm and discuss certain issues and felt safe to do so. Smaller group settings (such as breakout rooms) are also more conducive to theatrical games, however a plenary discussion afterwards is always necessary to ground the experience and help participants absolve any feelings that may have arisen.

If you feel that the group may not be positively inclined to enact a role play, you can develop the improvisation in written form rather than enacting it. You can ask participants to think and write down

what the characters could potentially say (i.e. write down possible scripts on paper) which they can then read out and discuss in plenary. This can also be done in small groups in breakout rooms and then discussed in plenary.

## Adapting creative activities

Activities such as drawings or crafts can still be used online so you don't have to forego artistic expression. For instance, participants can individually create their drawings/artistic expressions during the online workshop and then share their visuals in front of the camera if they are keen to do so. Alternatively, creative activities can be given out as 'homework' beforehand, in the event that you will be working with a certain group for a few consecutive workshops. The facilitator can make a slide show of all or some of the contributions (anonymously too) and display them on PPT.



## Additional resources that may be useful for online delivery of workshops

Overcoming barriers to student engagement (Online Learning Consortium): [https://onlinelearningconsortium.org/news\\_item/ten-ways-overcome-barriers-student-engagement-online/](https://onlinelearningconsortium.org/news_item/ten-ways-overcome-barriers-student-engagement-online/)

Teaching Sex Ed from Afar (Maine Family Planning): <https://mainefamilyplanning.org/sex-ed/teaching-sex-ed-from-a-distance/>

The Digital Facilitation Playbook (Howspace)  
<https://www.howspace.com/digital-facilitation-playbook>

Scarleteen message boards (<https://www.scarleteen.com/bb/>) for examples on how to address sensitive topics in an online group setting.

# Part 03

## Modules and Activities



Activities are structured around 7 Modules, namely:

**Module 1: Sex, Gender, Gender Identity and Sexual Diversity**

**Module 2: Sex Positivity**

**Module 3: Gender-based Violence in different contexts**

**Module 4: Intimate Partner Violence**

**Module 5: Sexual Violence**

**Module 6: Sex in the digital world**

**Module 7: Breaking the cycle of SGBV**



# MODULE 1

## Sex, Gender, Gender Identities/Expressions and Sexual Diversity

### Theoretical background

#### Sex, Gender and Gender identity

Sex is a label that children are assigned at birth, based on their (perceived) body anatomy (genitals) and the general physiology of their body (e.g. hormones, chromosomes). The biological differences and the biological “reality” into which we are born, leads to our first categorization as “male” or “female” and often goes on our birth certificate. As soon as a child is born, the sex is assigned: we know if it is a ‘boy’ or a ‘girl’ based on whether it is perceived to have a penis or a vagina.

**Sex characteristics** refer to biological and physical traits of a person which are indicative of the biological sex. The primary sex characteristics include the sex chromosomes (XX, XY or other variations), the anatomy of the external genitalia (e.g. penis, testicles, vulva, labia etc.), the anatomy of internal genitalia (clitoris, vagina, uterus, seminal glands, prostate etc.) and the levels of sex hormones (oestrogen, testosterone). Secondary sex characteristics develop at puberty and generally include body shape (‘hour-glass’ figure vs. ‘triangle’ figure), pelvis width, shoulders’ width, breast and muscle development, hair and fat distribution in the body and voice (usually the voice breaks in young males). Even though sex characteristics are used to ‘define’ biological sex, it is important to remember that not all people are **cisgender** (cisgender is a person whose sense of personal identity and gender corresponds with the sex assigned at birth). People with stereotypical male sex characteristics may define themselves as

female, trans or as nonbinary for instance. Equally, stereotypical female sex characteristics may create the impression that the person is a woman, but this person may define themselves as male, queer, androgynous, nonbinary, gender fluid or anywhere on the gender spectrum that feels right for them.

**Intersex:** The biological ‘realities’ into which we are born, and are often used to categorize us as males or females (binary sex interpretation) are not the same for everyone. About 1.5% of people are ‘intersex’<sup>68</sup> (as common as people with red hair) which means they have physical, hormonal or genetic features that don’t seem to fit the typical definitions of female or male. There are many different intersex variations. For example, a person might be born appearing to be female on the outside, but having mostly male-typical anatomy on the inside and vice-versa. Some people are born with what looks like totally male or totally female genitals, but their internal organs or levels of hormones released during puberty don’t match. Other intersex people are born with genitalia or internal sex organs outside of the typical male/female binary, such as having both ovarian and testicular tissues, having a noticeably large clitoris and no vaginal opening or having a notably small penis and a scrotum that is divided so that it looks more like labia<sup>69</sup>. In some intersex persons, sex chromosomes and body anatomy may not align the way one would expect. Other intersex people have a combination of chromosomes that is different than XY (male) and XX (female), such as XXY, or are born with mosaic genetics, so that some

<sup>68</sup> Fausto-Sterling, Anne (2000). *Sexing the Body: Gender Politics and the Construction of Sexuality*. New York: Basic Books. ISBN 0-465-07713-7.

<sup>69</sup> [https://isna.org/faq/what\\_is\\_intersex/](https://isna.org/faq/what_is_intersex/)



of their cells have XX chromosomes and some cells have XY<sup>70</sup>. Anatomy can be entirely different for one intersex person as compared to another, thus intersexuality is actually a spectrum and not a single category.

**Gender:** Gender refers to the set of expectations and rules that we, as society, have of how men and women are supposed to act, dress, behave, look like and so on. Gender includes a set of cultural identities, expressions and roles that are socially assigned—to define what is feminine or masculine—based on the interpretation of a person's biological sex<sup>71</sup>. These “unwritten” rules of society are referred to as the *gender norms*. Butler (1990) claims that gender is only but a cultural creation: it is not something we “have”, nor is it a “thing”, but it is the performance of a role. Therefore, in our everyday lives we play the part of a gender which is performed in specific historical, cultural, social and political contexts.

Gender is learned through socialization and is internalized by all members of a society, with most people trying to conform to societal expectations and the gender norms. Gender can also refer to someone's perception of oneself or one's experience. Therefore, it can be a personal but also a social and political label<sup>72</sup>.

Gender also shapes the privileges and opportunities associated with being male and female and the relationships between women and men and girls and boys, as well as the relations amongst women and those amongst men<sup>73</sup>. Gender carries a hierarchy: unequal power structures related to gender, place women and people who may not conform to traditional gender norms at a disadvantage. Through patriarchal structures men have traditionally enjoyed more power and more privileges than women. Similarly, gay, trans and

men from ethnic minorities are considered to be lower in the social hierarchy, because they do not ‘fit’ the stereotypical model of masculinity.

Gender norms are well engrained in society and lead to the development of the *ideal standard of masculinity and femininity*, which may not represent reality, but constitutes the dominant model for “evaluating” a man or a woman, embedding the binary representation of gender further. Messages about femininity and masculinity are embedded in advertising, media, news, educational materials, political and public discourse. These messages are largely based on **gender stereotypes**, which even though are widely understood as generalizations and as applicable to a large majority of people, still largely shape our perceptions about gender. Nowadays, we refer to masculinity not as a fixed identity, but as a set of practices which may differ according to the social and political context of a specific era (Connell and Messerschmidt, 2005). In every society, however, there is a “dominant” model of masculinity, “*hegemonic masculinity*”, which may not represent the majority of men, but it does constitute the main benchmark for how masculinity should be expressed in a specific society<sup>74</sup>. In most western societies, according to the dominant model of masculinity, men are expected to be strong, tough, muscular, sexually active, clearly and strongly heterosexual, powerful, authoritative, protective, have emotional self-restraint, be the decision-makers, be in control and so forth. In a similar manner, we refer to the notion of “*femininities*”, a notion which encompasses all the rules and practices that define the “right” or ‘proper’ appearance and behaviour a woman needs to display, depending on a specific time and culture. Femininity is often defined by a woman's adherence to the dominant standards of beauty, her ability to please, her capacity to self-sacrifice and her nurturing of her family<sup>75</sup>. Girls and women are also expected to take on the role of the “caregiver”, look

<sup>70</sup> [https://isna.org/faq/what\\_is\\_intersex/](https://isna.org/faq/what_is_intersex/)

<sup>71</sup> Council of Europe (2018): *Safe at school: Education sector responses to violence based on sexual orientation, gender identity/expression or sex characteristics in Europe*

<sup>72</sup> IGLYO (2016). *Norm criticism toolkit*

<sup>73</sup> EIGE definition of gender: <https://eige.europa.eu/gender-mainstreaming/concepts-and-definitions>

<sup>74</sup> The Gender Ed Educational Program-Teachers Guide: *Combating Stereotypes in Education and Career Guidance*. Mediterranean Institute of Gender Studies (2018)

<sup>75</sup> The Gender Ed Educational Program-Teachers Guide: *Combating Stereotypes in Education and Career Guidance*. Mediterranean Institute of Gender Studies (2018)



after the household and the children, be shy, dress modestly, be more passive in comparison to men and exercise control over their sexuality.

The viewing of gender as consisting of only two separate categories, 'masculine' or 'feminine', is called the **gender binary**. In reality, however, gender identities lie on a spectrum and a person can identify themselves outside the gender binary. People who do not identify as neither exclusively male nor female often identify as **nonbinary** and may not conform to traditional gender roles, acting and expressing themselves in a non-stereotypical manner and/or a gender-neutral way across a spectrum of gender identities. In some cases nonbinary people can still fit within what society deems cisgender and traditional or appear to do so. Nonbinary is an umbrella term and nonbinary people may describe themselves using one or more of a wide variety of terms (such as queer, gender neutral, gender queer, gender fluid, gender non-conforming, agender, bigender etc.). Individuals who identify as nonbinary may opt to use the pronouns they/them (instead of she/he, her/his) for themselves or ze, sie, hir or may use no pronoun at all.

**Gender identity** refers to how person deeply feels and experiences their gender, which may or may not correspond with the sex assigned at birth. Gender identity also pertains to the personal sense of one's body and a person's **gender expression** (i.e. how they express their gender, including physical appearance, clothing, accessories, speech and mannerisms). There is a great diversity of gender identities as people's personal sense of self differ. There is no set of rules to how people can define themselves and each person's experience of their gender identity is unique. While some people identify as female or male, others may identify as nonbinary, trans, agender, gender fluid, queer, bigender, pangender, questioning etc. The name and pronouns are an important part of a person's

identity; thus, it is important to respect how a person chooses to be called. Gender identity is not the same as sexual orientation, and people of a certain gender identity (female, male, nonbinary, trans, queer etc.) can have any sexual orientation (heterosexual, gay, lesbian, bisexual, asexual, pansexual etc.).

**Queer** An umbrella term that is inclusive of people who are not straight and/or cisgender. It is used as broad term for individuals to describe a sexual orientation, gender identity or gender expression that does not conform to dominant societal norms. Even though in the past it was used as a derogatory term for LGBTIQ+ people, today many within the LGBTIQ+ community identify as queer and have reclaimed this term as an affirming word/identity. Queer also has political contexts for some individuals who use it.

**Questioning:** Describes a person who is unsure of or is questioning their sexual orientation and/or gender identity before labelling themselves as LGBTIQ+, straight or any other identity.

**Trans:** Trans describes many diverse groups who all in some way encompasses any gender identity that may challenge or may not conform to the sex and gender attribution system as well as may not conform to the gender binary system (male/female).

**Transgender** is an umbrella term that encompasses many definitions of gender identity and gender expression of persons who experience a deep sense of identification with a gender different from the sex assigned to them at birth. It is estimated that anywhere between 2-6% of boys and 5-12% of girls identify or express their gender differently from their binary sex /gender assigned at birth (Moller, Schreier, Li, & Romer, 2009). This can be expressed in many different ways; through gender expression, clothing, appearance, by taking hormones, having surgeries, changing their







names, using specific pronouns, and so on<sup>76</sup>. Some transgender individuals feel a strong sense of the opposite gender identity than the one they were assigned at birth (i.e. assigned female at birth but having a clear and strong male identity) and define themselves within the binary, as men or women (or transmen/transwomen). It is important to remember that transgender persons express their gender identity in many different ways and not all of them undergo surgery or hormonal therapy, either because they consciously choose not to or because they are not able to due to monetary or medical constraints.

**Transsexual:** Transsexual refers to people whose gender identity differs from the sex assigned to them at birth and decide to undergo bodily modification (such using hormones or having sex reassignment surgery), so that their physical bodies correspond to their felt gender identity.

Notably, transsexual and transgender remain controversial words: generally speaking the consensus is that the usage of these words is quite divisive and pathologizing due to their background in the clinical context. It can be quite objectifying for trans people to focus their existence and identity on their genitals and the procedures they have undergone. Some may even consider these words as derogatory and don't identify with them at all. **As such, the word 'trans' is a more inclusive term,** encompassing those who identify as transgender or transsexual and those who don't.

**Cross-dressing** (previously mentioned as transvestite, which is considered a derogatory and offensive term) : dressing with clothes of a different gender from time to time for pleasure. Differently to trans individuals "cross-dressers," do not necessarily identify with a gender different from the gender associated with the sex assigned to them at birth.

**Diversity in SOGIESC:** diversity related to Sexual Orientation, Gender Identities/Expressions and Sex Characteristics

**Heteronormativity:** is the belief that heterosexual relationships and traditional gender identities/gender roles are the "norm", are deemed 'natural' and act as a reference point against which a society measures the humanness of everyone, thus exclusion is the natural outcome to any other type of gender or sexual diversity. Heteronormative beliefs assume that everyone adheres to the stereotypical 'models' of masculinity and femininity, is straight (unless otherwise stated), builds relationships with the 'opposite' sex, develops long-term, monogamous relationships, gets married, has children and so on. Heteronormativity, thus, acts as a system that normalizes behaviours and societal expectations that are tied to the presumption of heterosexuality and stick to a strict gender binary – consequently all other gender and sexual diversity should be made invisible and marginalized (Chase and Ressler, 2009). If people do not conform or dare to break the rules of this norm, they will often experience negative attitudes, prejudice, discrimination and violence. Heteronormativity provides the "social backdrop" for homophobic, biphobic and transphobic prejudices, violence and discrimination - the entire pyramid of hate is essentially based on heteronormative beliefs. Consequently, to protect themselves from the discrimination and harmful behaviours experienced in most spheres of life, many people are forced to hide their sexual orientation and/or gender identity.

**Homonormativity:** focuses only on the gay and lesbian identity and all other LGBTIQ+ identities such as bisexuality, polysexuality, pansexuality, asexuality, trans, nonbinary, intersex, questioning etc. are considered too complex, too specific and are made invisible.

<sup>76</sup> IGLYO (2016). Norm Criticism Toolkit



**Cisnormativity:** The assumption that all human beings are cisgender, i.e. have a gender identity which matches their biological sex.

**Heterosexism** refers to the discrimination or prejudice against people of diverse sexual orientations on the assumption that heterosexuality is the 'normal' sexual orientation and is considered superior to lesbian, gay, bi, trans, intersexual, asexual, etc. . Heterosexism expresses a clear sense of superiority and it is also used for societies/ cultures which favour heterosexuality and oppress non-heterosexual people when the motivation is clearly the idea of one being superior to the other<sup>77</sup>.

**Rainbow families** refer to same-sex parented families or parents with diverse sexual orientations, gender identities and expressions or sex characteristics who have a child (or children), are planning to have a child (either by adoption, surrogacy or donor insemination etc.) or are co-parenting.

## Gender stereotyping in (online) media and advertising

Media, online and offline, and advertising have a strong and unquestionable impact in influencing young people's perceptions, understandings, beliefs and attitudes with regards to gender, identities, self-concept and relationships. TV, print ads, online messages, selfies, likes, posts, comments etc. give out explicit or implicit messages about gender, identities, body image, sexuality and relationships, reinforcing for the most part stereotypical norms and heteronormative perceptions. The sexualization of human bodies and particularly portraying women as sex objects has been a core marketing 'strategy' to sell any type of product, from water to clothes. Moreover, social networking sites largely act as a commoditized environment for flirting and search of partners.

Gender identities are primarily depicted within the binary, and relationships are presented within the sphere of heterosexuality, silencing and obscuring any diversity. Instagram selfies for instance are focused on mainstream representations of beauty, body image and appearance. Body shaming is also common. In terms of the male identity, more emphasis in social media is placed on the 'macho' persona, presenting men as being tough, strong, athletic (in basketball/football jerseys), aggressive and sexual 'predators'. On the other hand, most stereotypical representations of girls are of them as sexualized objects, who are attractive, part of the party scene and seeking male attention. The sexual objectification of women is dangerous as it robs them of any personality traits and diminishes them to objects, suggesting that one can easily have power over them, condoning in this way sexual violence. Moreover, girls are much more likely than boys to be harshly judged for their degree of publicness in their online profiles. According to Bailey et al., 2013, girls who have an open profile, too many friends, or who post too much information about themselves run high risk of being called 'sluts' and all the psychological abuse that comes with that. These discriminatory standards however may hinder girls' full online participation and may complicate their ability to participate in defiant gender performances.

These messages and depictions of gender norms greatly influence young people who are in the process of developing their identity and shape their views about the roles and opportunities they see available depending on their gender or sexual diversity<sup>78</sup>.

On the counterpart, the cyberspace also provides the 'space' or the 'forum' for LGBTIQ+ individuals to circulate alternative perspectives to identity development. Self-reflective, personal stories of coming out may empower young people

<sup>77</sup> <https://takemehomefromnarnia.tumblr.com/post/55954823709/heterosexism-homophobia-and-heteronormativity>

<sup>78</sup> Maltese Safer Internet Centre Report, 2019. <https://www.betterinternetforkids.eu>





to embrace their sexual orientation. Similarly, trans YouTubers chronicling their everyday lives make way for others to claim a trans identity while providing healthy representations of trans people which correct discriminatory or abusive media depictions (Raun, 2014). Non-heterosexual flirting, discussions of diverse sexual fantasies in chat rooms and depictions of non-heteronormative couples normalize the diversity of sexual orientations and relationships. This new range of discourses (addressed to other LGBTIQ+ people as well as heterosexual and cisgender individuals) can have a prominent influence in creating new understandings of sexuality and gender (Duguay, 2016). Towards this end, these online depictions, posts, blogs, and videos can be used as tools in a training environment to challenge existing norms and heteronormative perceptions.

### The spectrum of sexual orientation

Sexual orientation describes the emotional, romantic and/or sexual attraction a person feels towards another person or persons. Sexual orientation also lies on a spectrum and there are many different ways in which a person can define their sexual orientation. Some commonly recognized types of sexual orientation include **heterosexual** (people attracted to a different gender, usually women attracted to men and vice-versa), **homosexual** (attracted to the same gender identity), **gay** (men attracted to other men), **lesbian** (women attracted to other women), **bisexual** (attracted to two genders), **polysexual** (attracted to many gender identities) and **pan sexual** (attracted to all gender identities) Some people may only experience a romantic/emotional attraction, without experiencing a sexual attraction and define themselves as **asexual**.

Because sexual orientation is a spectrum, it is important to remember that people may define their sexual orientation outside labels, in a way that feels comfortable for them. For instance,

there are people who may not define themselves as exclusively heterosexual or exclusively homosexual for instance, others who define themselves as heterosexual but choose to have sexual experiences with the same gender or others who may decide not to identify themselves with a particular sexual orientation at all. Sexual orientation is a part of the identity of a person that is self-determined as it is experienced, internalized and understood by the person themselves. It is something completely personal and individual to each person and it needs to be respected as such, without expectations of others to conform to labels that society considers 'acceptable' or 'understands' better.

**Romantic orientation** reflects our intrinsic desire to engage in romantic connections with others. A person may have romantic desire or attraction, but not experience sexual attraction, or vice versa (e.g. hetero-romantic asexual, aromantic bisexual).

**Sexual identity:** Sexual identity is complex because it is formed on multiple continuums. The three integral components of sexual identity are gender identity, sexual orientation and romantic orientation. While each of these aspects of ourselves exists independently on its own spectrum, to form our sexual identity, the three components also interact, encompassing in this way infinite and variable possibilities in which we can experience, embody and express our sexual identity.

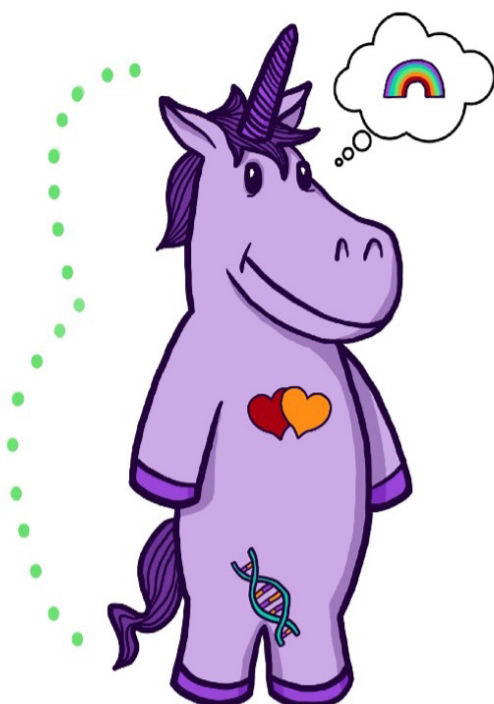
Looking at the ways these three components of sexual identity intersect can be confusing or overwhelming. However, it is important to recognize that there are limitless possibilities and that all are natural expressions of human sexuality. The more we discuss gender and sexual identity, the more our understanding grows as to the many other self-determined identities we may not have considered in the past. As this is an ongoing

process, it is important to respect and affirm ways that people self-identify, even if it is something we may not never heard of before or are even having difficulty to understand.

**Putting it all together: sex assigned at birth, gender identity, gender expression, romantic and physical attraction**

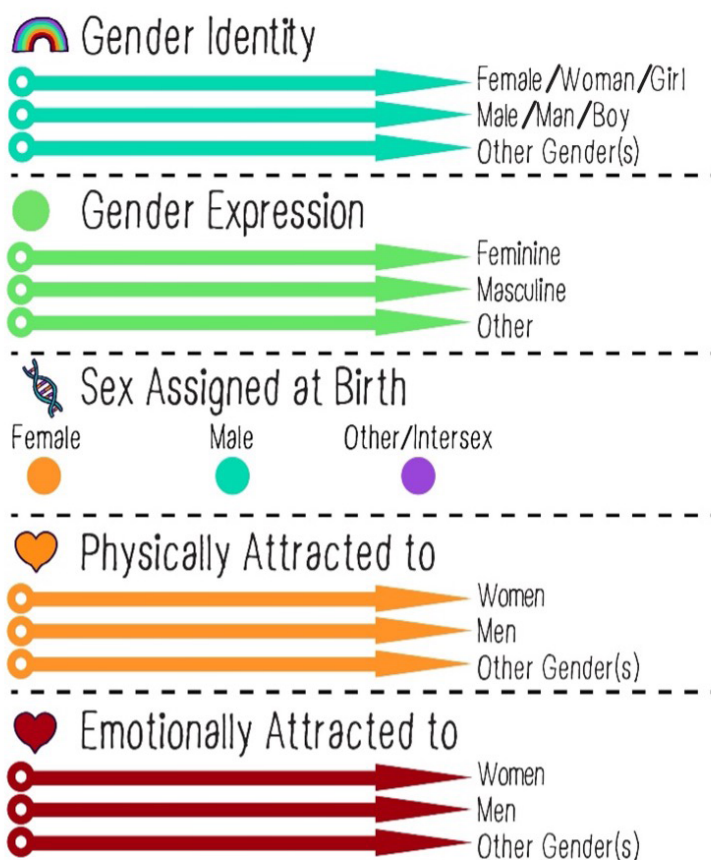
# The Gender Unicorn

Graphic by:  
**TSER**  
Trans Student Educational Resources



To learn more, go to:  
[www.transstudent.org/gender](http://www.transstudent.org/gender)

Design by Landyn Pan and Anna Moore



**Acceptance and Inclusion of diversity related to SOGIESC (Sexual Orientation, Gender Identities/Expressions and Sex Characteristics)**

The first step to acceptance and inclusion of different identities related to gender and sexual orientation, is to remember that 'labels' (i.e. boy, girl, queer, intersex, lesbian, asexual etc.) can

only serve as starting points for conversation, as no single word can encapsulate the entire diversity, complexity and multi-faced depth of a person. All people also have various intersecting



identities that only scratch the surface of who they are.

Young people with diverse sexual orientations, gender identities/expressions and sex characteristics (SOGIESC) feel included and accepted when they can identify and express this diversity openly, visibly, freely and safely, without experiencing any form of violence, discrimination or hatred. Recognizing the multiple aspects of identity for any young person, means creating an environment where young people:

- have supporting conditions that allow them to fully express their identity and make full use of their abilities, reaching their outmost potential
- are encouraged and have real opportunities to express themselves without limitations, develop leadership skills, take initiatives and participate fully in their communities (school, circles of friends, neighbourhoods, ethnic communities etc.)
- have a sense of 'belonging' and feel that they are visible, have a voice and this voice is heard
- feel safe, recognized, respected, celebrated and are positively categorized

To create a safe and supportive environment that embraces diversity in terms of sexualorientations, gender identities/expressions and sex characteristics, young people

- understand how norms work and are especially aware of all the hidden and implicit forms of heteronormative thinking, perceptions, stances and images
- make conscious efforts to challenge these norms, both in the offline and online worlds
- consciously try to make no assumptions about a person's gender, sexual orientation or sex characteristics
- respect the pronouns and the names other people want to use for themselves
- use inclusive language when they speak of/about others that makes no assumptions about a person's gender, partner, family situation or relationship status (not all people are male or

female, date the 'opposite' sex, have a penis or a vagina, have a male and female parent, are in a long-term monogamous relationship etc.)

- handle disclosures of coming out or disclosures concerning gender identity with understanding, openness, active listening, acceptance, empathy and confidentiality
- stand up to homophobic, biphobic, interphobic and transphobic bullying in their schools
- support and empower other young people who have experienced sexual and gender-based violence to seek support and break the cycle of abuse.



## Non-formal education activities on sex, gender, gender identities/expressions and sexual diversity

*starts on next page >>>*



# ACTIVITY 1

## Sex, Gender, Gender Identity and Expression, Emotional/Sexual Attraction: How it all blends in together.

### DURATION OF ACTIVITY

**45 minutes**

### LEARNING OBJECTIVES

- Help young people understand the difference between biological sex, gender identity, gender expression, and attraction, as well as the difference between gender and sexuality.
- Encourage an understanding of the diversity with regards to sex characteristics, gender, gender identity/expression and sexual orientation.
- Challenge the binary models of interpretation of biological sex, gender and sexual orientation.

### MATERIALS NEEDED

- Whiteboard or flipchart stand and paper
- Markers
- Handouts of the outline of a person for young people
- Pens/pencils

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.2 Dealing with our own prejudices as trainers
- Part 2 Section 1.5: Using inclusive language and why it is important
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7: Dealing with difficult questions
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)



## STEP BY STEP PROCESS OF THE ACTIVITY (35-40 min)

**1.** Suggested Introduction: We often hear words like gender identity, gender expression, sex characteristics, sexual orientation and LGBTIQ+ but we may be unsure of what exactly they mean and how they relate to each other

**2.** This graphic (the pic of the skeleton or the figurine) will help us better understand what we mean when we talk about these concepts. This graphic is meant to accurately depict the complexity of how these concepts show up in our society; it is not a depiction of what dream society could be.

\* Adapted from the activity 'The Genderbread person' created by Sam Killermann as part of the 'the Safe Zone Project' curriculum: <https://thesafezoneproject.com/activities/genderbread-person/>





3. Start by pointing to the brain, where the word “Identity” is written. Gender identity is who we, in our heads, know ourselves to be and how we define our own definition of gender for ourselves. Gender identity also has to do with how much we align (or don’t align) with the options of gender available in society (i.e. masculine and feminine).

4. Below the brain, pointing to the heart, there is “Attraction.” Attraction is the different ways we feel ‘pulled’ or ‘drawn’ to other people, often categorized based on our gender and the gender of those we feel drawn to. This categorization is referred to as sexual orientation. A man attracted to a woman is heterosexual and vice versa, a person attracted to the same gender is homosexual, a person attracted to two genders is bisexual, a person who is attracted only romantically but not sexually to others is asexual etc.

5. Towards the middle of the skeleton there is “Sex.” Here, this refers to anatomical sex, i.e. the physical makeup of our bodies, and specifically all the body parts we’ve named as sex characteristics -- both the primary traits we’re born with (sex chromosomes, hormones, internal and external genitals) and the secondary that we might develop later in life (body figure, pelvis width, shoulders’ width, breast and muscle development, hair and fat distribution in the body and voice).

6. On the left we have a line pointing to the entire diagram. This represents “Expression.” Gender expression is all the different ways we present ourselves through our actions, our clothing, accessories, style, mannerisms and our demeanour, and the gendered ways those presentations are socially interpreted.

7. We now want to look at these categories more closely. Let’s start with biological sex. Ask participants:

- *What do you understand when you hear the term biological sex?*
- *What determines our biological sex?*
- *Do you think all people are born 100% male or 100% female?*

8. Using the definitions of intersex and sex characteristics, explain that some people are born with a diversity of sex characteristics and they are called intersex. Explain that the biological sex is a spectrum, with different degrees/diversity of sex characteristics.

9. Moving on to our gender identity. Ask participants:

- *What defines our gender identity? (social roles, gender norms, gendered perceptions on personality traits, social expectations etc.). Can you think of a few examples?*
- *The binary model splits genders into feminine and masculine (‘man-ness’ and ‘female-ness’). Do you think all people born with vaginas have the same gender identity and express ‘female-ness’ in the same way? And do all people born with penises have the same gender identity and express ‘man-ness’ in the same way? Is ‘female-ness’ always expressed in terms of being sensitive, kind, nurturing and taking care of one’s appearance? Is ‘man-ness’ always expressed along the lines of being tough, muscular, leaders, adventurous?*
- *Do you think there are different degrees of ‘man-ness’ and ‘woman-ness’ with which someone might identify?*
- *Who defines our gender identity? Is it society or is it ourselves?*
- *Are there people who may not identify as men or women or in any degree of woman-ness or man-ness? Can you provide a few examples?*

10. Using the definitions provided in the theoretical section explain that gender identity is



a spectrum. Gender identity is also self-determined by each person for themselves according to a person's own sense of self. There are varying degrees someone might embody gender identity, as opposed to the sex a person is assigned at birth. Here explain about nonbinary, queer, cis-gender and trans.

**11.** A concept related to gender identity is gender expression. With gender expression, people often think of hair styles, grooming, make-up, clothing, nonverbal mannerisms, and other things we see on the outside. Again the binary way people generally use to describe the different ways our expressions show up are "Femininity" and "Masculinity". Ask participants:

- *Do you think people express the same degree of femininity and masculinity? For instance, do all people who identify as women express the same degree of femininity? Do all people who identify as men express the same degree of masculinity? Can you think of a few examples? Can women express a certain degree of masculinity? And men a certain degree of femininity? Can people who don't identify as men or women express femininity and/or masculinity?*
- *Are there people who do not express masculinity or femininity? Can they express something different?*
- *Masculinity and femininity are social constructs. What do you think that means?*
- *Since masculinity and femininity are social constructs, do you think it is possible that we can change our perceptions with regards to what these concepts mean?*
- *Why is it important to understand gender identity and gender expression in different ways than the binary?*

**12.** Now let's move on to sexual orientation. People experience attraction (or don't) in a lot of different ways. Two common ways people describe the attraction they may or may not be experiencing is as "sexual" and "romantic." You can think of sexual attraction as the drive to engage in physically intimate behaviours like touching, kissing, or intercourse, and romantic attraction as

the drive to engage in socially intimate behaviours like flirting or dating. Some people experience both, some only one, and some neither. And within those experiences of attraction, we often focus on the gender of others that we are attracted to. Ask participants:

- *What sexual orientations are you aware of?*
- *If not mentioned probe for asexual, bisexual, pansexual, polysexual etc. and explain what the terms mean.*

**13.** Again explain that sexual orientation is a spectrum and a person can identify themselves anywhere on the spectrum, drawn to any type of gender identity and gender expression.

**14.** Now that you have explored the different concepts, do you think sex, gender identity and gender expression are the same thing? Can you explain why/why not?

**15.** How about gender and sexual orientation? Are they the same or not? Can you explain with a few examples?

**16.** On the board/flipchart write: Identity ≠ Expression ≠ Sex," and "Gender ≠ Sexual Orientation.

**17.** Draw a line on the board, flipchart and mention that this line represents a continuum and that on this spectrum, people can identify themselves anywhere on this spectrum.

**18.** What we'd like to do now is take a moment to consider where we land on this spectrum. This is a self-reflection exercise you'll work individually. This is for your own understanding and we won't be collecting this nor will you be sharing anything with regards to this.

**19.** Give out the handout with the spectrums.

**20.** You can draw a dot on each continuum, several dots to indicate a range, or leave it blank -- be as creative as you'd like, in any form that makes





sense for you.

- *In terms of gender identity, how much woman-ness do you identify with? How much man-ness? Maybe neither? Maybe both?*
- *In terms of gender expression, how much femininity and/or masculinity do you*

*express? A lot of both? A lot of one and not a lot of the other? Maybe neither?*

- *In terms of sexual orientation towards what gender identity or identities) do you find yourself drawn to? How do you self-define your sexual orientation?*

## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (5 min)

- What did you learn from this activity?
- What did this activity help you understand in terms of the assumptions we may be making about other people?
- Why would making assumptions about others be dangerous or hurtful?
- What is the main message that you're taking with you from this activity?



### TAKE HOME MESSAGES AND ACTIVITY WRAP UP

We are socialized to oversimplify sex, gender and sexual orientation by classifying people in boxes, often in binary categories. This may lead us to think that once we know one thing about someone, we can fill in the rest of their blanks. For example, if we learn someone is a woman, we have a picture in our mind of what that person looks like and who she's attracted to. We might assume she expresses gender in feminine ways, was assigned female at birth and embodies female-ness, and is exclusively attracted to men. This image is simple, however, is not true or complicated enough for many, if not most, of us. Many of us exist in different degrees on the scales above, and may zig-zag through them in ways that break assumptions and norms.



### TIPS FOR FACILITATORS

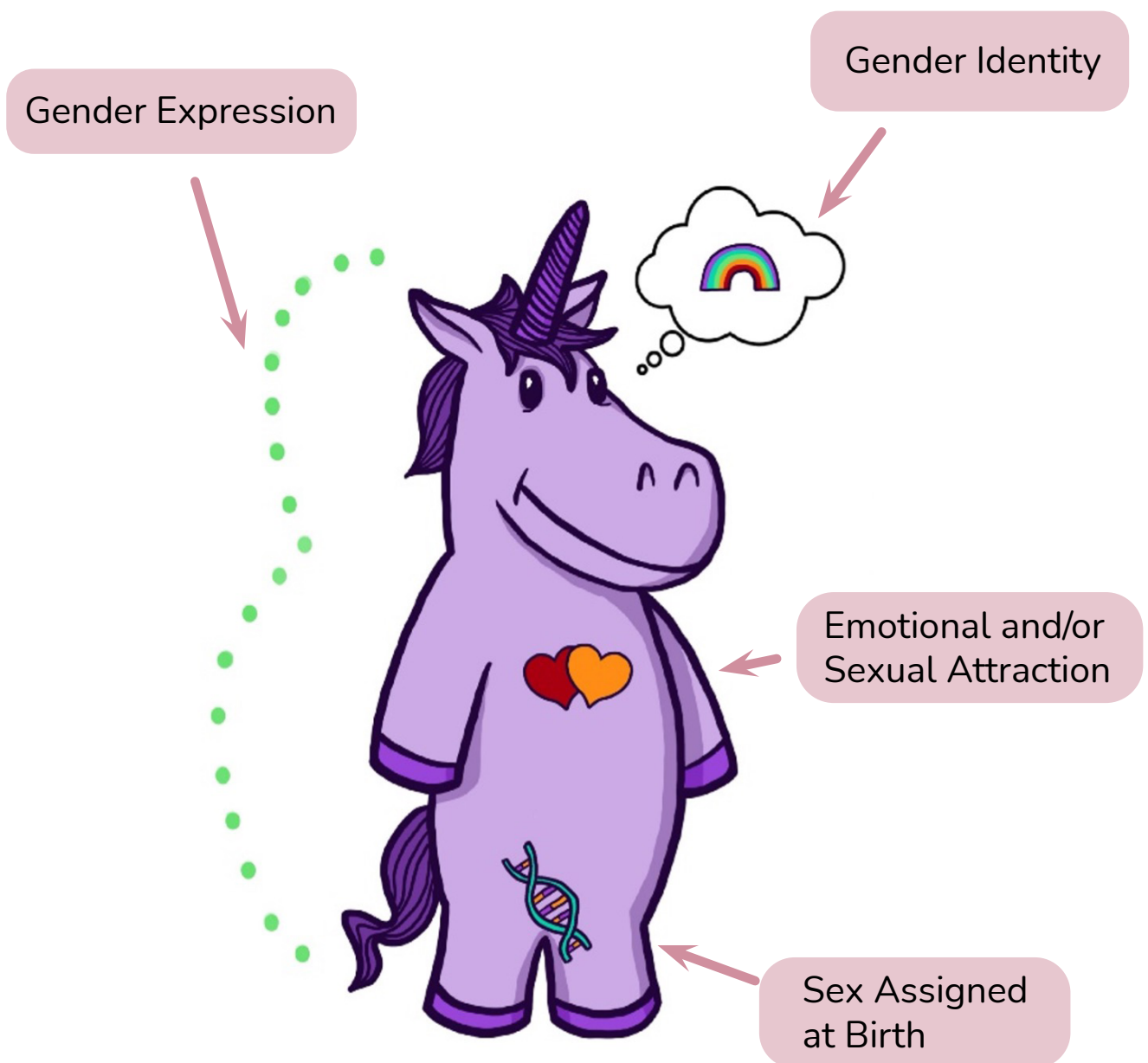
When Genderbread goes really well, it hits hard for people — personally, and in their sense of the social implications of gender. This may result in some difficult reactions or difficult emotions to be expressed.

Reassure young people that these reactions are valid because this activity asks us to challenge what we have so far believed to be our 'realities' according to gender and sexual orientation. What we need to understand is that our realities differ. One person may be born male, identify as a man and express themselves in a masculine way and be attracted to women. However this may not be true for all people born male. There is great diversity in the way people identify and express their gender identity and sexual orientation. Also, another person's identity should not and cannot be a threat to our own sense of identity. We need to be able to respect and be inclusive of all different identities and embrace the wonderful rainbow of gender and sexual diversity.



# WORKSHEET

## Activity 1

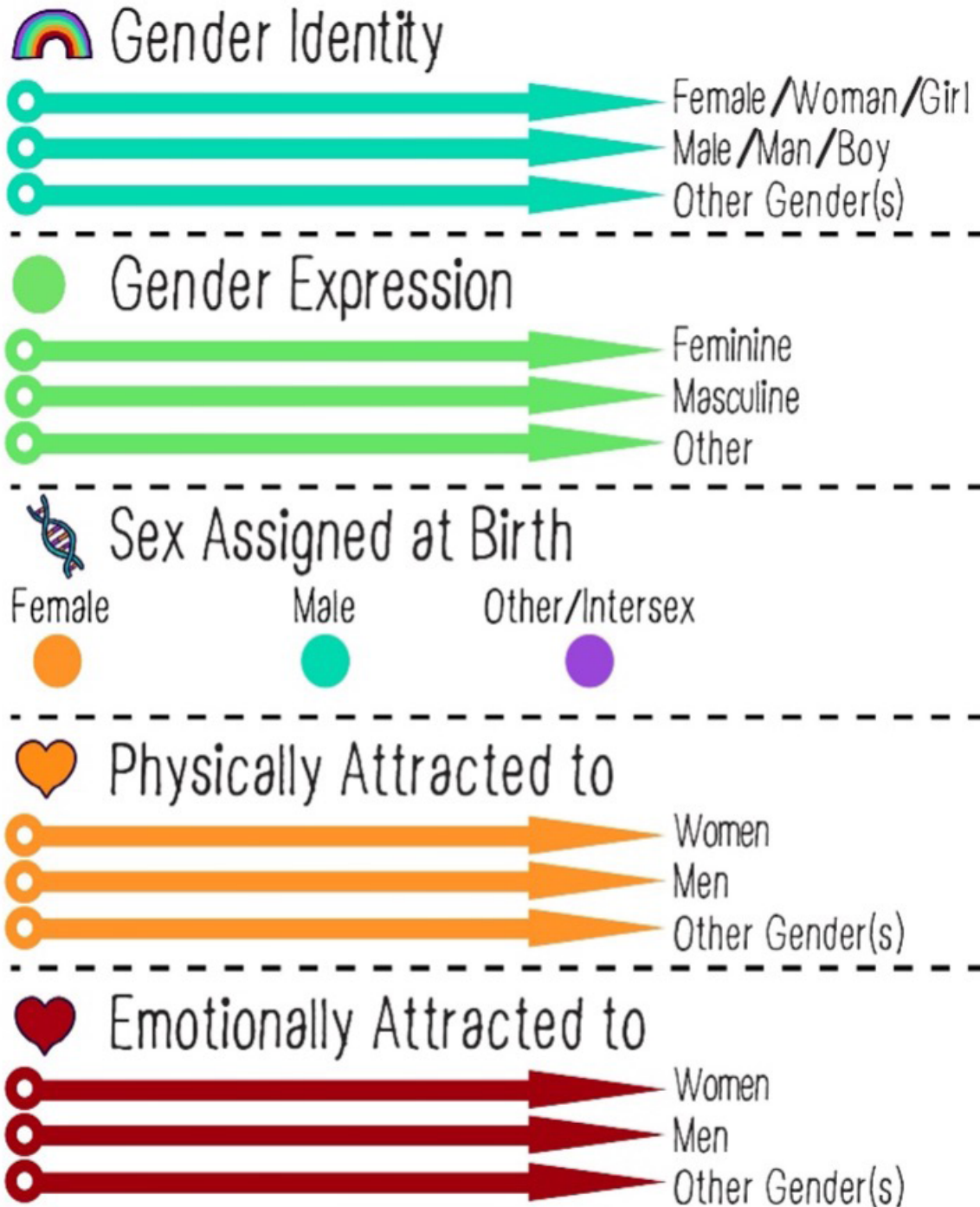


To learn more, go to:  
[www.transstudent.org/gender](http://www.transstudent.org/gender)



## The spectrums

A person can place themselves anywhere on the continuum they feel best represents them according to how they themselves understand, define and experience their gender identity, gender expression, emotional and/or sexual attraction.



## Adapting the Activity for Online Implementation

The activity is quite text intensive and there is a lot of information for participants to remember and work with.

To further facilitate the flow of information to participants, you can start with a basic brainstorming to provide some 'grounding' theoretical and conceptual background first. You can work on each of the concepts of sex/sex characteristics, gender, gender identity, gender expression and sexual/romantic orientation one by one. You can capture the brainstorming on a digital board like the 'Whiteboard' in Zoom, or in Padlet, Slido, Mentimeter or the platform you feel most comfortable with. Alternatively, if it is easier for you, you can capture participants' responses on a google doc or a PowerPoint slide on a shared screen.

You can use the picture of the figurine on a PowerPoint slide as a visual to help clarify the concepts better.

Once you have completed the brainstorming, you can split the participants in small groups using breakout rooms. Each breakout room is then allocated a different concept (i.e. Biological sex, gender identity, gender expression, sexual orientation) to discuss. You can use the sample worksheets (see below) to help the groups have a more focused and in-depth discussion on the various concepts.

Once the small groups complete their discussion, you can return in plenary. Each group presents their concept and what they discussed.

You can further the discussion and the understanding of the different concepts by asking the following questions:

- *Now that you have explored the different concepts, do you think sex, gender identity and gender expression are the same thing? Can you explain why/why not?*
- *How about gender and sexual orientation? Are they the same or not? Can you explain with a few examples?*
- *On the board/flipchart write: Identity ≠ Expression ≠ Sex," and "Gender ≠ Sexual Orientation.*
- *Draw a line on the board, flipchart and mention that this line represents a continuum and that on this spectrum, people can identify themselves anywhere on this spectrum.*

Continue with the activity as proposed, by sending the spectrum worksheet through the chat and asking participants to work on it individually for a few minutes, mapping where they see themselves on the spectrum.

Wrap up the discussion using the questions in the facilitation/reflection section of the activity and the key messages.





# WORKSHEET

## FOR DISCUSSION IN SMALL GROUPS

### Activity 1

#### Biological sex and sex characteristics.

- What determines our biological sex?
- Are there different degrees of 'male-ness' and 'female-ness' someone might identify with? How is that so?
- Do sex characteristics define our gender, i.e. the degree of 'femininity' and 'masculinity' one person identifies with?

#### Gender identity.

- The binary model splits genders into female and male. Is 'female-ness' always expressed in terms of being sensitive, kind, nurturing and taking care of one's appearance? Is 'man-ness' always expressed along the lines of being tough, muscular, leaders, adventurous?
- Do you think there are different degrees of 'man-ness' and 'woman-ness' with which someone might identify?
- Who defines our gender identity? Is it society or is it ourselves?

#### Gender expression.

- Do you think people express the same degree of femininity and masculinity? For instance, do all people who identify as women express the same degree of femininity? Do all people who identify as men express the same degree of masculinity? Can you think of a few examples? Can women express a certain degree of masculinity? And men a certain degree of femininity? Can people who don't identify as men or women express femininity and/or masculinity?
- Are there people who do not express masculinity or femininity? Can they express something different?
- Masculinity and femininity are social constructs. What do you think that means?
- Since masculinity and femininity are social constructs, do you think it is possible that we can change our perceptions with regards to what these concepts mean?

#### Sexual Orientation

- What determines our emotional and/or sexual attraction to others?
- Who defines our emotional/sexual attraction?
- Who defines our sexual orientation?
- Are there people who express their emotional/sexual attraction differently from the 'norm'?
- Emotional/Sexual attraction lies on a spectrum. What do you think that means?



# ACTIVITY 2

## Challenging the norms - Aliens visiting earth

### DURATION OF ACTIVITY



**60 - 80 minutes**

- 15 minutes for group work
- 15 minutes of presentations by the groups
- 30 minutes facilitation
- 20 minutes videos and discussion (optional)



### LEARNING OBJECTIVES

- Raise awareness about norms related to gender, gender identity and sexual orientation
- Explore where our perceptions from these norms come from
- Express personal values towards norms
- To explore consequences of breaking the norms



### MATERIALS NEEDED

- Flipchart papers and stand
- Markers
- Whiteboard (if available)



### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.2: Dealing with our own prejudices as trainers
- Part 2 Section 1.5: Using inclusive language and why it is important
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7 : Dealing with difficult questions
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)



## STEP BY STEP PROCESS OF THE ACTIVITY (30 min)

**1.** Introduction: The theme of our workshop is to present how humans relate on Earth to a group of aliens/extra-terrestrial visitors. This group of extra-terrestrial visitors came to visit Earth as a part of a peaceful expedition. They don't know much about life on Earth, but are very curious. They have never

seen humans, they don't know what they look like, how they behave, relate, etc. So it will be our job to try to explain all this to our visitors

**2.** Divide young people into groups and each group will have a specific topic to discuss. The

\* Adapted from the activity 'The Genderbread person' created by Sam Killermann as part of the 'the Safe Zone Project' curriculum: <https://thesafezoneproject.com/activities/genderbread-person/>



groups can be divided in a fun 'energizer' way, such as 'the sun shines on....' (5 minutes)

3. Each group receives the topic that they will discuss and chooses a 'spokesperson' (who will present the work of the group in plenary) and a time-keeper. Explain to the groups that their aim is to develop a list of 'norms' about the specific topic they will receive. Remind them again that they need to be clear and specific, because they are describing these topics to the aliens, who have no idea about them and need to understand them. To help the groups develop their list of norms, you can prompt them to explore the following questions:

- *What does society consider 'normal' or the 'norm' about your topic? For instance what is the norm regarding gender? How are boys/men/girls/women supposed to look like? What is the norm about sex characteristics? How are they supposed to behave? What gendered characteristics and roles are acceptable by society?*

- *How does society expect people to express their gender? Or if your topic is sexual orientation, what is the norm regarding sexual orientation and how does society expect people to express their sexual orientation? How are they supposed to act? What is the acceptable behaviour?*
- *What is considered to be 'out of the norm'?*

4. The groups have 10 minutes to brainstorm and make a list of norms on the specific topic they received. Each group will write their ideas on a flipchart paper, so they can be easily presented in plenary. Each group will have around 3 minutes to present in plenary.

5. Topics for which norms can be developed:

- Sex characteristics
- Gender
- Gender identity and expression
- Sexual orientation
- Relationships

## FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (30 min)

- How did you feel while listing norms related to the topic you received: was it easy or difficult? Why?
- Where do we learn these gender norms? When do we begin learning them? Who teaches us these norms? (parents, school, peers, religion, media, culture etc....)
- Let's draw some boxes around each of these norms. Considering the box that encircles all the qualities you have mentioned, what does this box represent?
- What do you think of these boxes? How do these boxes make you feel?
- What is the benefit/incentive people have to fulfil these norms? (they are accepted, considered attractive, belong in a group, have privileges etc.)
  - Create a list of benefits/incentives/privileges
- How easy is it for people to stay 'in the boxes'? Are there people who are not in these boxes and they don't fulfil societal expectations about gender? For instance are all girls and boys behaving this way? And what's more, do all people identify as boy/girl?
- And are all people heterosexual? Are there people with diverse sexual orientations? Are these people behaving within the 'norm' of sexual orientation?
- What if a person acts in a way that is outside these boxes? What happens to them? How are they treated by their families, peers and the community if they look or behave differently than what is 'expected of them'?
- How do gender stereotypes affect the way we treat LGBTIQ+ people?



- We'd now like to explore what happens if someone cannot fulfil social expectations or breaks these norms further.
  - Give young people post-it notes and ask them to write how society would treat people who are outside the 'norm' and also think of what these people normally experience.
  - Ask them to bring their post its on the whiteboard and read out what the young people mentioned
  - Create a list of the hurtful behaviours. Explain that these behaviours constitute gender-based violence and are very harmful for other people
- Comparing the two lists, the one of the incentives and the one with the harmful behaviours can you see a system of 'rewards' and 'punishments' in place? What privileges do you think people who conform to gender roles have over people who may not conform?
- How does this system of rewards and punishments affect the choices we make? How does this system affect whether we can reach our full potential?
- What can we do to change this? How can we change things so people can express freely who they are without experiencing harmful behaviours?



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

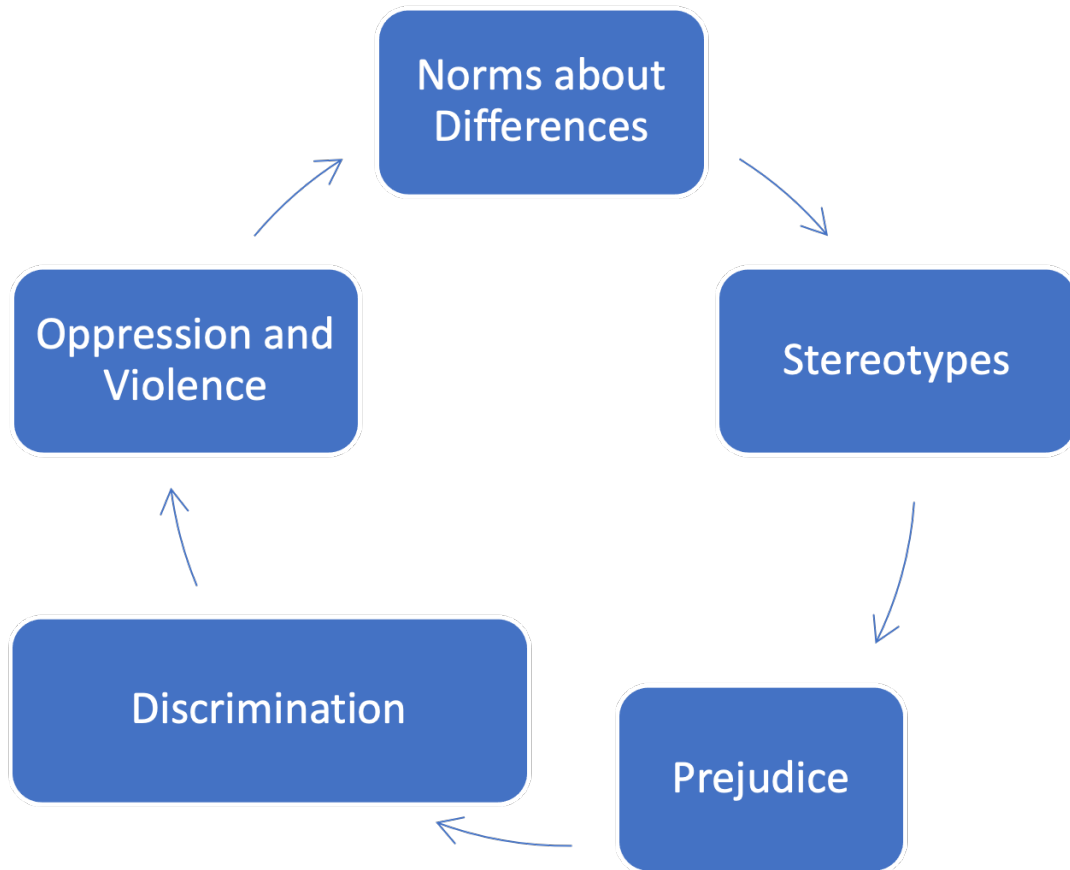
Norms are not set in stone but are shaped by society. Traditions, popular culture, the media, peers, family and the community (including schools) all play a role in shaping and reinforcing these norms. What is important is because norms are social constructs, they can change. Young people have the power to accept or reject them.

Norms and stereotypes create a damaging division between boys and girls, people of diverse gender identities, sex characteristics and sexual orientations. Children, young people and adults alike experience pressure to conform to societal expectations and social norms. Depending on how much they conform, they may be rewarded or punished. People who conform to the norms enjoy more respect, popularity, influence, more opportunities, privileges, freedom from abuse etc. On the contrary, people who may not conform often experience bullying, isolation, mocking, rumours, discrimination, name calling, physical violence etc. Staying the boxes is confining, limiting and rips people off the chance to fully express themselves, explore a wide range of options and have the

opportunity to reach their outmost potential. We are all unique and complex individuals who do not fit into boxes. Everyone has the right to be valued and respected for who they are and we have the responsibility to value and respect others. Towards this end, it is important that we challenge the norms and take a stand against any forms of sexism, homophobia/biphobia/transphobia/interphobia and any discriminatory/degrading behaviours which are hurting people.

You can demonstrate the link between how norms about differences give rise to stereotypes, prejudice, discrimination and oppression using the following cycle.

The difference between discrimination and oppression lies in the fact that discrimination is often a personal act of exclusion and unfair denial of access to and control of resources because of that person's identity (i.e. a boss not hiring a trans person because of their identity) while oppression refers to discrimination at an institutional or societal level (discriminatory laws, lack of access to justice, institutional violence etc.)



### TIPS FOR FACILITATORS

It is possible that when young people are thinking about the gender 'box' or the box of 'gender identity/expression' that they mention that gay men express themselves in a more feminine way and lesbians in a more masculine way. It is important to explain that people all along the LGBTIQ+ spectrum express their gender differently and in all sorts of ways; for instance there are gay men who often act masculine and lesbians who often act feminine and others who express themselves totally different. Dispel the myth that gay men have to act outside the boy gender box and all lesbians to act outside the girl gender box. Moreover, even though as concepts gender expression and sexual orientation are often thought to be the same thing, however they represent two different parts of the identity of a person, a man who express himself as more 'effeminate' (as per the stereotypical understanding of effeminate) can be heterosexual, bisexual, gay or anywhere on the spectrum of sexual orientation. The same holds true for women with a more 'masculine' gender expression, nonbinary persons, trans persons, queer etc.



## Adapting the Activity for Online Implementation

Discussion on norms can happen in breakout rooms. Each group ('breakout room') is allocated a specific topic (for instance Sex characteristics, Gender, Gender identity and expression, Sexual orientation, Relationships).

Participants brainstorm in their small groups about the specific social 'norm' and then discuss in plenary.

Once in plenary, you can use the facilitation questions to guide the discussion

The part of the activity that refers to brainstorming about the social exclusion of people who do not fit the norms, can be done through online tools and platforms such as the

Whiteboard (in Zoom, Teams, WebEx) or Quizziz, Padlet, Mentimeter, Slido etc. Alternatively, if you don't want to use a brainstorming tool, you can guide this discussion in plenary by asking questions to the whole group.

Lastly follow with a short discussion in plenary, using some of the reflection questions and making the link between rigid norms and oppression. To further stimulate this discussion in plenary, you can use videos or images on stereotypes and gender/body norms (some are listed in Module 1, Activity 3: Media Literacy).

Close the activity by showing the flowchart on how rigid perceptions on norms can lead to violence on PPT.





# ACTIVITY 3

## Media Literacy

### DURATION OF ACTIVITY

**45 - 60 minutes**

### LEARNING OBJECTIVES

- Enable young people to recognize the role traditional and online media play in creating and perpetuating gender stereotypes
- Enhance critical thinking skills and develop skills of viewing the media critically
- Consider how power relations are shaped by the media
- Identify ways in which young people's lives have been affected by these stereotypes
- Instigate a process of questioning, challenging and deconstructing gender norms and social beliefs.

### MATERIALS NEEDED

- Flipchart papers
- Markers
- Scissors, glue or scotch tape
- Pictures from magazines, advertisements, the internet, Instagram, Facebook, Tumblr and other social media portraying men, women, nonbinary, queer. The pictures need to include both stereotypical images and non-stereotypical images of gender. Some preparation would be needed on behalf of the facilitator on this so these pictures are carefully pre-selected and printed prior to the activity. Alternatively, if it would be possible, this task can be assigned to the groups as 'homework' prior to the exercise, so each group can bring their own pictures with which they will create the poster.



### STEP BY STEP PROCESS OF THE ACTIVITY (25-30 min)

**1.** Introduction: In this activity, we're going to explore how the media helps to build gender stereotypes and gender norms.

**2.** Divide the young people into 4 smaller groups using an energizer. Explain that each group has about 20 minutes to prepare a collage or poster according to its designated theme

- Group 1 will prepare a collage/poster that will depict *stereotyped images of boys/men*
- Group 2 will prepare a collage/poster that will depict *stereotyped images of girls/women*
- Group 3 will prepare a collage/poster that will depict *non-stereotypical images of girls/women and non-stereotypical images of boys/girls*

\*Adapted from the activity 'Sex Stereotyping'- "GEAR against IPV". Booklet III: Teacher's Manual. (Rev. ed.). Athens: European Anti-Violence Network. Downloadable at <https://www.gear-ipv.eu/>



- Group 4 will prepare a collage/poster that will depict *images of people who may express their gender differently and may not identify as men/boys/women/men*
3. Lay out the pictures so they are well-spread out and the groups can pick and choose which ones to use in their posters/collages
  4. As the groups are working on their posters, go around the groups and help out, prompt the group with questions to provide food for thought or just observe what is going on
  5. Once they complete the posters, they can display them around the room, as 'exhibits' in a gallery. Ask the groups to give a title to their exhibit.
  6. As the groups are working on the task, go around the groups and help out, prompt the group with questions to provide food for thought or just observe what is going on.
  7. The groups go around the 'gallery' to see the 'exhibits' and discuss what the posters are depicting.
  8. Once the groups have completed their walk in the gallery, come back to plenary for reflection and debriefing.

## FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (20-25 min)

- How are girls/women stereotypically portrayed in the pictures? What messages do these pictures give about how girls/women are supposed to look like, be and behave? – Write down these attributes in a flipchart under the title 'Women/Girls'
- How are men and boys stereotypically portrayed in the pictures? What messages do these pictures give about how boys/men are supposed to look like, be and behave? – Write down these in a flipchart under the title 'Boys/Men'
- How do you think people feel when they are depicted like that?
- Which way of thinking is encouraged when we think of boys and girls, women and men this way? What messages do these pictures give about gender?
- What is the impact and the consequences of the messages given out by these images?
  - For instance, how does the content of these stereotypical images influence men and women in their choices? How does it affect the way they live their lives? Or their relationships with others? The roles they undertake in society?
- How do these messages influence the way people want to express their gender? Can they express it differently? How about girls/women who like to be muscular, strong, adventurous, dynamic, leaders? How about men who are thin, sensitive, caring, softer?
- And how about people who do not identify as boy/girl or man/woman? If people with diverse gender identities constantly look at these stereotypical pictures, how does this affect their gender expression?
- Do these pictures present differences in power between the genders? Which gender is considered to have more privileges and more power in society? How does this affect other genders?
- Do you think what the media portrays the real picture of how genders should be and how they should operate in society? Do all people look and behave as shown in these images?
- Now let's have a look at the non-stereotypical pictures of men and women and the pictures portraying people who could not easily be 'classified' as men/boys or women/girls
- What do these picture show?





- What message do these non-stereotypical images give?
- How can these pictures help us challenge and deconstruct gender stereotypes?
- What did you feel looking at these pictures?
- Even though we may not be accustomed to these images, or it may feel 'award' or 'strange', do you think that it is possible that we define a new social 'norm' for gender?
- What can we do to change the gender stereotypes we inherit from our cultural beliefs?
- How can the media help change the way we look at women and men/boys and girls?



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

Some behaviours are sometimes difficult to see as stereotypes because they are strongly connected with deep-seated beliefs about the roles of males and females in our society. When these roles are questioned it could be disturbing, awkward or uncomfortable for some people. This activity encouraged us to identify and challenge gender stereotyping by developing a critical way of thinking with regard to culturally inherited stereotypes, and to the images presented in the media — film and television, newspapers, magazines and online media. We have seen that our assumptions about what it means to be a man or boy, and what it means to be a woman or girl is not true of everyone. Moreover, stereotypes can have a limiting harmful effect on others- believing in stereotypes can lead to violence both towards oneself and others.

An important realization that will also arise, is how these stereotypical depictions of gender give rise to gender-based violence. Media depictions of gender clearly depict the male privilege (men are more powerful, tougher, stronger, leaders, decision-makers etc.), suggesting that it is men who can have power over other genders. The sexual objectification of women also suggests that one can easily have power over them, condoning in this way sexual violence.

Advertising is not something bad but the messages that convey gender roles need to be altered in order to reflect a non-stereotypical portrayal of men and women, boys and girls. The same way media teaches us about gender stereotypes, it can also teach us about non-stereotypical roles and behaviours as well.



## TIPS FOR FACILITATORS

Some of the pictures used may portray some overtly sexual images or covert sexual messages about women or men. It is important to address this point during the discussion, but remain mindful that discussions that have content relating to sex may cause discomfort to some young people. Approach this discussion with sensitivity. The important message to convey is that sexual objectification, especially that of women condones sexual and gender-based violence, as it suggests that one can easily exploit them and have power over them.

Young people may also think that these media representations do not directly concern them or affect them because they are about 'other people' and not them. It is important to help them understand that media and their stereotypical depictions of gender roles greatly influence people's lives, including their own. They also affect their choices, freedom of expression, relationships as well as what they aspire to do in the future.



## *Tips for adapting the activity:*

If you have already conducted an activity in which social norms were already discussed, you can shorten this activity and concentrate primarily on the depiction of non-stereotypical images and the deconstruction of gender stereotypes.

## *Adapting the Activity for Online Implementation*

It is possible that you can proceed with the activity as it is, while this will require some preparation on behalf of the facilitator.

You can gather the pictures of stereotypical/non stereotypical images beforehand which you can upload on a digital board or on PowerPoint to share with participants.

Participants are then split in 4 groups and work on the pictures, preparing their digital collage this time, as proposed in the activity.

If you are also working with the group in an asynchronous mode, another option is to allocate

the preparation of the collages as individual homework (encouraging participants to find their own pictures). You can prepare a slide show of participants' collages which you can show (anonymously too) during the workshop and discuss in plenary.

Alternatively, you can forgo the part with the collages/posters and use the videos to generate discussion on gender stereotypes in the media following the questions listed in the section 'facilitation questions for reflection and debriefing'.

Wrap up the discussion using the key messages.



# ACTIVITY 4

## The carousel of our perceptions about Sexual Orientation, Gender Identity/Expression and Sex Characteristics : exploring and understanding diversity

### DURATION OF ACTIVITY

**45 - 60 minutes**

### LEARNING OBJECTIVES

- To explore attitudes and challenge myths related to gender identity and sexual orientation;
- To enrich knowledge about people with different sexual orientation and gender identities lifestyles, relationships;
- To increase awareness on challenges LGBTIQ+ people face (coming out, discrimination, ostracism from families, etc.);
- To develop critical thinking skills;
- To encourage young people to challenge gender norms and heteronormativity;
- To promote acceptance and empathy towards others who are different

### MATERIALS NEEDED

- Open space in the training venue, where young people can move in a circle
- Cards with the statements printed on coloured papers, spread out in a circle on the floor

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.2: Dealing with our own prejudices as trainers
- Part 2 Section 1.5: Using inclusive language and why it is important
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7 : Dealing with difficult questions
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)

\* Adapted and translated from the educational material prepared under the program HOMBAT: Combating Homophobic and Transphobic Bullying in Schools (see bibliography). <https://www.hombat.eu> (online learning platform)



## STEP BY STEP PROCESS OF THE ACTIVITY (25-30 min)

1. Before we start with our activity, let's start with a small energizer

2. Energizer 'The fairy of transformation' as described above (10 minutes)

3. Introduction: As you experienced from the energizer above, we all have specific perceptions, understandings, beliefs and attitudes about gender and sexuality related topics. In this activity we will explore various myths related to gender and sexual orientation (who we are attracted to, romantically or sexually).

### Main activity (15-20 minutes):

4. Ask the group to stand and form two circles, one inside the other. The circles need to be composed of the same number of people and need to be facing each other. Thus, one circle faces inwards and the other outwards. Each person from the inner circle has a partner from the outer circle. To make sure each person has a partner, ask the young people to join hands with the person opposite them

5. Once the 'couples' have been formed, ask them to spread out a bit, without losing the circle shape

6. Walk around a place a piece of coloured paper in between each couple, faced down. Each paper includes a different statement that the couples will discuss (the statements are found in the worksheet)

7. Explain that the couples have 40 seconds to discuss the statement between them. Both persons have to have a go during this time

8. Once the couples have finished their discussion, each person will move to their right. It will feel that they are moving in opposite directions, but this is the correct way to go. The aim is to change both a partner and a statement each time.

9. Once the young people have had a chance to go through at least 10 of the statements, they come back to plenary and take their seats so we can reflect on the activity.

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## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (20-25 min)

- What did you think of this activity? Did you like it? Was there something that was difficult for you?
- Did any of the statements make a particular impression on you?
- Shall we discuss some of the statements? (we mention some of the questions and give short, indicative answers as the ones presented below. We try not to give too complex or too long explanations as the aim here is to provide food for thought and to create awareness of the diversity related to SOGIESC)







## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

Heteronormative attitudes create lots of myths about masculinity and femininity, gender identity, sexual orientation and how we form relationships. However, through this activity we have seen us that there is great diversity in bodies, sex characteristics, how people feel and express their gender and how they define their sexual orientation. Social norms teach us that we need to make sense of the world by classifying people in boxes; people are either boys or girls, straight or gay, with very clear divisions between the two 'categories'. However, the realities of people are different. Sex, gender, and sexual orientation are spectrums and not binary distinct categories; in realities the boxes do not exist and people can define themselves in any way that expresses their identity. We cannot tell people who they are, the sense of identity is very personal and unique for each individual. Even if we find this difficult to understand, it is important that we show acceptance of other people's diversity, that we do not expect other people to conform to the norms and refrain from any negative attitudes (stares, gossip, comments, name-calling, isolation, threats, violence) towards people who are different.



## TIPS FOR FACILITATORS

The most important part of the activity is not so much to provide answers to all the statements used in the carousel. Our goal is to help young people go through a process of reflection and explore the hidden heteronormative messages that lie in some of statements and to understand the link how these 'norms' and stereotypical perceptions cultivate prejudices and discrimination against certain groups of people. It is important to wrap up the activity explaining what heteronormativity is and the impact it has on people with diverse SOGIESC.

### *Tips for adapting the activity:*

#### **Let's play musical squares**

We can adapt the above activity methodologically, using a form of musical squares. Instead of having the group in carousel form (in rotating circles), we can spread out the coloured pieces of paper with the statements on the floor (face down) and ask the young people to walk around the space while we're playing music. Once the music stops, the people who are closer to a piece of coloured paper form a couple and discuss the statement for 40 seconds. Once they finish their discussion, young people start walking around again with music playing. When the music stops, they form a new couple and discuss a new statement and so on.



## *Tips for adapting the activity:*

### **Adapting the activity for younger age groups**

The majority of the statements are okay to be used with younger groups (aged 13+). However please feel free to take out statements or include your own statements if you feel that some of the statements are too advanced for your target group or that they may confuse them. For instance, maybe you cannot bring up the issue of same-sex families having children in your own contexts and opening this discussion may do more harm than good. Or you may not want to discuss bisexuality or PRIDE events specifically because they may be too controversial issues in your context which may not be well received and silence the discussion.

## *Adapting the Activity for Online Implementation*

While it would be more complicated to replicate the rotation of participants across pairs and statements online, a simpler way to facilitate the discussion is to split participants in pairs in breakout rooms. Each breakout room could be allocated 2 different statements and they will have 5 minutes to discuss.

As it would be impossible (and too tiring) to go through all the statements, select the statements that you find most appropriate/fitting for your group.

You can then convene in plenary and discuss the statements one by one, drawing on opinions from the entire group.

Alternatively, you could discuss all statements in plenary (instead of breakout rooms). If you prefer, you could also use a digital board (Padlet, Mentimeter, Scrumbler, Slido etc) where you can invite participants to write their thoughts (anonymously) and then discuss.

Lastly, another option would be to use the statements as a worksheet and ask participants to first complete it individually and then discuss in plenary.



# WORKSHEET

## STATEMENTS TO CHALLENGE NORMS ABOUT GENDER, SEXUAL ORIENTATION AND SEX CHARACTERISTICS

### Activity 4

1. When a baby is born, how do we know that it is a boy or a girl? Is it possible that this may not be so for all children?
2. Boys usually don't show their emotions as easily as girls do
3. A real man is one who is tough, strong, dynamic and a leader
4. Girls should be as they appear in Instagram posts: thin, sexy, beautiful and seductive. Do you agree or disagree?
5. Not all people identify as boys or girls, men or women. Discuss.
6. Since heterosexuals don't discuss their sexuality, why do gay people or people with different sexual attractions need to discuss theirs so provocatively?
7. In a gay or lesbian relationship, which person plays the male and which person plays the female ?
8. Isn't it confusing to call a person with the pronoun they want for themselves when they 'look' to be a different gender? What pronoun should we use in the end?
9. Is it true that bisexuals are confused and in reality they are gays/lesbians who are still in the closet?
10. People should not disclose their sexual orientation because it is a private matter. Discuss
11. All people need to be open about their sexual orientation and which people they are attracted emotionally and/or sexually.
12. How do you become lesbian, gay, bisexual, pansexual or asexual?
13. We are having more LGBTIQ+ people nowadays because it has become fashionable to be different. Discuss.
14. Can you tell a person's sexual orientation by looking at them? How?
15. Is it true that if we talk to children about different gender identities, they will want to change gender?
16. Why do LGBTIQ+ persons feel the need to promote their lifestyle so intensely?
17. Why are PRIDE events being organized since LGBTIQ+ rights are already protected by law?
18. Is it healthy for kids to be raised by same sex parents?



## Answers to the questions (for the facilitator):

The answers provided here are only indicative and aim to provide some general guidelines on how certain topics can be addressed and approached. Facilitators will develop their own style and language when providing answers to young people's questions. The important thing is to use every opportunity to dispel myths, challenge norms and provide room for thoughts for young people, so they can explore different perspectives towards the acceptance of diversity. Try to provide answers in a short, clear, concise, non-academic but approachable and youth-friendly manner, providing just the right level of information: not too little and not too much because it may be confusing. Just the mere fact that you're providing a genuine answer to sensitive issues and issues that are taboo in most societies, helps cultivate acceptance and openness.

For more detailed explanations of the terms, also please refer to the theoretical part of this module.

1. *When a baby is born, how do we know that it is a boy or a girl? Is it possible that that this may not be so for all children?*

When a baby is born, doctors decide if the baby is a boy or a girl based on whether it has a penis or a vagina. This however is not true for all individuals. Some people are born with genitalia which are not clearly male or clearly female. Also some people experience different combinations of sex characteristics that lie outside the traditional gender binary. These people are called intersex.

2. *Boys usually don't show their emotions as easily as girls do and*
3. *A real man is one who is tough, strong, dynamic and a leader*

These statements reflect stereotypical perceptions of boys, who are expected by society to

be tough, strong and show emotional self-restraint. However, gendered perceptions and gender roles are but social constructs and because of this, they can change. Truly, young people have 'incentives' to conform or adhere to these social roles (they will be more likeable, accepted and sexually appealing). But what is the price to pay for conforming to social expectations? It is important to recognize that societal expectations are limiting and diminish the wealth of a person's identity and personality into only a few 'expected traits'. What's more, people who do not exhibit these expected traits experience gender-based abuse by being criticized, ostracized or harassed. We've all heard of boys being called a 'sissy' or a 'faggot' for not being tough 'enough' or girls being called a 'bitch' because they are dynamic, tough, strong and leaders. The fear of criticism, isolation and abuse holds young people back from expressing their true self and their true personality, significantly limiting their options or scope of activity and are held back from reaching their full potential. Sensitivity, strength, dynamism, leadership are not masculine nor feminine traits. They are human traits and every person is entitled to exhibit them without being criticized or abused, no matter what their gender identity is.

4. *Girls should be as they appear in Instagram posts: thin, sexy, beautiful and seductive. Do you agree or disagree?*

This perception only reinforces gender stereotypes which force girls to conform to what society wants them to look like and behave. Gender stereotypes have a catastrophic effect because they do not describe the majority of people but instead they 'lock' people in predefined 'moulds' which limit the sense, experience and expression of a person's identity. They also limit the people's range of options, potential and possibilities. Also, the sexualization of girls as presented in social media, gives the wrong messages about how girls should





be treated and cultivate very wrong perceptions and attitudes about sexual violence.

5. *Not all people identify as boys or girls, men or women. Discuss.*

Many people identify themselves outside the gender binary (distinct categorization into males and females) and may not conform to traditional gender roles, acting and expressing themselves in a non-stereotypical manner and/or a gender-neutral way across a spectrum of gender identities. These people identify as nonbinary, queer, gender neutral, gender queer, gender fluid, gender non-conforming, agender, bigender. They may also opt to use the pronouns they/them (instead of she/he, her/his) for themselves or ze, sie, hir or may use no pronoun at all.

6. *Since heterosexuals don't discuss their sexuality, why do gay people or people with different sexual attractions need to discuss theirs so provocatively?*

Heterosexuals express their sexual orientation when they mention (or introduce) their boyfriend, girlfriend, husband or wife to another person; when they kiss their partner goodbye in a public place; when they place a family picture on their desk at work; when they hold hands on the street. They have no need to let people know in a specific way what their sexual orientation is, because their actions and words over time let everyone know they're heterosexual. Homosexual and bisexual people who do precisely the same things, however, are often accused of "flaunting their sexuality" or of "throwing their private lives in other people's faces." They may be scorned, harassed or attacked. Keeping one's sexual orientation secret can be difficult, limiting and exhausting and is also unfair for people who want to express their sexual orientation freely to be on constant guard, monitoring every word they say.

7. *In a gay or lesbian relationship, which person plays the male and which person plays the female?*

If we assume that gay or lesbian relationship is a relationship where people are of the same gender, how can one of them be the man and the other the woman? In addition, how about relationships where the people involved define themselves as neither male nor female? How can we expect one to be the male and the other to be the female? If we explore this question more closely, we'll see that it reflects very heteronormative perceptions about gender, the gender binary and gender roles. In real life, every relationship, the people involved will decide for themselves how to divide roles. Is it mandatory for instance that women are the ones who are more nurturing, clean, cook and take care of others, while men are the ones to always pay for stuff, repair things, take out the garbage and carry heavy objects? Aren't these just stereotypical perceptions of how women and men should behave? And aren't these perceptions limiting how each person can express themselves? These task divisions are rapidly changing in many countries. In modern societies a traditional task division may create more problems than it solves. From another point of view, this question may refer to sex and what roles people assume during the sexual act, for instance stereotypical perceptions of who is seductive and passive (i.e. women, 'effeminate' men) or in control and 'on top' (men, 'butch' women). These images and ideas are not only far from reality but they are extremely offensive. In a healthy and equal relationship a person can choose what they want to do according to what they like, enjoy and feels good for them.

8. *Isn't it confusing to call a person with the pronoun they want for themselves when they 'look' to be a different gender? What pronoun should I use in the end?*



What a person 'looks like' is irrelevant with how that person feels and expresses their gender identity. Gender identity is a deep, personal sense of one's self that each person defines for themselves. Because of this we cannot really make 'assumptions' about a person's gender, no matter what they look like. Individuals who identify themselves as nonbinary may opt to use the pronouns they/them (instead of she/he, her/his) for themselves or ze, sie, hir or may use no pronoun at all. To respect each person's identity (and to make each person feel included and accepted), it is important that we use the pronouns they want to use for themselves. Continuing to call a nonbinary person or a trans person a 'he' or a 'she' because we feel that this is the right thing to do, is only disrespectful it is also hurtful because we show that we cannot accept the other person's identity.

If you're unsure which pronoun a person uses, listen first to the pronoun other people use when referring to them. Someone who knows the person well will probably use the correct pronoun. If you must ask which pronoun the person uses, start with your own. For example, "Hi, I'm Alex and I use the pronouns he and him. What about you?" Then use that person's pronoun and encourage others to do so. If you accidentally use the wrong pronoun, apologize quickly and sincerely, then move on. The bigger deal you make out of the situation, the more uncomfortable it is for everyone. Lastly, refrain from asking a trans or nonbinary person what their "real name" is. For some people, being associated with their birth name is a tremendous source of anxiety, or it is simply a part of their life they wish to leave behind. It is also important to respect the name a trans/nonbinary person is currently using.

9. *Is it true that bisexuals are confused and in reality they are gays/lesbians who are still in the closet?*

This is only a myth about bisexual persons, and arises from prejudice towards diverse sexual orientations that don't fall in the binary of

heterosexuality or homosexuality. Perceptions that people who are not straight or gay are "confused", "can't make up their minds", "want it all" or that still "haven't accepted their true nature" (which should be either gay or straight) arise from lack of understanding of sexual diversity and what sexual orientation is and are driven by prejudice, homonormativity and intolerance. Bisexuality (as also pansexuality, asexuality etc.) are real sexual orientations, just as heterosexuality or homosexuality are.

10. *People should not disclose their sexual orientation at school because it is a private matter. Discuss.*

Sexual orientation is indeed a personal matter and each person has the right to disclose it or not to others according to what feels right and safe for them. Because heterosexuality is considered the 'norm', people who are heterosexual do not really have to disclose their sexual orientation because it is implied by their actions (when for instance they describe which celebrity they think is hot, when they kiss/hold hands in public, when they openly talk about their boyfriend or girlfriend). However, how about people who are not heterosexual? Do they feel safe to express their sexual orientation openly, so it is implied and they don't have to disclose it? The truth is that most of the time that can't do so and therefore they feel the need to disclose it, so that they can feel free and have nothing to hide. Expecting that people will not disclose their sexual orientation (if they feel willing, ready and safe to do so of course) is limiting and disrespectful ; not providing a safe space where all people can express their sexual identity is also a violation of human rights as it violates the right to identity, freedom of expression, the right to equality and non-discrimination and the right to participation in public life.







11. *Why are some people not open about their sexual orientation? Why don't they just come out?*

Coming out is a very personal decision and it connotes that the person feels safe and ready to do so. Coming out is not an easy or straightforward decision, especially considering that most people are raised in environments where homophobic/transphobic/interphobic remarks are common, acceptable or go unchallenged. It may take many, many years for them to accept and love themselves and to be willing to reveal their identity to even the most trusted people in their lives. Coming out first requires coming out to oneself – a process which may take many years. Some people come out when they can no longer bear the isolation and limitations that come with being the closet; some people just slowly develop a need to be themselves, no matter what; some people decide to come out when they fall in love; some choose to confide in a few trusted people because they need someone to know who they are and how they feel. People normally come out because they do not want to hide who they are or whom they are in a relationship with. They want to be honest with other people, particularly with those they care about and trust. Being able to disclose one's sexual orientation to others increases the availability of social support, which is crucial to a person's wellbeing. No matter what, a person should never be pressured, forced or coerced to come out (nor by friends, family, peers, their partner); coming out is their own personal decision and we should respect each person's decision to do so (or not).

12. *How do you become lesbian, gay, bisexual or asexual?*

Although there is a lot of research on the subject, scientists either disagree or find it hard to identify the exact cause of sexual orientation. Our current understanding is that who we are attracted to is not determined by any one factor alone

but by a combination of genetic, hormonal, and environmental influences. Recent theories tend to favour biological factors, suggesting a complex interplay of genetic factors and how hormones work while they are an embryo in the uterus. Quite importantly, substantive evidence suggests that style of parenting, early childhood experiences or traumatic events do not play a role in forming a person's sexual orientation. This dispels myths about people 'becoming' gay/lesbian/bisexual because the mothers were too authoritative, the fathers were weak or because they were abused when they were children.

13. *We are having more LGBTIQ+ people nowadays because it has become fashionable to be different. Discuss.*

The truth is that LGBTIQ+ persons have existed for many centuries but because of lack of protection of their human rights, fear of persecution and even death, a high share of LGBTIQ+ people kept their identities a secret. Nowadays while still gender and sexuality remain taboo, international laws and European conventions create a framework where these issues can be more openly discussed and people with gender and sexual diversity can be protected (by law at least). In lieu of this, more and more LGBTIQ+ persons are open about their identities. Being an LGBTIQ+ person has to do with your identity and not with what is 'hip', 'cool' or 'fashionable'. You don't become an LGBTIQ+ person because your friends are, or because it is 'contagious' or because of what you see on TV or social media.

14. *Can you tell a person's sexual orientation by looking at them? How?*

No, it is impossible to tell someone's sexual orientation based on how they look. People who identify as heterosexual, gay, lesbian, bisexual, asexual, pansexual etc. are not recognizable due to specific features, the way they dress, talk, move or



due to specific physical characteristics. This notion is based on stereotypes and generalizations about LGBTIQ+ people which were formed by prejudice, as for instance the fact that gay men are 'effeminate' and lesbians are 'butch'. Such stereotypes are not only not true, but they are also hurtful and offensive.

15. *Is it true that if we talk to children about the different gender identities that exist, they will want to change gender?*

When we talk about different gender identities we help children to recognize and value diversity. Children already have a sense of their true identity as it is innate. They won't change it because of a discussion in class. However, having these discussions is particularly important for children who are not cisgender, because it helps them feel welcomed and accepted. This is particularly crucial, having in mind that more than 40% of trans children are at risk of suicidal attempts.

16. *Why do LGBTIQ+ persons feel the need to promote their lifestyle so intensely?*

Because gender and sexual diversity are still not accepted, 'normalized' and 'mainstreamed', the way LGBTIQ+ people express their identities and lifestyle is considered 'strange', 'out of the norm' or 'provocative'. An LGBTIQ+ person for instance may be living their life and act as a cis-gender and/or straight person may be acting, but because of prejudice they are considered 'flamboyant', 'flashy' or 'loud'.

17. *Why are PRIDE events being organized since LGBTIQ+ rights are already protected by law?*

LGBTIQ+ pride is the positive stance against discrimination and violence toward lesbian, gay, bisexual, and trans people to promote their self-affirmation, dignity, equality rights, increase their

visibility as a social group, build community, and celebrate sexual diversity and gender variance. In some countries Pride comes as a celebration, in some – as a political act – pointing out that not all citizens are treated right, that there are groups of people whose rights are still not secured (despite any provisions in the law) and who still experience discrimination, marginalization and violence.

18. *Is it healthy for kids to be raised by same sex parents?*

All the research conducted in families with same-sex parents shows that the children who grow up in same-sex parented families show no differences compared to children who grow up in traditional families (with a dad and a mum or in single parent homes) on a range of parameters, including general health, emotional health, coping behaviour and learning behaviour. It is not parent's sexual orientation that causes the wellbeing of the child; it is a safe and nurturing environment that fosters love, care, trust, and respect that promotes healthy development. Children can experience all these regardless of their family 'shape'. The only harmful thing about same sex parents is the negative attitudes and the prevailing stigma they experience. Moreover, it is a myth that children who grow up in rainbow families (with parents of diverse sexual orientations or gender identities) may grow up to be non-heterosexual or trans. Gender identity and sexual orientation are not shaped by the experiences of childhood or parental care. They constitute an inner sense of identity, as defined by the individual themselves.





# ACTIVITY 5

## Inspired by real stories

### DURATION OF ACTIVITY

**60 minutes**

### LEARNING OBJECTIVES

- Recognize the full spectrum of sex characteristics, gender, gender identity and sexual orientation and challenge existing norms and perceptions
- Recognize and dispel common misconceptions, prejudices and myths that surround gender identity and sexual orientation
- Create empathy for others and especially people with diverse Sexual Orientations, Gender Identities and Expressions and Sexual Characteristics
- Understand how homophobic, biphobic, interphobic and transphobic attitudes are negatively affecting the lives of certain people and that they constitute a form of violence.

### MATERIALS NEEDED

- Copies of the stories for the small groups
- Flipchart paper, stand and markers

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.2: Dealing with our own prejudices as trainers
- Part 2 Section 1.5: Using inclusive language and why it is important
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7: Dealing with difficult questions
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)



### STEP BY STEP PROCESS OF THE ACTIVITY (20 min)

**1.** We can use a quick energizer to divide the young people into groups of 4 or 5 people (depending on the size of the entire group). Each group receives a copy of a story

**2.** Ask the groups to read the story and discuss among themselves the questions under their story. They have 15-20 minutes to do so.

\* Inspired, adapted and translated from the educational material prepared under the program HOMBAT: Combating Homophobic and Transphobic Bullying in Schools (see bibliography). <https://www.hombat.eu> (online learning platform). All case studies are inspired from true stories.



3. As the groups are working on the task, go around the groups and help out, prompt the group with questions to provide food for thought or just observe what is going on.

4. When the groups finish, invite the first group to give a summary of the story they discussed and then we open up the discussion in plenary, following the questions that appear at the end of the story. Place particular emphasis on the myths, prejudices and misconceptions as well how these

have impacted the main character in the story. If more than one group has discussed this story, invite the other groups to add their own insights and findings.

5. In the same way, invite the second, third and fourth group to give a summary of their own stories and then open up the discussion in plenary

6. Close the activity by asking young people to reflect on what the key messages of all 4 stories.

## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (40 min)

To facilitate an understanding of each story, we can use the questions at the end of each case study for the discussion. To wrap up, we can ask the following questions:

- What did these stories try to show us with regards to the diversity of sex characteristics, gender identity, gender expression and sexual orientation?
- How are misconceptions, prejudice and the need to adhere to norms of sex, gender and sexual orientation have on people who are and express themselves differently?
- What can we do, to make sure people can have the space to be themselves in a free and safe way?



### TAKE HOME MESSAGES AND ACTIVITY WRAP UP

We close the activity by reflecting that all people have strong views on gender and sexual diversity. The stories we read encourage us to rethink some of our perceptions on gender, gender identity and expression and sexual orientation. Reading the stories we are called to challenge what we hitherto considered the 'norm' or the "reality" or "our own truths". The story of the intersex person, for example, encourages us to diversify our understanding of sex characteristics and to question traditional, binary beliefs of biological sex. Similarly, the story of a trans child, shows how strong the internal sense of gender identity is and how important it is for each person to be able to self-define this identity, in a way that they feel and experiences it, internally and individually. Finally, the story of the asexual activist

and the bisexual man, indicate that sexual orientation is a spectrum and should not be classified in 'boxes'. Each person should have the right to express their identities safely and freely, without judgement, isolation, marginalization or abuse.



## TIPS FOR FACILITATORS

Please remember that this activity is not a stand-alone activity and it is best implemented once the group has already had a chance to explore and discuss some norms about gender, gender identity and sexual orientation. For instance, this activity will be a good follow-up activity to the previous activity 'Challenging norms-Aliens visiting workshop'. Implementing this activity as a stand-alone, will in the best of cases confuse young people but it may also stir some strong reactions. As all the stories define existing norms, some young people may consider this overwhelming threatening, if they haven't already had a chance to explore what norms are and their impact.

### *Tips for adapting the activity:*

You could implement this activity using a different methodology, for instance using theatrical improvisations for the stories. Instead of discussing the stories as case studies, you can ask the groups to prepare a short theatrical improvisation based on the 'plot' of the story. The main aim is to show how the main character is experiencing their diversity and how they are feeling. Different methods can be used in the improvisation, as for instance 'thought tracking' whereby a certain scene in the 'play' would 'freeze' for a moment so that we can 'hear' the thoughts of the main character or the other characters (as the scene freezes the narrator asks the main character and/or other characters to vocalize what they are thinking at that moment, but without having a discussion among themselves). Alternatively, narrator can have a more active role, in describing the plot and perhaps what people in the story are feeling.

Another way is to use 'theatrical' monologues for this story. Four people will be asked to volunteer to read out these stories as 'monologues'. After each story finishes, discuss the questions that are included in the bottom of each case study with the entire plenary.

It is also important to remember that we don't know who we have in the room. This would mean that some of the people in our group may identify with some of the characters and the stories may stir some personal feelings in them. If we already know that we are working with a very diverse group of people, usually, it is safer and less emotionally provoking to work with the stories as case studies rather than asking young people to act them out. If any emotional reactions arise because some young people resonate or identify with the stories, you can refer to Part 2 section 1.8 on handling disclosure, re some tips on how to respond.



# WORKSHEET

## INSPIRED BY REAL STORIES

### Activity 5

#### Story 1: I would love my body as it was

My parents accepted to have me operated when I was an infant. “How can you raise a child as a boy or girl if it doesn’t have the normal reproductive organs?” the doctor had told my parents. It is as if, to prove your gender identity, you have to either have a penis or a vagina. And why should a person identify themselves based on this dichotomous anatomy?

My parents felt a lot of pressure to “fix” this “deformity” as they had been told. It was as if I were a deformed creature of nature, and this diversity of mine, this “deformity”, caused an unbearable discomfort to those around me. I had to become like them. To be “corrected”, “to become normal”. My parents thought that the surgery would just fix everything and we would all put it behind us. But they have been carrying a lot of guilt, confusion and shame all these years. Especially because they realized that my diversity didn’t magically disappear by the operation.

Now I feel trapped in a body that I don’t know if it really belongs to me. The surgery I had as a child and the few surgeries after that did not make me more ‘beautiful’ or ‘normal’. Instead, I feel that my identity was stolen from me. I wish they had allowed me to decide for myself. Why did they think I couldn’t love my body the way it was?

#### Discuss the following questions in your small group

- What made a particular impression on you in the story you just read?
- Could you identify some myths/misconceptions/prejudices about Intersex people?
- Why do you think the parents in the story agreed to have their child operated?
- What do you think the person in this story is feeling? How was this experience for them?
- Do you feel this person’s rights were violated? In what way?
- What messages does this story convey about gender identity and sex characteristics?







## Story 2: My experience as asexual:

Inspired from Amy Maria Flannigan's archives<sup>81</sup>

Asexuality is when a person does not feel sexual attraction. And there is nothing wrong with that, nothing that needs to be “corrected”. It is not a disorder of sexual desire as some people or even some medical professionals believe. Asexuality is an orientation, in the same way as heterosexuality, homosexuality, bisexuality, pansexuality, multi-sexuality etc. We (asexuals) do not need treatment, we can be absolutely happy as we are! The only thing that makes us unhappy is to feel pressured by society to become “normal” people. Well, I have news for you! We are by no means abnormal or strange. We are humans!

I certainly understand that sex can be a very important part of a person's life if they want to. There are people who don't have sex, who don't want to have sex or who don't care about sex, and that should be okay. Just as there is sex without love, there is also love without sex!

“Hmmm! Some say ... you can't be asexual if you have sex ...! “Asexuals can have sex. Some asexuals have sex to please their partner. Even though they don't feel sexual attraction, some asexuals may even like the feeling that sex gives them. Other asexual people don't have sex at all, because they just don't want it or because they feel a certain negativity about sex. And for those

people who don't have sex, don't like sex, or don't want to have sex, it is important to respect their sexual identity and their choices. This doesn't make them any less human.

### Discuss the following questions in your small group

- What made a particular impression on you in the story you just read?
- Could you identify some myths/misconceptions/prejudices about people who identify as asexual?
- What impact do these myths, prejudices and misconceptions have on people who identify as asexual?
- What messages does this story convey about sexual orientation and sexual identities?



<sup>81</sup> <https://oneloveallegequal.org/author/amyflannigan/>



### Story 3: Why should I be any different?

They tell me I'm confused. That I can't decide whether I am attracted to men or women. My gay friends think I am gay and that I must finally accept my gay identity and 'get out of the closet'. My straight friends often ask me about my relationships with women and just "tolerate" my relationship with men. They think I'm just "experimenting". "I'm sure all this experimentation will soon pass" my sister told me a couple of months ago. "You will meet a nice girl and you'll eventually marry her and then you won't have the need to be with men. You know, getting into a relationship with a woman will make our mum very happy."

What never ceases to amaze me is when people ask me "to what percentage are you attracted to men and to what percentage are you attracted to women?". It is again an indirect way for them to figure out whether I'm gay or straight and whether I'm more of one than the other. Others ask me "Why don't you just choose? Men or women and just stick to your choice?"

But it is not a matter of choice !!! It is a matter of who I am. Why should I choose then?

### Discuss the following questions in your small group

- What made a particular impression on you in the story you just read?
- What myths / misconceptions/prejudices surround bisexuality? How do these affect people who identify as bisexual?
- What do you think this person in the story is feeling? Does he feel free to express his sexuality openly? Why not?
- Based on this history, what is bisexuality? Is it a matter of choice you think?

### Story 4: Thoughts and experiences of parent of a trans child (inspired from <https://growinguptransgender.com>)

I hear some girls say, "I was a tomboy when I was a kid." Or "my brother was wearing my dresses when he was young." This has nothing to do with being transgender. Being transgender is not about the games you play or how you dress or who your friends are. Being transgender has to do with the identity that a child feels deep inside them. They know they are a girl, boy or something else before they even learn about the world. They know it instinctively. They know it, despite what their parents and everyone around them tell them

about what their gender is or should be. How our child has developed a strong gender identity as a girl, I don't really know. Hundreds of children around the world have had the same experience. There have been transgender people all over the world, throughout the centuries.

I understand that gender identity is a very difficult concept to grasp and may not make sense to people who have never been criticized or had never had to think about their gender identity (because it never was an issue for them), but for transgender children their gender identity is of utmost importance. It can become the focus of their lives (until they are accepted, just like any



other child). It is therefore crucial that the gender they identify with is recognized and accepted wholly and completely, without judgement or attempts to change them.

Other parents judge us that we did not try hard enough to 'impose' on our child their 'proper gender identity'. Many parents of transgender children spend months and years telling their child, "you are not a boy, you are a girl", often until the child stops asserting the gender they feel inside (although they don't stop feeling awkward, wrong, or trapped). In our house this had been our daily talk for over 6 months. My child was so strongly committed to confirming her gender identity that this need dominated and harmed her life at that time. I have huge guilt that I didn't support my daughter back then. Children who continue to insist on vigorously asserting their gender identity do so against the tremendous social and family pressure that often tells them they are wrong.

Some people tell me they can't understand why someone would choose gender reassignment surgery and find the process appalling. Why can't people choose to do what they want with their own bodies, without others around them having an opinion about it? Many transgender individuals choose not to have surgery. Other transgender people change their bodies with cosmetic or medical interventions (e.g. with tattoos, plastic surgery, breast augmentation / breast reduction etc.). I want to do my best to try to support my daughter's comfort in her body without the need for surgery, but I am not naive and know that for

many people surgery is vital to redefining their gender. I'll support her in whatever she chooses to do.

For me, it is not my daughter who has changed. We, as parents, have changed and restored our understanding and acceptance of our child. It was only then that our daughter could grow happily and flourish.

### Discuss the following questions in your small group

- What made a particular impression on you in the story you just read?
- What myths / misconceptions/prejudices surround transgender people? How do these affect people who are transgender?
- What do you think the girl in the story is feeling? How was her experience as a transgender child?
- What are the parents of this girl feeling? How did they manage this experience?
- What has helped in the end for this girl to be accepted as she is?
- What messages does this story convey about gender identity?





## *Adapting the Activity for Online Implementation*

Online adaptation of this activity is fairly straight-forward, substituting breakout rooms for face-to-face small groups.

If the option of breakout rooms is not feasible, you can send the worksheets to participants, give them some time to go through them individually and answer the questions and then convene in plenary for a discussion and wrap up.



# ACTIVITY 6

## A walk in someone else's shoes

### DURATION OF ACTIVITY

**80 minutes**

### LEARNING OBJECTIVES

- Cultivate empathy of diversity
- Understand how people's experiences with regards to their gender, gender expression and sexual orientation differ
- Explore the difficulties, challenges, obstacles, discrimination and human rights violations experienced by people with diversity related to Sexual Orientation, Gender Identity/ Expression and Sex Characteristics
- Explore ways in which people can feel supported when they are experiencing exclusion and discrimination
- Explore ways that people's rights can be safeguarded

### MATERIALS NEEDED

- Flipchart paper
- Masking tape, scotch tape (to stick more than one flipchart papers together)
- Coloured markers, crayons, pencils etc.

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.2 Dealing with our own prejudices as trainers
- Part 2 Section 1.5: Using inclusive language and why it is important
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7 : Dealing with difficult questions
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)



### STEP BY STEP PROCESS OF THE ACTIVITY (40 min)

**1.** Introduction: Since we have spoken a lot about the diversity regarding our gender, sex characteristics and sexual orientation, let's explore

now what it means to be a person who does not conform to the norms and what type of experiences this person may have during their life.

\* Inspired, adapted and translated from the educational material prepared under the program HOMBAT: Combating Homophobic and Transphobic Bullying in Schools (see bibliography). <https://www.hombat.eu> (online learning platform). All case studies are inspired from true stories.



2. You can work on this activity individually or in pairs/triads if you like.

3. Start by imagining that you are different person than the one you are. If you are a boy, you can imagine yourself as a girl or as a trans, nonbinary or intersex person. If you are heterosexual, you may imagine yourself to be gay/lesbian/ bisexual/ asexual etc. If you identify as an LGBTIQ+ person, you may decide to explore what it means to be a cis-gender, heterosexual person. Alternatively, to make sure that all different identities are picked out, you may decide to allocate the 'roles' for the group specifically and split the room into groups, with one working with cis vs trans, straight vs gay, dyadic vs intersex.

4. Start by drawing a winding path which will represent the path this person you have imagined will take in the course of their lives.

5. On this path, draw some pictures that will represent important milestones in this person's life (for instance you may draw a house to represent the family, a school, friends, a heart for relationships, money to represent the job etc.). The important milestones that is important that you include are: birth, family, school, relationships, jobs, public spaces, social acceptance. You can also choose to include other milestones in addition to these.

6. Use the worksheet to guide you to map this person's experiences during the course of their life path. Read the questions under each milestone and write a few keywords on your drawing

7. You have 30 minutes to complete your drawing

8. Once the drawings are completed invite 3-4 people who feel comfortable/willing to share, to show their drawing and talk about it. (10 minutes)

## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (40 min)

Wrap up the activity with a reflection on the activity, using the following questions to lead the discussion:

- How was this experience of you, to think of another person who is different than you and to also imagine their life path?
- What did you feel while you were drawing and mapping their life path?
- What did you learn from this exercise?
- What did you come to realize regarding the different obstacles, difficulties and challenges certain people may experience?
- How do these experiences different from those of others , for instance the experiences of men, cisgender persons or people who identify as heterosexual?
- What does walking in someone else's shoes teach us about how we, as individuals but also as a society, should be treating people who are experiencing discrimination because of their gender, gender identity or sexual orientation?
- What could help in each stage of a person's lives so they could feel appreciated, valued, included, safe and that their rights are safeguarded? What can help create more just and equal society for all?
  - How can families help? How can the school help? How can work environments be more inclusive?
  - How can public spaces be safer for diverse groups of people?
- Document these suggestions on the flipchart
- Ask young people to go back to their drawings and write some key words under each milestone that represent the support young people need to have their rights safeguarded.
- What can we do, to make sure people can have the space to be themselves in a free and safe way?







## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

When we belong to any dominant group (men, cisgender, heterosexuals etc.) it is easy to forget that other people who are different may not enjoy the same privileges or opportunities as ourselves. Through this activity we have seen that people's experiences differ widely and many people have to battle various adversities in their lives because of their gender or sexual orientation. They may also have less opportunities and less privileges. This does mean that all people who are different are doomed to fail, or to be unhappy with their lives. Regardless of their diversity, people can lead very happy, successful and fulfilling lives. What this activity has shown us is that it is important that we remain mindful of gender and sexual diversity and of people's different experiences so that we react with respect, acceptance and inclusion, and safeguarding everyone's human rights.



## TIPS FOR FACILITATORS

It is possible that young people in the group may choose to depict the life of a cis-gender person or a heterosexual person who will have experienced comparatively little discrimination. Use these depictions as a starting point to discuss how people's experiences differ because of their gender/sexual identity and guide the discussion towards the different privileges and opportunities people enjoy (or not) because of the gender norms and heteronormativity.

## Adapting the Activity for Online Implementation

You can implement this activity online very similar to the way you would have implemented it in person, asking participants to prepare their drawing individually.

You can send the worksheet and sample picture to participants and ask them to work on them on their own for half an hour, imagining themselves to be someone else's shoes.

Once the participants complete their drawing you can ask those who feel comfortable to share them in front of the camera

You can wrap up the discussion in plenary using the questions in the 'facilitation questions for reflection and debriefing' section.



# WORKSHEET

## WALKING DOWN THE PATH

### Activity 6

#### Birth

1. Where there any challenges to overcome when you were little with regards to how you expressed your gender?

#### Family

2. What messages did your family give you about your gender?
3. How did your family react when you expressed your gender as a child?
4. Did you have to come out to your family?
5. Is your family accepting/supportive of your gender and sexual identity?

#### School

6. Did you learn anything about people of your gender/sexual orientation at school? Was that positive or negative? Or did you feel completely un-represented in what you learnt at school?
7. What assumptions did other peers make about you? How did other peers behave towards you?
8. How did teachers behave towards you?
9. Did you feel included when you were in school?

#### Relationships

10. Can you openly talk to others about the person you love/are attracted to/are in a relationship with?
11. Can you easily express affection in public to the person you're in love with or are in a relationship with?
12. Are you experiencing any pressure from your partner? (for instance to come out etc.)

#### Jobs

13. How easy is it for you to get a job? Can you easily get the job you want to? Are some jobs harder to get because of your gender/sexual orientation?
14. What obstacles/difficulties in relation to your gender/sexual orientation may you experience with regards to employment?
15. How do you think other colleagues will behave towards you? Is it possible that you may experience negative attitudes, harassment or discrimination?

#### Public spaces

16. Do you feel confident to seek healthcare without experiencing any negative attitudes or discrimination?
17. Do you feel comfortable to walk in public spaces without being rudely stared at or harassed?
18. Are you comfortable to use public restrooms?
19. Can you get in trouble with the authorities because of your gender identity or sexual orientation?

#### Social acceptance

20. What assumptions do other people make about you based on your appearance, gender expression and expression of sexual orientation? Are those assumptions correct?
21. Is it easy for you to make friends?
22. Is it easy for you to socialize?
23. Do you feel welcome or included in your religious/spiritual community?





# ACTIVITY 7

## Take a step forward

### DURATION OF ACTIVITY

**60 minutes**

### LEARNING OBJECTIVES

- Explore how stereotypes, norms and social perceptions about gender and sexual orientation are impacting and limiting people's lives
- To foster an understanding of possible personal consequences of belonging to certain social minorities
- Identify the barriers and challenges different groups of people often experience in their environments
- To raise awareness about inequality of opportunity
- Explore how social privilege negatively impacts people's lives
- Foster empathy with others who are different

### MATERIALS NEEDED

- Role cards (cut and rolled up) and a hat from where the young people will pick their role
- An open space (a corridor, large room or outdoors)
- Soft/relaxing music

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.2: Dealing with our own prejudices as trainers
- Part 2 Section 1.5: Using inclusive language and why it is important
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7 : Dealing with difficult questions
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)

\* Methodology inspired and adapted from a similar activity in the manual 'Compass: a manual for human rights education with young people (2012 edition). <https://www.coe.int/en/web/compass>



## STEP BY STEP PROCESS OF THE ACTIVITY (30 min)

1. Explain to the group that you will conduct an activity in which they will need to play a role and assume a new 'identity'

2. Invite them to take a slip of paper from the hat, which will represent their new identity. They can then sit down (preferably on the floor) and read their role card carefully. Ask young people to read their role silently and not share it with anyone.

3. Discourage questions at this point. Explain that even if they don't know much about a person like this, they can just use their imagination.

4. Create a calm atmosphere with some soft background music and invite the group to remain silent.

5. To help young people get into the role more easily, ask them to close their eyes and try to imagine who they are by answering the following questions in their head. They need to remain calm and still.

- Give yourself a name.
- What is your gender? Are you a man, woman, trans, nonbinary?
- How old are you?
- Where were you born?
- How do you look like? How tall are you? What colour are your eyes?
- How do you normally dress? What is your style?
- How does the house you're living in look like? Go around your house in your imagination
- What sort of work do you do? How much money do you earn each month? Do you have a comfortable living?
- What do you do with your free time? How do you socialize?
- What makes you happy?
- What is difficult for you?

6. Now ask young people to begin to get into role and start walking around as if they are this person. After about a minute, ask them to line up in one horizontal line (so they stand next to each other, shoulder to shoulder)

7. Tell the group that you are going to read out a list of situations or events. Every time that they can answer "yes" to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.

8. Remind the group that it is important to critically assess whether the person they are pretending to be really has the opportunity to do what is said in the statement and only move forward if this holds true for this person. Even if they are not totally sure, they can still guess what would hold true for this person. Explain that this is not a race and that they shouldn't move forward just because others are moving.

9. Read out the situations one at a time. Pause for a while between each statement to allow the group some time to have a think and step forward (or not). Look around to take note of their positions relative to each other.

10. Once all the statements have been read out, invite everyone to take note of their final positions and to look around them so that can see the positions of the others.

11. Invite young people to share their different roles in front of the group and to again pay attention to their different positions, now that they know 'who is who'.



**12.** Before moving on to debriefing, give a couple of minutes to young people to come out of their role by 'brushing' it off or 'shaking' it off or by using any other fun ritual (i.e. saying their real name and what they had for breakfast this morning etc.)

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## **FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING:** (30 min)

- How did you feel during this exercise?
- How did you feel stepping forward or not stepping forward?
- How did you know about the character whose role you had to play? How did you know whether you should have stepped forward or not? Was it through personal experience or through other sources of information (news, social media and jokes)?
- Do you think this information and the images you have of the characters are reliable? Are some of our perceptions about certain groups of people often based on prejudice and stereotypes?
- While you were moving forward or not, did you have to hide any parts of yourself? Which parts of yourself you did you have to hide?
- Why did you have to hide these parts of yourself?
- What prevented you from moving forward? What types of difficulties or barriers did you experience?
- When the statements were completed what was your first impression when you looked around and saw everyone's different positions?
- For those of you who kept stepping forward, did you notice, while you were moving, that other people were left behind? At which point did you notice? Or Why didn't you notice?
- And those of you who didn't step forward as much, what did you think of the ones who stepped forward?
- Did you feel at any point during the activity that your (human) rights were being violated? In what way?
- Why is there such a variation in 'distance' between different people you think?
- Does this activity mirror society in some way? In what way does this mirroring happen?
- What does this activity highlight about the inequalities in our society regarding gender, gender identity and sexual orientation?
- What steps can be taken to address these inequalities?
- How can we ensure that all people's rights are equally safeguarded?





## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

Even though we all have the same rights, but some groups have more social privileges and enjoy a different range of activity and opportunity than others. Social norms about gender and sexual orientation create different social strata which don't all have the same value, power or privilege. This in turn gives rise in social inequality which acts as a source of discrimination, marginalization and exclusion, resulting in human rights violations of others. Lack of freedom of expression of gender identity and/or sexual orientation, been forced to hide part of your identity, barriers to access to health, barriers to professional development, bullying, isolation, harassment, violence all constitute significant violations of a person's rights.

It is important that societies (and institutions and authorities) ensure that all people's rights are safeguarded so all people have an equal chance to be happy, safe, develop and reach their outmost potential.



## TIPS FOR FACILITATORS

- It is best that we conduct this activity after we had some introductory activity on identifying and challenging social norms about gender, gender identities, gender expressions and sexual orientation.
- If you do this activity outdoors, make sure that the participants can hear you, especially if you are doing it with a large group! You may need to use your co-facilitators to relay the statements.
- Please feel free to make your own role cards! Those offered here are meant to serve as samples. The closer your role cards reflect your local context, the more the young people can learn from the activity.

- It is also important that you adapt the roles accordingly, to avoid embarrassing any young person whose personal situation may closely mirror the situation in one of the roles. If you know the personal situations of the participants in your group, please avoid using specific cards which may bring a young person in an uncomfortable position.
- However, because you cannot always be aware of everyone's personal life situation, a young person may feel disturbed or emotionally caught up in one of the roles. As a facilitator you need to keep alert and to pay particular attention to participants who have difficulty to 'drop' the role afterwards or who display an uneasy behaviour. In such a case, please try to speak to that person privately after the activity finishes.
- Make sure every person in your group gets a chance to speak during the debriefing. This activity can bring up strong emotions, and the more the young people can express themselves and their feelings, the more sense they will make of it. Spend more time on the debriefing if needed.
- This activity can easily be conducted outside or in a large room so young people can move easily. The power of this activity lies in the impact of actually seeing the distance increasing between each other, especially at the end.
- Young people are generally aware that others have materially more or less than they do. However, they are often unable to realize their own privileges. This activity can help the young people to put their lives into a larger perspective. For instance, in their role, they may experience bullying, but they enjoyed strong bonds with their friends and family and could arise above the difficulties.



# WORKSHEET

## ROLES AND STATEMENTS FOR TAKE A STEP FORWARD

### Activity 7

You are an unemployed single mother with 2 children who lives with her parents. To make ends meet you occasionally have sex for money but your parents don't know.

You are a postgraduate student living in the city centre. You are heterosexual and in a relationship for the past three years. You are thinking of moving in with your partner.

You are a 27-year-old lesbian who works as a teacher. You often hung out with other lesbian friends.

You are the owner of a successful import – export company who is gay.

You are the 17-year-old daughter of a European diplomat to the country where you are now living and you are bisexual.

You are a 28-year-old male who works as a client service agent in a telecommunications company. You are currently pursuing your master's degree and go to university in the evening. You are in a relationship with another female colleague of yours for the past 2 years.

You are a 17-year-old trans person who experiences bullying at school because you express your gender 'differently'. You have 2 very close friends who support you.

You are a 23-year-old young person who is intersex. You work as a computer technician.

You are a 24-year-old woman who works as a sex worker to pay for her college. You have fallen in love with another female university student.

You are a 30-year-old female. You have been in relationship for the past 3 years. Your boyfriend is abusive both physically and psychologically. You often have to hide the marks on your body and lie when you have to miss work because you are not feeling well. Last night you reported your boyfriend to the police and tried to get a restraining order against him.



You are the lesbian daughter of a priest. You are very close to your family and have a good relationship with them. You are graduating from high-school this year and you want to go to college. Your father instead has expectations that you will marry and have a family soon.

You are a 17-year-old Roma girl who hasn't finished high-school. You live with your mother and your siblings. You have 3 older brothers who are very traditional and control where you go and what you do. You are in love with another boy from your community but you cannot have an open relationship with him.

You are the 20-year-old and you identify as nonbinary. Your family is very traditional and they still call you by your male name which was given to you at birth. You still live with your parents and help out in the family restaurant. You would like to go to university to study music.

You are 18-year-old trans person who lives with friends because your parents were not comfortable with your gender identity. You are unemployed and looking for a job.

You are a 25-year-old man who works in the military. You are in the closet about being gay.

You are a straight young man who people think looks gay because of your style and the way you carry yourself.

You are a 16-year-old girl, in high school, who expresses her gender in non-stereotypical ways. You are straight.

You are a 21-year-old woman and you grew up in a traditional family where gender roles and gender norms were very strong. When you were 17 your dad forced you to marry a man you didn't want. You now have 2 daughters. You work only a few hours a day as you need to take care of the house and the children.

You are a trans young woman who started transitioning 2 years ago. You would prefer to have sex reassignment surgery but this is not available by the health care system in your country. Your parents are not willing to support you financially because they are still struggling to accept your identity.

You are a 23-year-old Roma woman. Your parents forced you to marry someone you didn't want when you were 17. At 18 you got pregnant. Your partner has been abusive and you have finally decided to ask for support from a local shelter.

You are a 26-year-old female who works as a firefighter. You and your boyfriend have been together for 2 years and you are thinking of moving in together.

You are 16-year-old Roma boy who is gay. Most of the people you socialize with are from your own community. You fell in love with one of your friends but you are unsure how to handle it. No one knows you are gay.



## List of statements to read out

1. You are generally happy with your life
2. You feel you have the freedom and the opportunity to do things you love
3. You have people close to you who love and support you
4. You have many positive role models of people like yourself
5. You are not afraid that you may get into trouble with the authorities in the country where you live.
6. You feel accepted by your colleagues, neighbour's and new acquaintances.
7. You can easily travel and show your identity card without fear of being rejected
8. You believe that your personality, skills and who you are, is valued and respected in the society in which you live
9. When you were in school (or if you're still in school), you did not experience exclusion, bullying or discrimination
10. You feel that you have equal opportunities for employment or career development
11. You have the necessary access to health care without experiencing stigma or discrimination
12. You can freely express your intimacy towards your partner in front of other people (in public places) without being judged
13. You feel free to talk about your partner (when you have one) with your parents and family
14. You can easily reveal your sexual orientation in your school or workplace.
15. You can walk down the street without getting curious looks from other people
16. You are not afraid of being harassed or attacked in the streets.
17. You never had to hide things about yourself.
18. If you reveal some truths about yourself, it will not make any particular impression to other people and you will not be judged
19. You are not afraid that you may experience harassment, discrimination, isolation or stigma.
20. You feel that the laws of your country equally protect your rights





## Adapting the Activity for Online Implementation

This is quite a complex activity to implement online because of the different logistics involved. Allocating roles to individual participants (one by one via a private message, so that others can't see them) will take time and requires clear coordination between you and your co-facilitator(s). If you have the flexibility, it is best to take a break so you can allocate the roles with more ease. Or you can have one facilitator run a quick energizer with the group, while the other engages in the process of role allocation. This will allow for a smoother flow of the activity, without young people having to wait around and getting frustrated.

Because it is more difficult for participants to trace the 'distance' between them online, you can start this activity by asking them to share their identities before you start reading out the statements. This can help them to mentally keep a clearer record of people who are moving.

Once the roles have been allocated and reiterated, you can replicate the physical movement required for taking a step forward in different ways, such as:

Option 1: You can read out the statements and ask participants to raise their hand, a coloured piece of paper or press a reaction every time a statement applies to them. Ask participants to keep a tally of the statements they answer 'yes' to, so, at the end of the activity, all participants can see which ones enjoyed most of the privileges

Option 2: You can put up the statements on an online quiz and ask participants to log in with their 'pseudonym' (the name they have given to their character. At the end of the game you can see who scored the most points by answering 'yes'.

Option 3: If you don't have many participants you can create a google document, google sheet or a google slide where you can ask participants to represent themselves with a small image (a dot, an emoji etc) .

- Have pre-selected images that participants can choose from. To enable the images to move around freely, click on the options 'Wrap text' and 'Set margins to 0'.
- Ask participants to place themselves on the starting line by using the pseudonym they gave for themselves in their role.
- Make sure all images start from the same line (to make it easier on participants you can have a line drawn on the document)
- Read out the statements. Every time a statement applies to a participant, they move their image forward
- At the end you will have a visual representation of each participant's 'place' according to their privileges.

Follow up with the facilitation questions and the wrap up as outlined in the activity.



## Statements



	S1	S2	S3	S4	S5	S6	S7	S8	S9	S10	S11	S12
Role1				😊								
Role2							😊					
Role3										😊		
Role4												😊

## Links to additional resources and information

IGLYO: The International Lesbian, Gay, Bisexual, Transgender, Queer & Intersex (LGBTIQ+) Youth and Student Organisation, <https://www.iglyo.com/>

ILGA: The International Lesbian, Gay, Bisexual, Trans and Intersex Association, <https://ilga.org/>

Trans Students Educational Resources: <https://transstudent.org/>

GLSEN Education Network: <https://www.glsen.org/>

GALE, the Global Alliance for LGBT Education: <https://www.gale.info>

A Guide to Gender: A social advocates handbook, 2nd edition. Sam Killermann (2017). Austin, Texas: Impetus Books. <http://www.guidetogender.com/>

The Gender book: <https://thegenderbook.com/the-gender-booklet>

Norm criticism toolkit. IGLYO (2015). Can be downloaded at: <https://www.iglyo.com/wp-content/uploads/2016/03/Norm-Toolkit-WEB.pdf>

TheSafeZoneproject: <https://thesafezoneproject.com/>





# MODULE 2

## Sex Positivity

### Theoretical background<sup>82</sup>

#### A sex positive approach to sexuality

People experience their sexuality in a very personal, unique and diverse manner. Sexuality entails one's own sense of awareness, experience and expression of sexual orientation and gender identity, eroticism, attraction, sexual pleasure and intimacy, among others. Expressing and experiencing our sexualities goes beyond the physical boundaries of satisfaction and is very much related to freedom of sexual expression.

We are still living in a world where sexuality essentially remains taboo and is largely, and destructively, controlled. Young people are deprived of substantial information and skills that will empower them to express their sexuality in a positive and healthy manner.

Sexualities outside the spectrum of heteronormativity (heterosexual, faithful, monogamous, long-lasting, non-experimental, primarily used for reproduction) are also considered 'abnormal', 'perverted' and shameful. Towards this end, there is little understanding, respect and acceptance of LGBTIQ+ sexualities. Homophobia, biphobia, transphobia and interphobia, hate speech and hate crimes create a very negative space where a diverse spectrum of sexualities cannot exist, let alone thrive and develop. LGBTIQ+ persons are often forced to hide their sexual orientation or gender identity out of fear of being abused, discriminated against, bullied or even killed. Even more so, the sexualities of the more 'invisible'

groups such as intersex, queer/questioning, asexual and trans are significantly marginalized, resulting in high incidences of sexual abuse against these groups.

A sex positive approach to sexuality connotes a need for every individual to reclaim their sexuality. A sex positive approach connotes that people connect to their bodies and erotic selves and reclaim their personal narrative about sex. A sex positive approach brings to the table important concepts such as enjoyment and pleasure; empowerment and agency; sexual literacy; confidence; meaningful consent; body positivity and self-determination.

**Pleasure:** Pleasure is what makes us feel good and increases our sense of well-being and feelings of enjoyment. Pleasure is pursued, experienced, understood, negotiated and expressed in many different ways such as fantasies, ideas, thoughts and actions. Pleasure goes beyond physical satisfaction and includes ownership of your own body, exploration, experimentation, desire and freedom of expression. For any encounter to be pleasurable, consent and safety are necessary prerequisites.

**Self-determination:** having the freedom and capacity to make your own decisions; to act as you choose and to determine own sexuality.

**Consent** is a free, uncoerced, conscious, informed, voluntary agreement to engage in any type of sexual activity. Consent must be clearly

<sup>82</sup> Source: 'Sexual Pleasure: the forgotten link between sexual and reproductive health and rights'. Global Advisory Board for Sexual Health and Wellbeing, downloadable at [www.gab-shw.org](http://www.gab-shw.org)

expressed, be provided freely and it can be withdrawn at any time; any person can change their mind whether they want to engage in a certain sexual activity or not.

**Sexual confidence<sup>83</sup>:** Sexual confidence is largely linked to self-esteem and has to do with recognizing your self-worth and the fact that you can bring something positive to a sexual encounter. It also suggests that you have the power to claim your sexual desires, communicate about what gives you pleasure and negotiate your sexual relations. It also connotes that you do not tolerate any unhealthy or unpleasurable behaviours and assertively try to protect yourself. Sexual confidence is reinforced by information, knowledge and skills. It is supported by positive thinking and the ability to talk to other people about sexuality in a context free from stigma and shame.

**Sexual literacy<sup>84</sup>** is about knowledge as power. Sexual literacy means that a person has all the necessary information to understand their bodies and sexualities, has information regarding the range of options in which sexuality can be explored and/or expressed, has knowledge and skills how to protect oneself and others (e.g. using safer sex practices, modern forms of contraception if applicable), understands what it means to have pleasurable sex (if applicable) and knows how to build positive, healthy and safe sexual relations (if sexual relations are desirable). Sexual literacy also involves an analysis of how factors such as gender, race, disability, culture, religion or belief and age intersect with and shape a person's sexual beliefs and ultimately their expression of their sexuality. In many ways, sexual literacy reinforces sexual confidence and acts as a driving force in young people taking charge and owning their sexuality.

**Sexual competence<sup>85</sup>:** refers to having the ability, skills or knowledge to engage in sexual activity in a way that both the activity and outcomes are positive. Sexual competence also relates to the emotional sense of having enjoyed the experience through deriving pleasure and experiencing nothing unpleasant, coercive, unhealthy or abusive.

**Sexual Agency** refers to<sup>86</sup>:

- Having the freedom and capacity to make your own decisions and to act as you choose, defining your sexuality by the choices that you make.
- Understanding that engaging in sexual encounters or not, is a personal choice and freely claiming that choice for yourself
- The ability to give free, clear, informed and meaningful consent to participating in or declining a sexual activity and having your desires honoured.
- The right to self- defining your sexual orientation, gender identity and sexual identity in the way you understand it and experience it
- Choosing how, when, with whom and where you'd like to explore, experiment with and experience your sexuality; understanding how to negotiate this within yourself and with partners
- Linking sexuality and pleasure; believing in your own power and having the ability to act on behalf of your own sexual needs, desires, and wishes. Making sexual choices driven by what you consider pleasurable and enjoyable.
- Having the capacity to make informed choices, free of coercion, based on your own personal beliefs and values (and not those of others)
- Encouraging sexual freedom, while at the same time being safe while doing so

<sup>83</sup> Source: 'Putting sexuality back into Comprehensive Sexuality Education: asking the case for a rights-based, sex-positive approach'. IPPF (2016). Downloadable at: [https://www.ippf.org/sites/default/files/2016-10/Putting%20Sexuality%20back%20into%20Comprehensive%20Sexuality%20Education\\_0.pdf](https://www.ippf.org/sites/default/files/2016-10/Putting%20Sexuality%20back%20into%20Comprehensive%20Sexuality%20Education_0.pdf)

<sup>84</sup> Source: The Kinsey Institute (2009) 'Kinsey Confidential: Sexual Literacy...What is that?' <http://kinseyconfidential.org/sexual-literacy>

<sup>85</sup> Hirst, J (2008) 'Developing sexual competence? Exploring strategies for the provision of effective sexualities and relationships education' downloadable at: [shorturl.at/rstvO](http://shorturl.at/rstvO)

<sup>86</sup> Pamela Madsen: On being female and sexual agency, published in *Psychology Today*, June 2014. <https://www.psychologytoday.com>



## Body positivity

We are constantly being bombarded with images (in advertising, social media, the internet, traditional media etc.) which depict how we need to look like: young, white, thin, and conform to current beauty standards in society. Moreover, embracing the binary model of gender, there are clear 'guidelines' of how men and women should look like, portraying a very specific underlining: to have a different body, size, physical traits and appearance than the 'norm' is unattractive and undesirable. Suddenly our body becomes a battleground, and we spend humongous efforts to make it look 'right', instead of embracing that all bodies are different and that being healthy and beautiful comes in different forms.

Body positivity challenges unrealistic beauty standards and racist, binary gender norms while encouraging persons with 'marginalized' bodies (e.g. big, heavy, disabled, queer, trans, bodies of colour, and more) to build self-confidence, self-worth, self-love and self-acceptance.

Norms about the body and body-shaming (of queer, nonbinary, trans, heavier persons, the disabled etc.) have serious psychological effects<sup>87</sup> and cause depression, anxiety, eating disorders, self-harming behaviours, substance abuse and relationship violence. On the contrary, building a positive relationship with our bodies, we are healthier, happier, more confident, empowered, self-accepting; we can also embrace our identity and give ourselves the freedom to be ourselves, recognize our self-worth and build healthy and safe relationships with others.



## Non-formal education activities on Sex Positivity

*Starts on next page >>>*

<sup>87</sup> <https://www.thebodypositive.org>



# ACTIVITY 1

## Reclaiming sexuality



### DURATION OF ACTIVITY

**60 - 90 minutes**



### LEARNING OBJECTIVES

- Explore what is meant by the concept 'sex positivity'
- Understand the importance of personal agency, self-determination, consent and safety in having healthy, positive and pleasurable sexual encounters/relationships
- Acknowledge that being sex positive is also about choice: whether we engage in it or not and a choice on how we'd like our sexual life to be
- Identify the barriers to sexual agency



### MATERIALS NEEDED

- Flipchart paper
- Markers, coloured pencils, crayons
- Handout of the quotes, a few copies for each group



### STEP BY STEP PROCESS OF THE ACTIVITY (60 min)

**1.** Start by a short introduction with regards the terms outlined above, presenting and discussing with the group what is meant by a sex positive approach, pleasure, personal agency, body positivity, self-determination, consent, sexual literacy, sexual competency and sexual agency. To highlight the importance of sexual agency also discuss the challenges young people face in its absence, i.e. when girls or people with disability

pledge their sexual agency to their families , or when one pledges their sexual agency to their partner, overlooking their own wishes and needs (20-25 min).

**2.** Split the young people in 5 groups of 4-5 people each and give out the handout with the quotes on sex positivity in each group



3. Invite young people to read through the quotes and pick the two they mostly resonate with (the ones that 'speak to them the most').

4. Ask them to discuss these two quotes in their groups and prepare a short 2 min presentation which they will present in plenary. In their presentation, they need to outline the meaning of the quote and explain the key terms presented in it. For instance, in the first quote, the terms Self-determination, consent, safety, privacy, confidence need to be explained so that participants can understand their meaning. Similarly in quote 2, what does it mean for women to have no sexual agency inside their own culture, religion or family? (15 min)

5. While the groups are working on the task, go around the groups and help out or probe them further to help them understand the meaning of the quote.

6. Invite the groups to present their quotes in plenary. (20 min)

## Part II - optional (helps consolidate the knowledge)

7. Once all groups have finished with their presentations, invite young people to draw the outline of a person on a flipchart paper

8. Ask them to imagine that this is a young person they know about and they will explore how this person can have a positive approach to their sexuality. On the inside of the outline, invite them to write some words or phrases that represent feelings, attitudes, actions and behaviours of how this young person can express sexual agency, have ownership of their body and build positive, safe and pleasurable sexual relations. (15 min)

9. Ask young people to put up their posters so the rest of the groups can go around and have a look (5 min)

10. You can wrap up the activity with the following discussion in plenary:

## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (15-30 min)

- How was this activity for you? Did anything make a particular impression on you?
- Did anything surprise you?
- How do you understand the concept of personal agency? And how do you understand the concept of self-determination when it comes to sex?
- Do you think young people have enough personal agency in order to have a positive sexuality?
- What barriers are young people experiencing in having a happy, safe, positive and pleasurable sexuality? How is their sense of personal agency restricted by culture, family, religion, society and violent patriarchy?
- Summing up, based on the quotes you have read, what are the key aspects of having a sex positive approach to sexuality?
- How can young people strive towards having sexual agency and developing happier, more fulfilling, safer, more positive and pleasurable sexuality?



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

You can use the theoretical part above to guide you through the key messages and the wrap up of this activity. In summary, to answer the question on the key aspects of a sex positive approach to sexuality, as presented in the quotes, you can mention the following:

- having the freedom and capacity to make your own decisions and to act as you choose, define your sexuality by the choices that you make. This choice also includes whether you engage in sex or not and the choice on how we'd like your sexual life to be
- having the right and ability to define and control your own sexuality, free from coercion and exploitation
- encouraging sexual freedom, while at the same time being safe while doing so.
- meaningful consent and consent as something that leads to pleasure
- sexual confidence, sexual literacy, empowerment and competence. Having the necessary information, knowing your rights, having a high self-esteem and communication skills, feeling empowered to make informed choices
- linking sexuality and pleasure. Notion of sexuality as something natural that we all should all enjoy
- overcoming fear, shame or taboo and challenging gender inequality
- safe and consensual sexual activities, regardless of what the activity is. Each person's preferences are regarded as their own personal choice, without judgment
- control of the individual over their own body.



## TIPS FOR FACILITATORS

Talking about sexuality in an open manner and using words like pleasure, desire and agency may feel strange, awkward and perhaps embarrassing for young people. You can reflect on this fact in a general way, reflecting how much we still consider sexuality a taboo and instead of being driven by a sex positive approach when we talk about sexuality we're driven by fear, judgement, limitation, taboo, social norms and criticism. Since sexuality is hardly talked about, awkward feelings and feelings of embarrassment are natural. And that is okay. By exploring this awkward space, we allow ourselves to create new perspectives which can help us build a sense of agency and empowerment which are vital in having a positive, happy and fulfilling sexuality. It is also possible that young people may focus primarily on normative values which might dominate the discussion. Try to open the space of the discussion and challenge these normative views, encouraging young people to think of alternative perspectives.





# WORKSHEET

## RECLAIMING SEXUALITY QUOTES

### Activity 1

1. *"Self-determination, consent, safety, privacy, confidence and the ability to communicate and negotiate sexual relations are key enabling factors for sexual pleasure"* The Global Advisory Board for Sexual Health and Wellbeing
2. *"We are still living in a world where young girls are pledging away their sexual agency to their fathers, women to their partners, where a woman's sexuality and desires are still judged and shamed. Early marriage, forced marriage, forced pregnancy, non-consensual sexual acts, denial of the use of contraception, sexual abuse are all manifestations of that"* Pamela Madsen, Psychology Today
3. *"To have agency is to have the capacity to believe in your power and have the ability to act on behalf of your own sexual needs, desires, and wishes. Women can say "yes" or "no," and define their sexuality by the choices that they make by themselves for themselves".* Pamela Madsen, Psychology Today
4. *"Social conditions often devalue the potency of sexual agency. However, an individual's power alone is not enough to fend off sexual vulnerability forged by social injustice. In the absence of sexual agency and social justice, people are often forced to exercise their sexuality through sexual compliance, compromise, and concession".* Laina Y. Bay-Cheng, University at Buffalo.
5. *"The experiences of human sexual pleasure are diverse and sexual rights ensure that pleasure is a positive experience for all concerned and not obtained by violating other people's human rights and wellbeing".* The Global Advisory Board for Sexual Health and Wellbeing
6. *"It is important to link sexual pleasure with people's agency. Enabling people to discuss sexual pleasure can empower them to discuss other sexual issues. For instance, if a young person is able to tell their partner what they like or dislike, and to negotiate the quality of sexual relationships, it is more likely that they will be able to discuss other issues, such as consent, safety, boundaries and unhealthy behaviours in their relationship".* The Global Advisory Board for Sexual Health and Wellbeing
7. *"The elements of a sex positive approach are sexual confidence, sexual literacy, empowerment, competence and solidarity. Confidence and competence do not just mean feeling ready and able to have sex, but having self-esteem and communication skills and feeling empowered to make informed choices, about sex but also wider sexual health and rights issues".* IPPF, Putting Sexuality Back Into Comprehensive Sexuality Education
8. *"Sex-positive approaches strive to achieve ideal experiences, rather than solely working to prevent negative experiences. At the same time, sex-positive approaches acknowledge*



*and tackle the various concerns and risks associated with sexuality without reinforcing fear, shame or taboo of young people's sexuality and gender inequality". IPPF, Putting Sexuality Back Into Comprehensive Sexuality Education*

9. *"The sex-positive movement encompasses all individuals who believe in sex positivity. The sex-positive movement focuses on emphasizing safe and consensual sexual activities, regardless of what the activity is. Each person's preferences are regarded as their own personal choice, without judgment."* Kate Shkodzik, Obstetrician
10. *"Being sex positive does not equate to being careless or putting yourself at risk sexually. While the sex positive movement does encourage sexual freedom, it also centres around being safe while doing so. Overall, the sex positive movement views sexuality - in all its many facets - as a positive part of being human, rather than something to be ashamed of".* Kate Shkodzik, Obstetrician

11. *"Sexual agency puts emphasis on the control of the individual over their own body. It also means having the right and ability to define and control your own sexuality, free from coercion and exploitation. It also involves the processes where young people become sexually active and the strategies, actions and negotiations involved in maintaining relationships and navigating broader social expectations.",* Marianne Cense, Rutgers, the Netherlands.
12. *"I think consent is, by definition, a positive thing. Irrespective of whether it is feeling able to say 'yes' or being heard when you say 'no', consent has to be the baseline from which all sex extends. We need to reframe consent as something that leads to pleasure rather than simply something that staves off rape. "* Richa Kaul Padte, Author





## Adapting the Activity for Online Implementation

When implementing this activity online, it is important that you first provide some background information on the key aspects of sex positivity such as self-determination, consent, safety, privacy, confidence, agency, sexual literacy etc. This can be done on a PPT presentation in plenary followed by a discussion or more interactively by using brainstorming tools (Whiteboard, Quizziz, Mentimeter, Padlet, Slido etc.) . Alternatively, discussion on the key concepts can also take place in smaller groups (breakout rooms)

Following the introductory part on the conceptual framework, you can then use breakout rooms and allocate a pre-selected quote to each group. Alternatively, you can work in plenary and present some of the quotes on PPT one by one, followed by a discussion.

When young people will present their quotes and the discussion they had on them in plenary, you can put them up on a PPT slide, one by one, so they can be easily visible and readable by all.

Before you go to next part of the activity, give some time for self-reflection- participants can write a letter to themselves reflecting on how the quote they have read fits with their own lives and contemplate how they can reclaim their own sexuality.

The second part of the activity involves drawing the outline of a person, aiming to provide the space to discuss feelings, attitudes, actions and behaviours related to how young people can express sexual agency and build positive, safe and pleasurable sexual relationships. This can be implemented either by the facilitator presenting the outline in plenary and filling it in with participants' responses or by asking the participants themselves to complete their outlines individually and then presents them in plenary (2nd option could be more fun if it is feasible).



# ACTIVITY 2

## The debate about sex positivity

### DURATION OF ACTIVITY

**45 minutes**

### LEARNING OBJECTIVES

- Explore what is meant by the concept 'sex positivity'
- Identify the barriers to enjoying a positive, free and pleasurable sexuality
- Explore how social expectations, values and taboo are restricting young people from exercising a sex positive approach to their sexuality.
- Challenge common myths, stereotypes, attitudes and taboos about sexuality and encourage young people to adopt a sex positive approach

### MATERIALS NEEDED

- List of statements for the debate
- 6 chairs (3 chairs opposite another 3 chairs) set up in a visible space in the room

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.2: Dealing with our own prejudices as trainers
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7 : Dealing with difficult questions
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)



## STEP BY STEP PROCESS OF THE ACTIVITY (60 min)

**1.** Explain to young people that in this activity they will play a debate game. They will engage in a debate the same way as politicians do.

**2.** Two groups will debate each other on a certain statement. One group will agree with the statement and the other will disagree. This will be assigned at random by the facilitator.

**3.** Each group will have 1 minute to prepare their arguments beforehand. Then they have 30 seconds to present their arguments. The first group starts and presents its arguments for 30'; the other group then has to oppose these arguments for the next 30". The groups then go on for a second round and possibly a third round if they still have arguments to present. However, each statement will only



be discussed for a maximum of 3 rounds and the debate would be considered complete after that.

4. It is important to explain to both the debate participants and the 'audience' that during the debate the participants are asked to play a role. They are not necessarily presenting their own (real) views but instead they have to support the arguments that have been allocated to their group. Quite often, this means that they will have to support views that are contradictory to their beliefs. But this is the beauty of the debate.

5. Once the debate for each statement finishes, the plenary can vote which team convinced them more and has ultimately won the debate.

6. Then you move on to the next statement and the groups discuss the new statement for 3 rounds and so forth.

7. To engage more participants in the debate, rotate the participants in the groups. One new member can substitute one of the existing

participants in each group, once the debate on a statement has been completed. When it is time for the next statement, two new members join the groups etc.

8. To be fair, you can change which group agrees and which disagrees when you move on to a new statement. This way the groups would not feel that they are always forced to think of arguments that are contrary to their beliefs.

9. Also feel free to change the order of the statements or add new ones, according to where the discussion is headed during the debate. The most important thing is to help young people challenge existing limiting beliefs, myths and stereotypes.

10. In lieu of time restrictions, you may have time to go through 4-5 statements only, so choose the most appropriate/challenging statements for your target group.

11. Upon completion of the debate, you can wrap up the activity with a short debriefing.

## FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (25 min)

- How did you feel during the debate? How was the experience for you?
- How did you manage to find arguments that were opposing to your real beliefs? Where did you draw information from so you could present these arguments?
- Do you think the statements that were presented represent facts or values?
- Taking the first statement, for instance, what values are underlying it? Should we openly express what we enjoy/not enjoy during sex? What does negotiating our needs and desires connote (self-determination, a sense of agency etc.)? Are these aspects of a positive approach to sexuality you think? In what way?
- How about the statements that were discussing exploring our sexuality or using non-mainstream means to explore our sexuality (sexting, sex online etc.)? What values are underlying these statements?
- Do you think people need to be free to explore their sexuality?
- Are they free to do so? What acts as a barrier in young people adopting a positive approach to their sexuality?
- Can young people explore their sexuality in a safe and positive way? How can this happen (consent, sexual literacy, empowerment, sense of agency, self-determination, communication, negotiation, safer sex practices, steering free from coercion, abuse and exploitation etc.)



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

You can use the theoretical part of this module to guide you through your answers during the wrapping of the activity. Some indicative responses are also included below, in the worksheet. The important message of this activity is that sex positivity entails freedom, experimentation, openness, pleasure, and also a strong sense of personal agency - practiced in a consensual, safe and respectful manner, free from coercion and exploitation.



## TIPS FOR FACILITATORS

Instead of running the activity as a debate, you can run it in the form of the agree/disagree methodology, as outlined in Module 3, Activity 3 'Do you agree or disagree: Myths and realities about GBV'. Alternatively, you can give the statements below as a handout and ask young people to identify which statement represents a fact and which a value. You can then follow with the discussion in plenary.



# WORKSHEET

## THE DEBATE ON SEX POSITIVITY

### Activity 2

1. Asking for what you enjoy during sex (especially if it is kind of 'dirty') gives the wrong message to your partner about you.
2. If we allow young people to explore their sexuality with sexting or other online means, then we're giving the wrong message about what sex should mean between partners.
3. A young person can express their sexuality in an open and sex-positive manner, even if they choose not to have sex
4. There should be a limit to what is okay to do in a person's sexual encounters. Some behaviours may be high-risk, unsafe or hurtful
5. Talking about what you like or want to do before you do it during a sexual encounter, destroys the spontaneity and pleasure of it
6. It is easier for men to experience sexual pleasure than women
7. Women often pledge their sexual agency (decisions about their sexual lives) to their fathers or partners.
8. A young person should not go against their family values and they should behave sexually according to what they have been taught
9. The whole issue of consent is over-rated
10. The more you experiment and remain open to explore your sexuality, the more pleasurable and positive your sexual relationships will be
11. Online sex or sex over digital means just reflects how we have completely lost human connection





## Possible answers (for the facilitator)

1. *Asking for what you enjoy during sex (especially if it is 'dirty') gives the wrong message to your partner about you.*

Sometimes communication about pleasure is hindered by taboo. This is particularly evident in the case of women who may be stigmatized as sluts or of low morality if they open up a communication on sexual pleasure. This also reflects how sexuality is controlled by social expectations and social norms which define what is considered 'acceptable', 'normal' and 'moral' in sex. What is 'acceptable', 'normal' and 'moral' during sex depends on the partners themselves, on what they each feel comfortable with and enjoy without coercion and when they all provide their full, meaningful, active, free and informed consent.

2. *If we allow young people to explore their sexuality with sexting or other online means, then we're giving the wrong message about what sex should mean between partners.*

Similarly as above, taboo, social and cultural norms may demonize non-'traditional' ways that provide grounds for young people to explore their sexuality as 'unacceptable', 'abnormal' and 'immoral'. Theoretical background Module 6, includes some additional information which could be useful in leading the discussion on this point.

3. *A young person can express their sexuality in an open and sex-positive manner, even if they choose not to have sex*

This pertains to the right to have a choice whether to have sex or not and to choose the type of sexual activity you enjoy. Being sex positive means being accepting, inclusive, open and non-judgmental about sexuality. It also means empowering people to claim the sexuality that

gives them enjoyment and pleasure. To display these qualities it is not a prerequisite to have had sex or to be having sex. Sex positivity entails that having sex or not needs to always be a choice. People who decide not to have sex, are not having sex or define themselves as asexual have very enriching and positive lives and romantic encounters.

4. *There should be a limit to what is okay to do in a person's sexual encounters. Some behaviours may be high-risk, unsafe or hurtful*

Again this reflects how sexuality is controlled by social expectations and social norms which define what is considered 'acceptable', 'normal' and 'moral'. While this point may bring out discussions about kinky sex and what is acceptable or not, it is important to refocus the discussion on the fact that what makes sexual encounters safe and pleasurable is the fact that they are based on mutual free and active consent, respect, negotiation, assertive communication, personal agency, self-determination and safe sex practices, which all partners understand, feel comfortable with and embrace without manipulation or coercion.

5. *Taking about what you like or want to do before you do it during a sexual encounter, destroys the spontaneity and pleasure of it*

A sexual encounter is pleasurable when there is consent. You cannot have meaningful consent unless you have a discussion of what is okay and not okay and what each partner considers pleasurable or not. Actually, having consent can help partners feel relaxed which enhances the feeling of pleasure.

6. *It is easier for men to experience sexual*





*pleasure than women*

This statement reflects the taboo, the myths and social expectations about women's sexuality which want women to control their sexuality and exercise it primarily for the pleasure of men or for reproduction. On the other hand, gender roles position men as sexual beings, who express their masculinity when they are sexually active or act as sexual 'players'. Women should have the personal agency to define their sexuality and decide for themselves whether, how and when they want to express their sexual desires .

7. *Women often pledge their sexual agency (decisions about their sexual lives) to their fathers or partners*

We are still living in a world where sexuality essentially remains taboo and is largely, and destructively, controlled. Gender roles, stereotypes, gender inequalities, social norms restrict, judge and shame women's sexualities. Patriarchal structures result in women having little power to decide for themselves whether, how and when they will express their sexuality. Women often pledge away their sexual agency to their families or partners and are still making sexual choices based on cultural and social norms, outside their own desires and based on the needs of others (fathers/partners). A father restricting who his daughter will date, or who is forcing her to marry and have a child at a young age; a partner who exercises coercive control over his female partner, who demands sex regardless of whether there is consent or not, who shares an intimate picture to humiliate her and acts as if his female partner is his own property, are only but a few reflections of this.

8. *A young person should not go against their family values and they should behave sexually according to what they have been taught*

Again this reflects how sexuality is controlled by

social expectations and social norms which define what is considered 'acceptable', 'normal' and 'moral'. However, going against family values is a very personal decision and sometimes specific contexts or specific situations that constitute the realities of young people may make it very difficult for them to go against their families. What is important is that young people understand their sexual rights and the need for personal sexual agency. Different ways can also be explored in supporting young people in the process of identifying and exercising personal sexual agency.

9. *The whole issue of consent is over-rated*

Young people may tend to agree with this statement using the argument that certain behaviours are very easily classified as sexual harassment/assault without being so. Consent can never be over-rated. It is the foundation of any pleasurable, safe, healthy and positive sexual encounter.

10. *The more you experiment and remain open to explore your sexuality, the more pleasurable and positive your sexual relationships will be*

This is a fact. It also entails that experimentation takes place out of free and informed choice, in a consensual and safe manner.

11. *Sex over the internet just reflects how we have completely lost human connection*

This statement aims to challenge young people's perception as to whether meaningful connection is still possible through online means. As we are increasingly living more of our lives online, it is important to explore new notions of human connection through the online world. This includes sexual connection as well (more information in Module 6, Theoretical background)



## Adapting the Activity for Online Implementation

Debates are usually difficult to implement online in their traditional format (i.e. with timed responses, need for arguments to be presented as 'for' and 'against' between two groups).

One way to adapt this activity for online implementation is to turn it into an online quiz. Each statement can be followed by three options (i) Agree (ii) Disagree and (iii) It Depends/It is complicated.

A short discussion can then follow each statement, following the tips provided under the 'possible answers' section above.

Remember to generate a discussion around the 'right' answer. In reality, no 'right' answer may exist for each statement because of all the

nuanced surrounding sex positivity and you want to avoid the risk to be too 'one-dimensional. It is also important for participants to understand how sex positivity may be embraced/applied differently due to participants' circumstances or cultural contexts.

Certain platforms like Quizizz (<https://quizizz.com/>) allow you to include an explanation to your answer and this can be helpful in providing some more specific content for participants. You can draw on some pointers presented in the 'Possible answers' above.



# ACTIVITY 3

## What is good sex? What is bad sex?



### DURATION OF ACTIVITY

**60 - 80 minutes**



### LEARNING OBJECTIVES

- Explore what makes sexual encounters pleasurable and not pleasurable.
- Encourage young people to talk about pleasure and to adopt a sex positive approach by overcoming shame, embarrassment and taboo.



### MATERIALS NEEDED

- The videos:  
Good sex is...  
[https://www.youtube.com/watch?time\\_continue=6&v=7rZYh\\_WgVV0&feature=emb\\_logo](https://www.youtube.com/watch?time_continue=6&v=7rZYh_WgVV0&feature=emb_logo)  
Bad sex is....  
[https://www.youtube.com/watch?v=NRQY\\_Rlrn7E&feature=emb\\_logo](https://www.youtube.com/watch?v=NRQY_Rlrn7E&feature=emb_logo)
- Flipchart paper or big pieces of paper
- Markers, coloured crayons, art material that can be used for handicraft, pictures from magazines, word clippings from magazines.



## STEP BY STEP PROCESS OF THE ACTIVITY

1. Explain that in this activity we will explore aspects of pleasurable and not pleasurable sexual encounters

2. Give a quick background to the videos: they were the output of workshops conducted with 278 young people in England. The young people answered the questions 'what is good sex?' and 'what is bad sex?' and depicted their answers in creative ways, as are shown in the videos.

3. Start by showing the video on good sex. (2 min)

4. Ask young people to recall some of the words

they heard in the video and write them down on a flipchart (5 min)

5. Proceed with showing the video on bad sex and in the same way, record what young people recall about what makes sex bad (7 min)

6. Open up the discussion by using the following questions: (15-20 min)

- Thinking first of the first video, did anything make a particular impression on you?
- Were you surprised by how openly young people talked about pleasure and about good sex?
- Is it difficult to talk about pleasure when it

\* Source of the videos: 'The Good Sex Project', downloadable at <https://goodsexproject.wordpress.com/good-sex-the-film/>

comes to sex? Why is this so you think?

- Do you agree that dirty, raunchy, fast, random and experimental sex is good sex? Why so?
- For those of you who don't agree that dirty, raunchy, fast, random and experimental sex is good sex, why do you disagree?
- Who can really define that sex is good?
- What are the prerequisites of good sex? How does consent and safety blend in this?
- And how about self-determination and a personal sense of agency? How do these qualities relate to good sex?
- And open communication and negotiation? Are these important in having good sex? How?
- Thinking of the second video on bad sex, did anything make a particular impression on you?
- What may prevent young people from having pleasurable and positive sexual encounters/relationships?

- How can young people explore their sexuality in a free, open, positive and pleasurable manner while at the same time remaining safe?

7. Following the discussion in plenary, split young people in 6 groups. Invite them to use some of the creative materials to create a poster : 3 groups will create a poster about what constitutes pleasurable and positive sex and 3 groups will create a poster about what constitutes bad and not pleasurable sex. The groups have 20-30 min to work as a team and create their posters.

8. Once the groups complete the posters, put them up on display and ask young people to go around and have a look (5-10 min)



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

While sex largely remains taboo, it is by talking about it openly that we can explore how to have happy, positive and pleasurable sexual relationships. Pleasure is a key driving force behind most sexual encounters. Having a positive approach to our sexuality, means that we use freedom, experimentation, openness, non-judgement, pleasure, and also a strong sense of personal agency. For sex to be good, it is important that no matter what we do, we do it in a consensual, safe and respectful manner, free from coercion, abuse and exploitation.



## TIPS FOR FACILITATORS

Young people may have difficulty to express what constitutes good sex and bad sex. They may feel strange, awkward, shy, embarrassed, uncomfortable to do so. Or they may giggle out of embarrassment or awkwardness. You can address their reactions in a general way, reflecting that because we largely consider positive sexuality a taboo, awkward feelings and feelings of embarrassment are natural. And that is okay. However, having open discussions about pleasure and positive sex, we allow ourselves to create new perspectives which can help us build a sense of agency and empowerment which are vital in having a positive, happy and fulfilling sexuality.

## Tips for adapting the activity:

You may decide to give out some or all of the words below, enlarged and cut out to the groups to use when they are preparing their posters. Alternatively you encourage young people to cut out words and/or pictures from magazines, which can be used in their posters.



# WORKSHEET

## WORDS TO USE (OPTIONAL)

### Activity 3

awkward  
being forced into it  
boring  
caring  
cold  
detached  
dirty  
distant  
the right person  
drunk  
emotional blackmail  
empty  
experimental  
fast  
foreplay  
free  
fun  
great  
insecure  
pleasure  
love  
meaningful  
no emotion

no strings attached  
non-caring  
not consented  
not enjoying it  
not using a condom  
one night stand  
orgasm  
painful  
passionate  
random  
raunchy  
robotic  
romantic  
rough  
safe sex  
sexting  
short  
sleazy  
unwanted  
when I am aroused  
doing what I enjoy  
deciding for myself  
loving my body

## Adapting the Activity for Online Implementation

Similarly to the face-to-face implementation, start this activity with showing the videos and asking participants to brainstorm

You can capture the brainstorming on an online board (such as Padlet, Slido, Mentimeter, Scrumbler etc) or the online platform's Whiteboard.

Considering that the facilitation questions are quite numerous, you may opt to hold small groups discussions first, before you go to plenary, in order to maintain participants' engagement in the process.

Each small group can receive a few of the facilitation questions, with each breakout room been allocated different questions.

Once the small groups have finished with their discussion, you can convene in plenary where you can wrap up the discussion using some of the facilitation questions and the key messages.

An alternative way to run the plenary discussion would be to include some of the facilitation questions in an online quiz, which could also help maintain participants' engagement. Such questions for instance could include:

- Is dirty, raunchy, fast, random and experimental sex good sex?
- Is it difficult to talk about pleasure when it comes to sex?
- What is bad sex?
- Who can really define that sex is good?
- What are the prerequisites of good sex?

You can then wrap up the discussion in plenary.

For the second part of the activity that entails creative handicraft, you can ask participants to prepare them individually and then anyone who feels comfortable can share them on camera. Alternatively you can ask participants to send you their posters privately. You can then put them together in one slideshow (anonymously) and present them to the group.

## Links to additional resources and information

IPPF (2011). Keys to youth-friendly services: Adopting a sex positive approach. London, UK: International Planned Parenthood Federation

IPPF (2016). Putting sexuality back into Comprehensive Sexuality Education: asking the case for a rights-based, sex-positive approach. London, UK: International Planned Parenthood Federation. [https://www.ippf.org/sites/default/files/2016-10/Putting%20Sexuality%20back%20into%20Comprehensive%20Sexuality%20Education\\_0.pdf](https://www.ippf.org/sites/default/files/2016-10/Putting%20Sexuality%20back%20into%20Comprehensive%20Sexuality%20Education_0.pdf)

Sexual Pleasure :The Forgotten Link in Sexual And Reproductive Health and Rights- Training Toolkit (2018). Global Advisory Board (GAB) for Sexual Health and Wellbeing. <https://www.gab-shw.org/resources/training-toolkit/>

The Pleasure Project (2006). Promoting protection and pleasure: amplifying the effectiveness of barriers against sexually transmitted infections and pregnancy. The Lancet, 368: 9551, pp 2028 – 2031





# MODULE 3

## Gender-based Violence in different contexts

### Theoretical background

Definition, causes, the different manifestations of GBV are already discussed under Module 4: 'SGBV 101'.



### Non-formal education activities on Sexual and Gender-based Violence in different contexts

*Starts on next page >>>*



# ACTIVITY 1

## Male privilege and power

### DURATION OF ACTIVITY

**45 - 60 minutes**

### LEARNING OBJECTIVES

- Understand the reality of the male privileges in our societies and how this brings social, economic, political, cultural, and physical benefits to men.
- Explore how male privilege brings about unequal power relations between the genders i.e. the power of being “included” instead of “excluded” when it comes to opportunities, benefits, access to resources, achievement
- Identify the link between privilege and gender inequality

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7: Dealing with difficult questions
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)

### MATERIALS NEEDED

- List of statements to be read out
- Small pieces of paper with roles, cut and rolled up.
- One third of the roles would read ‘You are 15-year-old heterosexual boy from the dominant culture in your country, of average built and height. You live with your siblings and parents. You like hip-hop’
- One third of the roles would read: ‘You are a 15-year-old heterosexual girl from the dominant culture in your country, of average built and height. You live with your siblings and parents. You like hip-hop’
- One third of the roles would read: ‘You are a 15-year-old young person from the dominant culture in your country, who identifies as nonbinary or as trans. You are of average built and height. You live with your siblings and parents. You like hip-hop’
- A hat where the young people can choose their role from
- A couple of boxes of ‘Quality Street’ miniature chocolates or other wrapped up candy



## STEP BY STEP PROCESS OF THE ACTIVITY (20 min)

**1.** Explain to young people that they will play a small 'role' game whereby they will pretend to be someone else for short while. Everyone will take a slip of paper with their new identity. They should read it silently and not let anyone know who they are

**2.** Hand out the small pieces of paper in a random manner, so that some of young people can also get the role of a different gender than the one they identify with.

**3.** To encourage the participants to get into their role, ask them a few questions such as 'What name would you give to your new identity?', 'How do you look like?', 'How tall are you?' 'Where do you live?' 'What is your favourite hobby' 'Are you in love?'

**4.** Ask the participants to sit beside each other, in a big circle, remaining silent while they do so. If you have a big group of students (more than 20) you can split the group into two smaller groups and they can create two circles.

**5.** When they have formed the circle(s), explain that you are going to read out a statement. If they think that the statement is true for their new character, then they can take a piece of chocolate from the box/pile in the centre of the circle. They should only take a chocolate if the statement truly applies to their new identity. This is not a competition and they should not take a chocolate just for the sake of it, or in order to have more chocolates than the others. Explain that in the end you will all share the chocolates and they will have their fair share.

**6.** Prompt them to make a decision about the person they are pretending to be using their imagination and their experiences or according to what they have observed other similar people doing. A lot of the things they will not know for sure, as they are not explicitly written in their role, but they can make assumptions based on what they know.

**7.** Read out the statements one at a time. Pause between each statement to allow young people time to think and decide if they should take a chocolate.

**8.** At the end of the activity, ask young people to count their chocolates and say the number out loud. It should be evident that some would have many more chocolates than others. The maximum number of chocolates a person could have is 19 (as many as the statements asked)

**9.** Before beginning the debriefing questions, make a clear ending to the role-play. Ask young people to 'brush off' their character from their body, close their eyes and become themselves again. Explain that you will count to three and then they should each shout out their own name.

**10.** Start by asking the first person to describe their role. Then ask who has the same role

**11.** Ask for another person to disclose their role and by show of hands, we can see how many other people shared this role too and so on.



## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (25-40 min)

(depending on whether statistics will be shown)

- How was the activity?
- How did you feel in your specific role?
- How did you make the decisions about the person you were pretending to be? Where did your 'information' come from? Did stereotypes play any role at all in your decision whether to take a sweet?
- Which persons were the ones who picked up the most chocolates? And which ones were let behind?
- Even though some of you had exactly the same role, why did you have a different number of chocolates in the end? (an opportunity to discuss internalized oppression)
- What do you think the chocolates represent? What did this activity try to show?
- This activity aimed to show privilege and in particular male privilege. What do you understand by that?
- Have you heard the term patriarchy? What do we mean by that?
- Does the activity reflect real life you think? In what way?
- What privileges are enjoyed by girls/women? And what privileges are enjoyed by men/boys? And what privileges are enjoyed by persons who do not identify as boy/girl, man/woman?
- What type of social and cultural privileges do men enjoy more than women and other groups?
- And what type of economic and political privileges do men enjoy more?
- What impact does male privilege and patriarchal structures have in our society? Can you provide a few examples?
- How does patriarchy affect women? What gender inequalities against women are created because of patriarchy?
- And how does patriarchy affect other groups? How does it affect gay men for instance? Or men who do not conform to strict male gender roles? How are trans people or people who identify as nonbinary affected by patriarchy?
- How do you feel about these privileges?
- How can we challenge patriarchy you think?



### TIPS FOR FACILITATORS

The statements can be modified according to your group's needs or situation. If a statement doesn't apply to your local context, you can either delete it or replace it with a statement that is true for your community. You can add any statements you find appropriate for your country.

Young people may find it difficult to accept that one gender is more privileged than the other and may argue that if a person has personal strength and is assertive, they cannot be discriminated against. It is important to help them realize the structural inequalities that exist and that these have to do with social power and not individual strength

of character. Even though personal empowerment is fundamental in a person claiming and asserting their rights, the inequalities of power between the genders is a very strong and deeply engrained cause (and outcome) of the social, cultural, economic and political inequalities that exist.

Lastly, please bear in mind that this is not a stand-alone exercise. It should only be conducted after other activities related to gender stereotypes or discussions on sexism and power that will allow the group to process the feelings, thoughts, and issues which will arise from participating in this exercise.



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

Power, men's privileges, and men's dominance have been "normalized" in the public and private sphere for years. Societies have been structured on a patriarchal model that has promoted this male dominance. As members of the sovereign group, men have traditionally enjoyed significant benefits, such as more freedom and independence, higher salaries, professional advancement, positions with more power and decision-making and, in general, more prestige, authority, dominance and control. This has left many groups at a disadvantage and experiencing significant barriers of access and control of opportunities and resources.

Because certain groups (and especially cisgender, heterosexual, white, non-disabled men) have more privileges than other groups, they use that power to unfairly deny access to or limit someone's ability to obtain resources because of that person's identity. When this happens at a personal level (i.e. a boss denying employment to a woman, an individual that belongs to an ethnic minority, an LGBTIQ+ person, a sex worker etc. because of their identity) it is called discrimination. When discrimination takes place at an institutional or societal level, it is called oppression. An example of oppression are laws/policies/practices that condone exclusion of certain groups of individuals or laws which do not sufficiently protect certain groups from violence/abuse. Growing up in a society with oppression may result in a person internalizing the oppression themselves; the stereotypical perceptions become a self-fulfilling prophecy. A girl who doesn't try at sports (because she "knows" she can't do well) ends up being bad at sports, so all the boys see this and think, "See! Girls really are bad at sports."

The most ultimate form of discrimination and oppression, as a significant impact of patriarchy, is sexual and gender-based violence and violence against women.

To indicate the impact of patriarchy you can present recent statistics on gender inequalities in your country, such as : the gender educational segregation, the uneven allocation of time in care activities (taking care of the home and the children), the pay gap, the gap between women and men in decision-making positions, statistics on intimate partner violence and domestic violence, statistics on femicide and trans-femicide, incidence of homophobic/transphobic bullying and violence, statistics on violence/discrimination against LGBTIQ+ persons etc.

End the activity by exploring ways in which patriarchy can be challenged such as:

- Constantly challenging conventional gender norms.
- Young people need to become aware of their human and sexual rights and be encouraged to embrace the full spectrum of their individuality
- Display a respectful and accepting attitude of other people's gender and sexual diversity
- Empower young people to follow their dreams and be what they want to be
- Educate young people on how to build healthy, safe and equal relationships with others. Empower them to understand that any negative/hurtful/abusive behaviour is unacceptable and that they need to find ways to stop it.
- Empower young people to take ownership of their own sexuality and understand the powerful meaning of conscious and informed consent.



- Challenge traditional models of families where the father is presented as the head of the household and the key decision maker. These models often create a destructive power binary in which one person holds authority while others are submissive. Young people have the right to make decisions for themselves, especially when it comes to their gender and sexual identity. There are various alternative family models that are not patriarchal and which encourage us to

think of gender in new, unconventional ways, beyond the power binary.

- Challenge the role of the media in glorifying masculine power while degrading women in many different ways. Movies, music and television hugely profit off the sexualization and objectification of the female body.
- Engage in activism by being part of organizations in your community that can help you take meaningful actions towards equality

### ***Tips for adapting the activity and follow up:***

This activity can also follow the 'take a step forward' methodology (described in Module 1, Activity 7) where instead of taking a chocolate/sweet young people can take a step forward. Alternatively, you can provide the statements in the form of a worksheet and ask young people to complete which group(s) they think have this privilege.

This activity blends very well with the next activity 'Image theatre'. If you have the time, for instance if you have 80-90 minutes available, you can combine the two activities and run 'image theatre' right after the 'Male privilege and power', using image theatre as a means for young people to consolidate the knowledge they gained from the discussion on social inequalities, privilege and oppression. If you will combine the two exercises, it is best you run the discussion on how patriarchy and oppression can be challenged in the end of the 'Image theatre' exercise.



# WORKSHEET

## STATEMENTS TO READ OUT FOR MALE PRIVILEGE

### Activity 1

1. You are very sociable and have many friends
2. You feel people easily accept you for who you are
3. You receive many compliments if you take care of your appearance
4. Generally, you feel that you are recognized, embraced and valued for who you are.
5. You generally enjoy various freedoms, for instance your parents don't mind if you go out and stay out till late
6. At school you feel that your gender was well represented in the curriculum and you learnt many inspiring stories about people of your gender.
7. School textbooks present many examples of people of your gender, usually presenting them as heroes.
8. Teachers tend to think that your gender has good skills in STEM subjects (science, technology, engineering, math)
9. Generally, your gender is less burdened with care responsibilities, i.e. of taking care of the home and the children.
10. At school or at work, your gender has the less chance to be discriminated against or harassed.
11. You are not usually the one to experience violence, abuse, sexual violence or domestic violence.
12. You think you have all the opportunities you need to become professionally successful
13. If you decide to have a family in the future, it will still be easy for you to work long hours and stay late at work, so you can fulfil your professional ambitions.
14. Jobs of high social status and prestige such as accountants, lawyers, judges, scientists are dominated by people of your gender
15. Most of the subjects in the news are about people of your gender
16. At work, your gender earns the highest salaries
17. At work, most managers are of the same gender as you
18. Most politicians in our country are of the same gender as you





## Adapting the Activity for Online Implementation

You can adapt this activity very similarly to Module 1, Activity 7 'Take a step forward'.

Start with distributing the different roles to participants through a private chat message so others can't see them.

You can replicate the accumulation of privileges in different ways

Option 1: you can ask participants to have their own tokens (if no candy is available, they can use paper clips for instance) which they can keep collecting every time they answer 'yes' to a statement.

Option 2: You can read out the statements and ask participants to raise their hand or a coloured piece of paper every time a statement applied to them. Ask participants to keep a tally of the statements they answer 'yes' to, so, at the end of the activity, all participants can see which ones enjoyed most of the privileges

Option 3: You can put up the statements on an online quiz and ask participants to log in with their 'pseudonym' (the name they have given to their character. At the end of the game you can see who scored the most points by answering 'yes'.

Follow up with the facilitation questions and the wrap up as outlined in the activity. However, since there is quite a number of facilitation questions, it may get tiring if you run a lengthy debriefing in plenary. You can discuss some of these questions in smaller groups/breakout rooms in order to better maintain participants' engagement.

You can wrap up the activity with the key messages and the presentation of statistics on gender-based violence.



# ACTIVITY 2

## Image theatre – Let's understand oppression a bit more

*Inspired from Augusto Boal's methodology of image theatre in 'Theatre of the Oppressed'<sup>88</sup>*



### DURATION OF ACTIVITY

**45 minutes**



### LEARNING OBJECTIVES

- Consolidate the knowledge learnt from the previous activity on social inequality, male privilege, patriarchy and oppression.
- Consolidate the knowledge on how patriarchy and oppression could be challenged.



### MATERIALS NEEDED

- A room with enough space so young people can move around freely when forming the sculptures.



## STEP BY STEP PROCESS OF THE ACTIVITY

### Complete the image: 5 min

**1.** Ask young people to break into pairs. Start with a warm-up. Ask person A to form a statue with their body (anything), then person B positions themselves in relation to person A so as to complete that image in some way. After a few seconds, person A leaves the image, looks at how person B is positioned and now person A tries to complete the image otherwise and so on. Person A and Person B keep leaving the image and completing it.

**2.** After a few warm-ups, you can give themes for the images. Clarify that these images may not necessarily reflect young people's own beliefs but they could show how society defines certain of these themes. Some examples of themes could be: diversity, bullying, harassment, discrimination, power, equality, justice.

<sup>88</sup> Augusto Boal (1993). *Theatre of the Oppressed*. New York: Theatre Communications Group.



## Conducting the images: 10 min

3. Ask the group to come together and stand in a circle but facing outwards so they don't see each other.

4. Explain “ I will give you a statement and for which you will need to prepare an individual sculpture. I will say the statement, give you a few seconds to think of your sculpture and once I clap my hands, prepare your sculpture and turn so you face inwards within the group.’

5. When everybody is ready, tell the group that the statement is ‘This is how oppression looks like’. Wait for few seconds and then clap your hands, inviting the group to present their sculptures.

6. Ask them to remain as they are and when you clap your hands, they need to add a single movement to their sculpture answering the question: what would that image do if they the chance to make one movement? (1st dynamization)

7. Now ask the sculptures to add not only the motion but also a sound or word or phrase to the sculpture answering the question: what would the sculpture do if they had the chance to make a sound or say a word? (2nd dynamization). Clap your hands and ask the sculptures to make a movement and say a word, all at the same time.

8. Ask young people to form smaller groups of 5 people and to stand presenting their different sculptures. Whenever you go around the groups and touch a member of the group, they need to perform their small act.

9. In this way, the facilitator acts as a conductor to this orchestra of performances.

10. After a few sessions, ask some of the young people to become conductors themselves. During their conducting, invite them to also take a role related to the sculpture: that of the oppressor, oppressed, ally etc. The conductor can talk or move related to the image but the image cannot break its routine (in terms of movement and sound).

## The oppressive image: 15 min

1. Ask one of the groups to create a sculpture representing a scene of person being bullied or excluded or oppressed etc. Then they use their bodies to depict a scene of this story (or an abstract picture of it) through a still image. One of the group members acts as a narrator, explaining who the characters are and what the scene is about.

2. Ask for one person from the audience to replace one statue so as to break the cycle of oppression shown in the image (preferably the oppressed character(s) or the bystanders). Then ask another person to come and replace another character.

3. The interventions take place one by one and they are followed by a discussion about their effectiveness.

4. During the intervention the image has to remain still but small dynamizations are allowed as in previous exercise.

5. Wrap up the discussion by holding a discussion on how we can challenge and break oppression.



## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (15-20 min)

- How was this activity for you?
- What really made stood out for you during this exercise?
- What realizations did you make during the enactment of the images?
- Looking at the interventions in the end, what do you think needs to be done to challenge the dynamics of patriarchy and oppression? Let's try to create a list together.



### TAKE HOME MESSAGES AND ACTIVITY WRAP UP

Wrap up the activity using the suggestions provided in the previous activity 'Male privilege and power'.



### TIPS FOR FACILITATORS

The activity may create some intense emotions in young people because, even though they are not directly asked to think of their own experiences of oppression, discrimination or marginalization, it is very natural that they may display images that 'hit too close to home' for them. If you have time during the debriefing, allow young people to talk so they express their emotions. Validate that experiencing oppression, discrimination, harassment, violence are very difficult experiences for anyone. Remind them that we are conducting these workshops to help people take a stand against oppression and violence and explore various ways that this can be done. Reflect on what they came up with during the improvisations of the image theatre and the list that you created with possible interventions. Remind them that we should not be alone in this: when we join others in our opposition to oppression, violence, discrimination and marginalization, our voices and actions become stronger.



## Adapting the Activity for Online Implementation

Image theatre is more complicated to be implemented online and requires some more specific expertise.

However you don't have to forgo the creative character of this activity. You can adapt it by replacing the first part of the image theatre ('this is how oppression looks like') with a creative interpretation of oppression. Toward this end, you can ask participants to create a drawing, a collage of pictures, a handicraft, write a poem, find a video, a quote or a song or use any other creative form they want to employ to represent oppression.

Ask participants who are willing to share their creation/poem/quote/song etc in plenary in front of the camera.

Once the participants have presented in plenary, you can hold a brainstorming session on

a digital board like the 'Whiteboard' in Zoom, or on Padlet, Slido, Mentimeter, Scrumbler etc about what oppression is.

You can proceed to the next part of the activity (the dynamics of oppression) by asking young people to recall an incidence of oppression, domination, discrimination or abuse and write it down in the form of a theatrical improvisation. They don't have to act the theatrical improvisation, but they can describe the scene, the characters, how each person reacted, what they said, what was the outcome. This last activity can either take place individually (where each participant recalls their own memory of an incidence) or in small groups (breakout rooms)

Complete the activity with a wrap up in plenary using the questions for reflection and the key messages.



# ACTIVITY 3

## Do you agree or disagree? Myths and realities about gender-based violence

### DURATION OF ACTIVITY

**45 minutes**

### LEARNING OBJECTIVES

- Encourage young people to self-analyse their own perceptions and attitudes on gender-based violence
- Help young people identify and explore certain myths that relate to gender-based violence.
- Create an open space for sharing thoughts, feelings and emotions about gender-based violence without judgement or shaming
- To set the ground for further work on recognizing, combatting and preventing gender-based violence

### MATERIALS NEEDED

- Enough space to move around the room without barriers.
- Papers with AGREE/DISAGREE writing, placed on two opposite sides of the room.
- The list of statements to read out, prepared in advance.
- Some chairs at opposite parts of the room, in case there are people who cannot spend much time standing.

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.2: Dealing with our own prejudices as trainers
- Part 2 Section 1.4: Creating a safe, comfortable and inclusive space
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7 : Dealing with difficult questions
- Part 2 Section 1.8: How to respond to disclosure of violence
- Part 2 Section 1.9: Further facilitate participants' path to safety
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)

\* Methodology adapted from the Manual Youth 4 Youth: A manual for empowering young people in preventing gender-based violence through peer education' MIGS (2012)



## STEP BY STEP PROCESS OF THE ACTIVITY (30 min)

1. Divide the classroom floor in two 'sections', using a masking tape. On one side of the room put a sign with Agree written on it and on the other side put up a sign with Disagree.

2. Explain to young people that you will read some statements. These statements are not right or wrong. What matters is their personal opinion. After they hear each statement, they need to decide if they 'agree' or 'disagree' and move to the respective area of the room. The stronger they agree, the closer they stand to "Agree" and similarly, the stronger they disagree, the closer they stand to 'Disagree'. If they are feeling unsure or cannot decide, they can stand in the middle of the room, next to the dividing line. During the course of the activity participants can move places if they hear arguments that may encourage them to change their mind.

3. Before you start reading the statements remind young people of the group agreement for safe space and explain that everyone has the right to express their opinion without being judged, put down or disrespected.

4. Read the statements one by one. Ask the group not to speak until everyone has taken a position.

5. Invite young people to support their 'position' by presenting their arguments (for agreeing, disagreeing or being unsure). Encourage a debate to be formed between them. Make sure the debate takes place in an orderly fashion so as to avoid things getting too chaotic.

6. After the arguments have been presented, ask whether any young people feel they need to change their 'position'

7. Wrap up the discussion by summarizing some of the key points regarding gender- based violence.



### TAKE HOME MESSAGES AND ACTIVITY WRAP UP

Myths about gender-based violence generally blame the survivor of the violence or some other factor, such as alcohol, anger or mental illness in an effort to justify the abuser. As a result, these myths divert attention from the actions of the abuser who is responsible for the violent behaviour. Violence is about control and domination. Violent or abusive people make rational and conscious choices to be violent or abusive towards a person that they feel they have power over or more privileges or because

they belong to a dominant group (dominant culture against ethnic minorities, persons with ability vs. people with disability, heterosexual vs. LGBTIQ+ people, cisgender over nonbinary/trans, men over women, most groups against sex workers, etc.). Understanding the myths and realities of gender-based violence can help us focus on the responsibility of the abuser and also on the responsibility we have as a society to challenge existing norms that give rise to this type of violence.





## TIPS FOR FACILITATORS

It is important to move through the statements in a relatively fast manner, without letting the discussion on a specific statement drag on. This may get boring or demotivating for young people and they may lose interest. Once the arguments for both sides have been provided, and essentially no new arguments are presented, it is a sign that you need to move on to the next statement. Don't debrief after each statement, as it will get tiring for young people. Run a comprehensive debriefing session after all statements have been discussed.

If young people are supporting or promoting stereotypes in their arguments, which are not challenged by opposing arguments, you can play the devil's advocate and challenge them from your end.

What is important is to try to widen young people's perspectives (by challenging their perceptions and attitudes) so that they can start to question and rethink things that they have so far taken for granted or considered to be the norm.

Because we're opening up the issue of violence, it may 'hit home' for some of the participants, so it is important that in the end of the activity we provide a link to resources where young people can get support.

### *Tips for adapting the activity and follow up:*

Instead of using the agree/disagree method, you can give the list of statements as a handout and ask young people to work individually, identifying whether each statement represents a myth or a reality. Once all members of the group have finished, you can go through the statements one by one in plenary, discussing whether it is a myth or a reality and why.



# WORKSHEET

## LIST OF STATEMENTS FOR AGREE-DISAGREE

### Activity 3

1. Expecting a person to conform to gender norms (act like a 'girl/woman' or act 'like a boy/man') is a form of gender-based violence.

2. We always need to abide by the rules of our cultural practices that define gender roles and sustain our value system.

3. People who experience gender-based violence are usually weak characters

4. People who exercise violence often do it because they can't control their anger or strong emotions- it is a momentary loss of self-control

5. Online gender-based violence has more negative effects to the person experiencing it than violence that takes place face to face.

6. Gender-based violence happens because the person experiencing the abuse must have done something to provoke the violent behaviour.

7. Homophobia, biphobia, interphobia and transphobia affect only the LGBTIQ+ population

8. Gender-based violence is a private matter. It is better to leave the people involved to sort out their differences in their own way

9. Jealousy is a way to show your partner that you really care about them.

10. It is easy for a person to walk out from an abusive relationship

11. Most people experiencing sexual abuse are young, attractive women.

12. Most women experience sexual abuse because of what they were wearing or because they lead on the person who abused them

13. If two people go out on a date, whatever happens on that date cannot be called rape

14. Most cases of sexual harassment are blown out of proportion- they are minor incidences or jokes that have gone bad



## Answers to the above

1. Expecting a person to conform to gender norms is indeed a form of gender-based violence. Most forms of gender-based violence are based on gendered norms and the power and social inequalities these create- intimate partner violence, domestic abuse, sexual abuse, homophobia, biphobia, transphobia, interphobia are a direct result of this.

2. Taking into consideration the way culture shapes our identity it is very natural to want to abide by cultural values, as a means to preserve both our culture and identities. Culture often defines the moral and the right way to express our sexuality and by enlarge how men and women are expected to behave and what their position is in society. This becomes our 'norm' and we are conditioned to accept it. At the same time, culture and identities are evolving and dynamic concepts and evolve according to the specific historical times and contexts. Gender roles and sexuality need to also be linked to the fulfilment of human rights, namely the right to freedom from discrimination, domination, inequality or abuse. Freely expressing one's gender and sexuality is ultimately a quest for happiness and one's need to reach the maximum level of well-being. In this framework we are asked to question certain cultural practices with regards to the degree they uphold human rights. In this respect, we need to make the link between how instilling, reproducing, enhancing and reinforcing rigid gender norms often leads to severe violations of human rights. Some very vivid examples include FGM, honour-based violence, forced early marriage and femicide, to name a few. While these examples represent the most harmful aspects of SGBV (which are often 'justified' in the context of cultural norms), cultural expectations that lead to the oppression and subordination of women and certain vulnerable groups are also a form of SGBV because they constitute violations of human rights.

3. There is no particular 'profile' of person who is more likely to be abused – it can happen to anyone. Very strong individuals might get abused because of their beliefs or opinions, or because they are otherwise different. Ultimately, nothing in a person's character or behaviour can 'cause' violence to happen. Violence is not provoked and it is always the choice and responsibility of the person who exercises it.

4. As a means to justify why violence happens, we often attribute it to emotional overload because we don't want to attribute the responsibility of the violence where it belongs: with the person exercising the violence. Violent or abusive people may seem to be 'out of control', 'blinded by anger', 'emotionally overwhelmed' and may feel that they cannot control their emotions. At the time of abuse they are actually making a choice to be violent or abusive towards a partner or person that they feel they have power over because they belong to a dominant group (dominant culture against ethnic minorities, persons with ability vs. people with disability, heterosexual vs. LGBTIQ+ people, cisgender over nonbinary/trans, men over women, most groups against sex workers, etc.). An alternative choice would have been to deal with the overload of emotions first and anger management techniques (by taking deep breaths, removing themselves from the situation, taking a walk etc). Violence is always a choice, regardless of whether it is conscious or unconscious. Trying to justify violence without taking responsibility for it or trying to rectify negative behaviours only helps perpetuate the problem.

5. All forms of violence are equally traumatic and hurtful to a person's wellbeing. With the increasing dominance of the digital world in young people's lives, online abuse may at times be more hurtful as it can be visible more widely (by many more people) and it can also linger on, prolonging the impact it has on the survivor of the violence.



For instance, non-consensual pornography that is posted online can reach a high number of people and it may take a long time to be removed.

6. Victim-blaming attitudes only perpetuate violence. The person experiencing the violence is never to blame for the violence, regardless of their gender identity, gender expression, sexual orientation, diversity in sex characteristics, type of clothing, behaviour, or lifestyle. No one wants to be abused and no one can provoke violence.

7. Violence against someone is a crime and a serious human rights violation; it is everybody's problem, it is not just a difference between two people. Being silent or impartial or considering that it is not our problem, we only condone violence and help sustain environments where discriminatory, abusive and oppressive behaviours are tolerated, accepted, produced and reproduced. For violence to stop it is important that we all take our part in challenging normative and abusive behaviours. This is the only way to bring about social change and make our societies more equal, safe and just environments for all.

8. Homophobia, biphobia, interphobia and transphobia affect both the LGBTIQ+ population and heterosexual/cisgender people. Homophobia, biphobia, interphobia and transphobia may affect a person who is not LGBTIQ+ but is who perceived to be LGBTIQ+ or is a member of a rainbow family. When homophobia, biphobia, interphobia and transphobia go unnoticed and are not addressed as human rights violations, they affect heterosexual/cisgender people by creating the impression that such types of violence can be tolerated, thus cultivating an environment which perpetuates inequality, discrimination, prejudice, abuse and oppression.

9. Love and control should never be confused as being two sides of the same coin. Any form of jealousy or control is a form of psychological abuse and it has nothing to do with caring or love. On the contrary, such behaviours are signs of lack of trust, insecurity and suggest that one of the partners is trying to exercise power over the other. A person who cares for their partner does not create harm. Healthy relationships are based on equality, respect, trust, understanding and each person having the freedom to be themselves.

10. It is really not that easy or as simple as it sounds. Fear of being alone or unlikeable, love/care towards the person who exercises the violence, interdependency (financial, psychological), constant intimidation, fear that the violence will continue to exist even after the separation, social pressure (what will other people think), the belief that the person will change and lack of a support network often make it very difficult for a person to leave an abusive relationship. On some occasions, some people who experience intimate partner violence tend to 'romanticize' unhealthy behaviours and justify it as a sign of love, which only creates tolerance towards the abusive behaviours. This is not a personal failing however but a result of a culture and society at large that instils the notion that certain unhealthy behaviours (possessiveness etc.) are healthy.

11. Essentially any person can experience sexual abuse regardless of their looks, age, type of clothing, or type of behaviour. Statistics suggest that 1 in 3 women and 1 in 4 men<sup>89</sup> have experienced unwanted sexual contact in their lives since the age of 15. Sexual abuse against LGBTIQ+ persons, in an effort to 'punish' them for their diversity or 'convert' them (back to the normative models of gender and sexuality) is a form of hate crime. Sexual violence is an act of power and control and has nothing to do with sexual attraction. Sexual offenders choose

<sup>89</sup> CDC statistics <https://www.cdc.gov/violenceprevention/sexualviolence/fastfact.html>



the people they will abuse because they have less power compared to them or are in more vulnerable position.

12. Similarly to the point above, sexual violence is an act of power and control. This statement reflects gender norms are forcing women to dress, act and behave in a certain way so as to avoid being abused. Blaming the person who experienced the violence only perpetuates violence. No one wants to be raped. Responsibility and guilt lie with the person who exercised the abuse.

13. This is form of sexual violence called 'date rape' which is often overlooked. Regardless, it is still a form of rape, in the same way that rape can exist within marriage. Sexual violence does not become permissible because the abuser has been, or is, in an intimate relationship with the person who experienced the abuse. Clear, meaningful, conscious sexual consent is the only prerequisite that defines whether a sexual act is desirable or abusive.

14. Sexual harassment has nothing to do with jokes or with flirtation but is largely about control, domination, and/or punishment. Downplaying it or ignoring it only perpetuates the devastating effect it has.





## Adapting the Activity for Online Implementation

Using Quizizz, Mentimeter, Slido or any other online quiz platform you're comfortable with, you can create a digital quiz of the myths and realities. You may need to change the questions slightly so you can create more 'debatable' answers in order to highlight the complexity of the issues and generate a more in-depth discussion around the key messages (as these are outlined in the 'Answers to the above' section of the activity). Be selective of the statements you will use as too many statements will get tiring.

If you're using Quizizz, you have the option to include an explanation after each answer in order to provide a few key pointers that can also be used to wrap up the discussion on each point.

If you would prefer not to use an online quiz, you could show the statements one by one on PowerPoint and ask the participants to vote on the spot either by using the thumbs up icon or the poll function in some platforms, by either raising a finger/thump, or by raising a using a coloured piece of paper (blue for myth, green for reality for instance) or by using coloured effects in their background.

Alternatively, you can turn the statements of myths and realities into a worksheet which can be sent via the chat so as the participants can work on it individually during the workshop (see worksheet below). After the participants complete the worksheet, you can discuss each statement in plenary. You can use some of the pointers noted under the section 'Answers to the above' to guide your discussion (see printouts below).

When closing the activity, make sure you have a list of available resources, both online and offline that young people can use.

If you're also working asynchronously with your participants, you could also send them the worksheet prior to the workshop so that they can work on it on their own time. In this case, you would also need to follow up with some explanations on the answers using some of the pointers noted under the section 'Answers to the above' to guide your discussion.



Gender-based violence happens because a person must have done something to provoke the violent behavior.

1  
Sometimes but not always

2  
False

3  
True

#### Answer explanation

Victim-blaming attitudes only perpetuate violence. The person experiencing the violence is never to blame for the violence, regardless of their gender identity, gender expression, sexual orientation, diversity in sex characteristics, type of clothing, behavior, or lifestyle. No one wants to be abused and no one can provoke violence.





	Myth	Reality	Don't know
1. Expecting a person to conform to gender norms (act like a 'girl/woman' or act 'like a boy/man') is a form of gender-based violence.			
2. We always need to abide by the rules of our cultural practices that define gender roles and sustain our value system.			
3. People who experience gender-based violence are usually weak characters			
4. People who exercise violence often do it because they can't control their anger or strong emotions- it is a momentary loss of self-control			
5. Online gender-based violence has more negative effects to the person experiencing it than violence that takes place face to face.			
6. Gender-based violence happens because the person experiencing the abuse must have done something to provoke the violent behaviour.			
7. Homophobia, biphobia, interphobia and transphobia affect only the LGBTIQ+ population			
8. Gender-based violence is a private matter. It is better to leave the people involved to sort out their differences in their own way			
9. Jealousy is a way to show your partner that you really care about them..			
10. It is easy for a person to walk out from an abusive relationship			
11. Most people experiencing sexual abuse are young, attractive women.			
12. Most women experience sexual abuse because of what they were wearing or because they lead on the person who abused them			
13. If two people go out on a date, whatever happens on that date cannot be called rape			
14. Most cases of sexual harassment are blown out of proportion- they are minor incidences or jokes that have gone bad			



# ACTIVITY 4

## Microaggressions: is a joke really a joke?

### DURATION OF ACTIVITY

**45 - 80 minutes**

- 20 min to discuss the worksheet in groups
- 15-20 min wrap up of the plenary discussion on the worksheet
- 20 min preparation of role plays
- 10 minutes presentation of role plays
- 10 minutes wrap up of the discussion on the role plays

### LEARNING OBJECTIVES

- Identify how gender and sexual stereotypes are manifested in the school environment
- Encourage young people to become aware of various incidences of discrimination and micro-aggression in the school environment
- Explore actions to be taken to combat gender stereotyping and gender inequalities in the school environment

### MATERIALS NEEDED

- Flipchart paper for each group, with markers
- A worksheet with questions for each group to discuss
- Props for the role-plays afterwards, if the young people need them (dress-up, household items etc.)

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.2: Dealing with our own prejudices as trainers
- Part 2 Section 1.4: Creating a safe, comfortable and inclusive space
- Part 2 Section 1.5: Using inclusive language
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7: Dealing with difficult questions
- Part 2 Section 1.8: How to respond to disclosure of violence
- Part 2 Section 1.9: Further facilitate participants' path to safety
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)



## STEP BY STEP PROCESS OF THE ACTIVITY (30 min)

### PART 1:

**1.** Explain that the purpose of the activity is to explore how inequality or discrimination on the basis of gender or sexuality are manifested in the school environment. At this point don't mention the word micro-aggression as the aim is for the young people to arrive at this conclusion themselves. Explain that in this activity we will first have an initial discussion in small groups where we can identify incidences of sexual and gender-based discrimination/abuse and then the groups will act out a short role play of how we can address discrimination or unhealthy behaviours in the school environment.

**2.** Split the group into small groups of 4-5 people. The groups have around 20 minutes to discuss the worksheet and identify incidences of discrimination and inequality.

**3.** As the groups are working on the task, go around the groups and help out, prompt the group with questions to provide food for thought or just observe what is going on.

**4.** Once the groups have finished, invite the group back to plenary and discuss the following:

### Facilitation questions for reflection and debriefing:

**5.** Which of the incidences that you read did you identify as discriminatory on the basis of gender or sexuality? What types of inequalities did these examples outline?

**6.** Were there some incidences that you were not sure if they were discriminatory or not? Which ones?

**7.** How about jokes? When people are joking are they being discriminatory or is it just 'playing' and 'fooling around'?

**8.** In what were the incidences of discrimination you identified based on gender or sexuality? For instance is the girl who is being constantly interrupted by her boyfriend experiencing gender-based discrimination? Or Johnathan who got the LGBTIQ+ brochures on his desk? Martinez who is still called a he? Pedro who was called a virgin? In what way is this discrimination/negative attitudes related to gender or sexuality?

**9.** How serious are the incidences we discussed? Do you think that such comments are abusive or some innocent comments? Why/why not?

**10.** What is the intention of the people who are using these comments? Are they aiming to hurt others or are these comments 'good natured'? Do you think that the people who are using these comments are aware of whether their comments may be hurting other people?

**11.** How do you think that the people who are recipients of these comments feel when they hear such things?

**12.** In reality most people who are using similar comments are not intending to hurt others and most of the time they are not aware that they are being discriminatory or hurtful to others. These comments and behaviours are often referred to as 'micro-aggressions' – acts that may not be intended to hurt but which have a negative and toxic effect on others.



**13.** What gives rise to this type of micro-aggression you think?

**14.** How does micro-aggression affect people? What type of attitudes does micro-aggression cultivate?

**15.** Are we aware of micro-aggression incidences you think? Do we easily recognize them as harmful and unhealthy behaviours or do we tend to bypass them? Why is this so?

**16.** Is micro-aggression something that happens in our school, our community? Can you think of a few examples that you may have witnessed (if you will mention an example, please mention it in a general context and ANONYMOUSLY, in order to avoid exposing any participant)? Also remind the young people of the ground rules for respect and confidentiality.

## PART 2:

**17.** Let's explore further how micro-aggression takes place in our environment (i.e. how gender stereotypes, gender inequality and discrimination against LGBTIQ+ persons are manifested) and what we can do to prevent it. You have 20 minutes

to think of an example of micro-aggression which you will then enact in the form of a role-play. What is important is to try to offer a 'solution' in the end, i.e. how would the person in the story react to such an incidence? Which other people can help to put an end to this behaviour?

**18.** Each role-play needs to have a duration of maximum 2 minutes. Remind the groups that the theatrical improvisation must be a group effort and everyone needs to be involved in the process. The groups can also make use of some of the materials/ props or make their own props, if they want to.

**19.** While the groups are working, you can go around the groups and assist with the brainstorming. If you feel that young people are putting some persons on the spot or exposing them in any way, discreetly bring back the discussion to a more general level.

**20.** Once the groups have finished with their rehearsals, gather them back in plenary to watch each other's improvisations.

**21.** To save time, save reflection and discussion in the end of all role plays.

## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING:

- How did you feel during this activity?
- Did anything make a particular impression on you?
- For those of you that were the recipients of such behaviour, how were you feeling?
- Would you say that the incidences portrayed in the role plays were realistic, i.e. have you witnessed similar incidences taking place in the school environment?
- What do you think the majority of your peers think of such incidences? Do they tend to consider them as the 'norm' and bypass them as incidences that just happen?
- What can be done to achieve more equality and safety in the school environment and fight gender and sexual discrimination? What ideas did we see in the role plays?
- Draw three columns on the board, named Personal Action, What peers can do, What others (teachers/ adults etc.) can do. Ask the group to classify possible ways of handling such incidences under each column.
- What was the key learning from this activity that you are 'taking home' with you?



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

Microaggression are defined as unconscious expressions of sexist or racist bias. They come out in seemingly 'harmless' or 'unoffensive' comments by people who might be well-intentioned.

Micro-aggressions which result on sexual and gender-based discrimination or negative attitudes arise from the well engrained gender norms and our heteronormative perceptions about others. Catcalls, lewd jokes, mockery, sarcastic comments, disrespectful behaviours are often bypassed as something unintentional, common and "insignificant", with the expectation that people at the receiving end of this behaviour should just let go. In reality such behaviours, no matter how unintentional or 'harmless' they may seem, they do constitute a form of sexual and gender-based violence and could have a devastating effect on the lives of others, especially considering that they are experiencing such behaviours on a daily basis. It is like a pointillist painting: one small dot layered on top of another. No one alone represents anything that means anything, but put together over time, they make up a vivid, powerful and coherent picture. The frame that bounds our lives is one in which the performance of masculinity and patriarchy continues to be more important than the rights, needs, dignity and safety of girls, women, people with diverse sexual orientations, gender identities and expressions and sexual characteristics and all people at risk of SGBV. Responding to these situations of insult, humiliation, threat and risk, is not considered an option, even if it is the most rational response and one that, in men, is often seen as 'normal' and 'justifiable'.<sup>90</sup>

Addressing micro-aggressions and 'nipping them in the bud' is crucial in preventing such attitudes/behaviours escalating to worse forms of violence. To address micro-aggressions we need to:

- Acknowledge, respect and safeguard every person's right to express their gender identity and sexual orientation as they self-define it. Every person has the right to be themselves and create relationships with others in any way that feels right for them.
- Avoid making jokes about a person's appearance, bodies, gender, gender identity or sexual orientation. In reality, there is no such thing as a meaningless joke and by 'joking' about such personal matters you run the risk of hurting someone in the process.
- Apologize if you realize you may have said something that may have hurt someone. We all make mistakes, consciously and not, and need to own up to them when we do.
- Hold other people accountable when they make negative comments about others. Reflect what you're hearing: 'I noticed that.....'. Be assertive and respectful. Use 'I' statements so you don't put them on the defensive, for instance 'I didn't feel comfortable hearing you say that. Even though you may not have had any bad intentions, I think it may have hurt someone'
- Ask the person who experienced the micro-aggression if they want to talk about it. Explain that it is not their fault and that they have done nothing to provoke this. Express your interest to be there and provide support if they need it. Encourage them to also reach to others, friends/family/helplines who can provide support.
- Ask other people to help such as teachers or the school management.
- Ask teachers to create 'ground rules' for the class and the school environment which explain how young people can treat each other with equality and respect.
- Ensure that young people have support systems within the school: for instance access to a school counsellor, information on resources/helplines/NGOs who can help etc.

<sup>90</sup> Soraya Chemaly (2018). What men need to know about sexist microaggressions  
<https://www.damemagazine.com/2018/11/28/what-men-need-to-know-about-sexist-microaggressions/>



## TIPS FOR FACILITATORS

Remember that 'classifications' are only indicative and may not be agreeable with everyone in the group. The aim here is not to find out exactly the 'right' way to classify these incidences as innocent or harmful but instead to highlight all the grey areas that may exist- what one person may consider innocent may be considered harmful by someone else. The most important thing is to highlight how little bits of what a person may consider 'innocent and harmless' constitutes a puzzle, which when looked as a whole it can be very harmful indeed (as mentioned in the metaphor with the pointillist painting).

If you are pressed for time, you can only do the first part of the activity and skip the part with the role-play. If there is a bit of time left, it would be useful to wrap up the activity with asking the group to offer some suggestions on what they can do to prevent and handle microaggression in their environments.



# WORKSHEET

## LIST OF MICRO-AGGRESSIONS

### Activity 4

Read the following incidences and decide as a group whether they constitute incidences of prejudice, discrimination or abuse. Also rate how innocent or serious you think is the incidence

	Incidence of discrimination or prejudice (yes/No)	Innocent/ Harmless	Serious/ Harmful
1. A group of boys are 'checking out' girls. One of them points at a girl and shouts 'Look at that! I have to get myself a piece of that!'			
2. A boy and his girlfriend are talking to a group of friends. The boy often interrupts her as she's speaking and says, 'What Miranda is trying to say.....'.			
3. Amanda is the new girl who joined your class. One of the other girls had asked her to borrow her phone so she could call her parents. You later find out that the girl had sent a few texts from Amanda's phone to some of your classmates, saying 'Call me for hot sex'. She said that she did it as a joke.			
4. Some of your friends have started a discussion about sexual harassment and the #MeToo movement. One of the boys responds 'Men have strong sexual urges and it is up to women to know how to tame these urges'			
5. John likes to express his gender differently in his overall style. Sometimes he also wears make-up or nail polish. One of your friends, who was well-meaning, told him that he needs to watch out and consider changing his appearance to be more manly, so he can better fit in and avoid being harassed.			





	Incidence of discrimination or prejudice (yes/No)	Innocent/ Harmless	Serious/ Harmful
6. A friend of yours posts a picture of their boyfriend and compares it with the picture of a very athletic guy. Your friend jokes that the only six pack their boyfriend will ever have is a six pack of beer.			
7. Your friends criticize Paul that he is often over-reacting to things that are not a big deal and that he is overly sensitive. One of the girls even tells him to 'man up!'.			
8. At gym class, the students are split into groups of mixed genders. When a girl is delegated captain of one of the teams, one of the boys walks out saying 'no way I'll accept to be bossed around by a girl'.			
9. The boys asked a trans boy to leave the bathroom and go to the girls' one			
10. At the university track games, many people criticized that Janine, an intersex female athlete, should not have competed as a woman. They considered that because she has higher natural testosterone levels, she was somehow breaking the rules.			
11. Mary was in love with Johnathan and eventually asked him out. When he politely told her he wasn't interested, Mary told her friends that he must be gay and started posting discriminatory comments about his masculinity on Instagram.			
12. Some of your friends are joking with a person who expresses their gender as nonbinary "Hey! Do you wear panties or boxer shorts?"			
13. Some people started a discussion online under the picture of a trans person in Instagram about this person's appearance saying that they can never be beautiful or attractive.			



	Incidence of discrimination or prejudice (yes/No)	Innocent/ Harmless	Serious/ Harmful
14. Martinez identifies as nonbinary and wants to use the pronoun 'them'. Some people though, perceive that Martinez 'looks more like a boy' and continue to call Martinez 'he' or by their birth-given name.			
15. You're talking with your friend Lisa who has come out as bisexual and you constantly refer to her and her lesbian friends as 'You people.....'			
16. Your friend Michael has told you he is gay and your reaction is 'Wow! You don't look like it at all! Oh...what a shame. I was just trying to set you up with Annie so we could double date'.			
17. It is PRIDE month and some of your friends will go to some of the events. When they invite you to go too, your reply is: 'I really don't understand why PRIDE events need to be organized. Since we don't have a march for straight people, why do we need to have one for gay people?'			
18. Your friend Jane just got into a relationship with another girl. She invites you over to her place, so the three of you can hang out. You reply 'I'd love to. As long as you and your partner don't kiss or hold hands or get all lovey-dovey in front of me!'			
19. A friend of yours come out to you as asexual and you reply "Really? Do you really want to miss out on sex? Maybe it is only a phase and it will pass."			



## Adapting the Activity for Online Implementation

There are various options in adapting the first part of this activity. One option could be to send the worksheet to participants beforehand so they complete it prior to the workshop. You can then discuss each statement one by one in plenary.

Another option in a synchronous mode is to break the group into smaller groups in breakout groups and attach the worksheet in the chat. Participants can download it on their PCs or mobiles and work on the statements individually. You can then hold a discussion in plenary following each statement and their answers.

If you want to work in plenary instead of breakout rooms, you can ask participants to 'vote' using the thumbs up icon.

Alternatively, the worksheet can be turned into a digital quiz. Each statement can be presented with the options 'not an incidence of discrimination/prejudice', 'somewhat discriminatory but harmless', 'serious/harmful incidence of discrimination', 'not sure/it depends', as possible answers to choose from. Remember that the important thing is not to have 'right' answers (therefore do not score answers as right or wrong in the quiz) but to develop a discussion on how microaggressions are indeed incidences of discrimination, which are often harmful for the recipients, no matter how harmless they may appear.

The activity can also be turned into a voting competition, where pre-designated (rotating) 'judges' (volunteer participants) can vote on a specific scenario. So that participants don't feel they are put 'on the spot', you can have 3-4 'judges' voting on a particular scenario. Judges can vote either by a thumbs up, a coloured piece of paper that they raise up to the screen or by coloured side effects on their background. For the next scenario you can proceed with choosing different judges and so on.

For the second part of the activity that entails a role play, you can go around it in again different ways. One option, if you don't want to go ahead with the role play, is to break out the participants in smaller groups so they can discuss incidences of micro-aggressions in their environments in a more comfortable/intimate setting. You can ask them to develop a short story with the characters involved, which they can then read out in plenary. Then you open up the discussion in plenary, asking participants to first individually think of different possible endings to the story that was read out, and then brainstorm in plenary about possible interventions that could have taken place.

Alternatively, if the group does feel keen and positive, you can go ahead with the role-play as envisaged in the activity, improvising on the different dynamics of the incidence that participants bring up.



# ACTIVITY 5

## Is it Gender-based Violence?

### DURATION OF ACTIVITY




**60 minutes**

(or less depending on scenarios)

### LEARNING OBJECTIVES

- Young people to identify various manifestations of gender-based violence in different contexts
- Understand how gender-based violence attitudes are often normalized and bypassed
- Explore the subsequent effects of gender-based violence on young people

### MATERIALS NEEDED

-  Handout of the scenarios for all young people in the group
-  Pens/pencils
-  Flipchart, flipchart paper and markers

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.2: Dealing with our own prejudices as trainers
- Part 2 Section 1.4: Creating a safe, comfortable and inclusive space
- Part 2 Section 1.5: Using inclusive language
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7 : Dealing with difficult questions
- Part 2 Section 1.8: How to respond to disclosure of violence
- Part 2 Section 1.9: Further facilitate participants' path to safety
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)



## STEP BY STEP PROCESS OF THE ACTIVITY (50 min)

**1.** Explain that in this activity we will explore different manifestations of gender-based violence in different contexts. Include a 'content warning' in your introduction so that participants can be aware and prepare themselves in advance. This can be along the lines of "The manifestations in the scenarios we will discuss range in severity and some severe forms of GBV are also depicted in the stories such as physical attacks, FGM, physical harm, corrective rape and murder. Such cases can be emotionally challenging to engage with. At the same time they represent the reality of what is taking place in some contexts and it is important that we also talk about these cases too. Please remember that this is a safe space where we can engage bravely, empathetically, thoughtfully and respectfully with sensitive content. I'm reminding everyone of their right to 'pass' if they feel that the material may be too challenging to work with. Feel free to take a break and take care of yourselves in any way you need. The facilitators are also available if you have the need to talk further"

**2.** Give out the handout of the different scenarios to each group. All groups will discuss all scenarios in the handout. As 24 scenarios may be too much to

discuss in one go, you can decide beforehand which scenarios are the most relevant for your group or which would you like to focus on.

**3.** Once the groups have finished reading the scenarios, invite them to discuss whether or not they believe that each scenario represents a case of gender-based violence and to justify their answer.

**4.** Ask the groups to nominate a team 'spokesperson' to present their group's response to plenary.

**5.** The groups present their findings which are documented in table like format- next to each scenario we write a yes or no according to each group's response on whether the scenario represents an incidence of gender-based violence.

**6.** Once all groups have had their go, discuss each scenario separately and explore why some groups have different opinions on what constitutes a discriminatory/harmful incidence or not.



## FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (10 min)

- How was this activity for you? What made a particular impression on you?
- Do you remember different forms of violence that we identified in the scenarios (intimate partner violence, sexual harassment, gender-based crimes, economic violence, psychological and physical abuse, homophobia/transphobia/interphobia etc.)
- Were there forms of violence that were not so easy to identify?
- Why do you think that is? Do you think that such behaviours are 'normalized'?
- What is the take-home message for you from this activity?



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

Explanations regarding each scenario:

All the above scenarios represent incidences of gender-based violence, some more serious forms than others.

Scenarios 3, 4, 5, 7, 17, 18, 19, 21 and 25 represent how gender-based violence is linked to normalized perceptions of gender, gender stereotypes and heteronormative expectations of women and men.

- Marc expects his girlfriend to be thin and beautiful and diminishes her body image as embarrassing.
- Dorelia experiences physical abuse because she didn't comply to the gendered expectations of her mom (expecting her to be home early after an outing). Restricting and controlling a woman's range of activity and movement is also a form of gender-based violence as it violates women's right of freedom of movement.
- Antonio's dad questions his son's sexuality when Antonio expresses interest in ballet, which his dad doesn't consider very 'manly'. As a result, Antonio experiences both homophobic attitudes and economic violence when his dad refuses to pay for college.
- Jina considers that her boyfriend should have been more sexually active, as per the hegemonic model of masculinity and attacks his sexual identity by calling him a faggot.
- Zena is bullied both in school and online (i.e. experiences cyber-bullying) because she expresses her gender identity differently than the normalized femininity.
- Mani is pressured by other boys to express his masculinity through his (heterosexual) sexuality. Even though Mani is not bullied, the heteronormative expectations for his sexuality

put pressure on him to conform to normalized gender roles, suggesting that if he doesn't, he may experience violence in the future.

- In scenario 19, both Gulia and Pablo experience GBV: Gulia for being considered a sexual object (and experiences sexual harassment), while Pablo's masculinity is questioned again through his sexual orientation.
- Similarly, even though well intended to protect Mac, Mac's teacher in scenario 21, expresses transphobic attitudes because her whole stance expresses intolerance and lack of acceptance of Mac's nonbinary identity. By asking Mac to 'conform' to gender norms, she is not trying to protect him; instead, she violates their right to freedom of expression and what's more she engages in victim-blaming, by regarding Mac responsible for any harassment they may experience.
- Laurelia experiences a very serious form of GBV, corrective rape. This is a form of a hate crime because of her sexual orientation. If you use this scenario, it is important that you put it into a context of explaining the pyramid of hate explained in Part 2, section 1.4 (i.e. explaining how violence escalates when all behaviours that lie in the 'bottom' of the pyramid remain un-addressed, reaching a very hurtful manifestation, that of rape).

In scenario 6 and 10 Jason and Jack experience homophobic abuse because they identify as gay, Jason through isolation and exclusion by his family and Jack by experiencing physical violence and ridicule, humiliation, verbal and psychological abuse online.

In scenario 9 and 13 Janette and Zezo experience transphobic violence because people cannot accept their gender identity.



- Janette's gender identity is not acknowledged and is completely ignored; as a result, she is forced to use a bathroom that does not correspond to her gender, exposing her to the risk of being abused in the men's bathrooms.
- Zezo experiences a homophobic hate-crime by having his business vandalized in an effort to drive him away from the neighbourhood.

In scenario 20, Tom experiences interphobia at many levels. His right to full participation and inclusion in the school environment is violated when he is restricted to take part in sports and swimming. His identity as an intersex male person is not recognized at all and he is forced to use a bathroom that does not correspond to his gender, further stigmatizing him for his identity. Moreover, by trying to 'protect' him from exposure, his teachers are actually completely disempowering him, because they give the message that intersex identities should be hidden and excluded from school life.

Scenarios 1, 2, 8, 11, 12, 14, 15, 16, 22 and 23 represent the different ways in which violence can be exercised against women, enforcing male privilege and male power over women

- In scenario 1, John tries to control his girlfriend through monitoring her social media account. The fact that he offers to give his password as well does not make his behaviour okay. This behaviour is called coercive control and is a form of intimate partner violence. It also gender-based violence, reflecting the power dynamics between women and men, where men have to be in control and have the upper hand.
- In scenario 2: Alamina experiences economic violence. This is a form of GBV, where women are forced to have little access to financial resources as a means to kept in a subordinate position. If Alina wanted to willingly financially help her

family, that would have been a different story. However, in the story she is forced to do it.

- In scenario 8, Janine's boyfriend shows he has the upper hand by treating her like a sexual object and sharing her intimate pictures. As a consequence, Janine is put in an extremely vulnerable position. This form of violence is called 'non-consensual pornography' and it also considered a criminal
- Scenario 11 represents a case of a gender-based crime and more specifically of honour-based violence against women. Eldra is beaten up by her brother because she 'disgraced' the family for getting pregnant and what's more she was in a relationship with a man the family didn't approve
- In scenario 12, Francesca experiences intimate partner violence which is a very common form of control over women. Internalized social messages about gender roles and the power dynamics between men and women justify Francesca's romanticizing of violence (belittling the abuse under the belief that her partner loves her). Moreover, she remains stuck in the abusive situation because her abuser keeps manipulating her sense of self-esteem by promising he'll change
- Marilia in scenario 14 is abused because she is a sex worker. There is a lot of social stigma against sex workers which makes them very vulnerable to physical/psychological abuse, sexual exploitation, sexual violence and institutional violence (refusal of health services, difficulty to find housing, incarceration, limited access to justice, police brutality). The isolation, exclusion, negative comments that Marilia experiences are all forms of gender-based violence. The vandalization of her property is gender-hate-crime.
- Scenario 15 represents another case of a gender-based crime both in relation to forced marriage and forced pregnancy (and most likely sexual violence as well).





- Scenario 16 reflects the ultimate form of violence against women, femicide. In this example, Marina was killed because she is trans (transphobic homicide) so ultimately this incidence represents a hate-crime.
- Scenario 22 is about FGM (female genital mutilation) as form of harmful cultural practice that subordinates women. FGM has serious effects on women's wellbeing, often endangering their lives. In this scenario Akinyi almost dies during delivery as a result of complications she experienced because of FGM.
- In scenario 23, Aisha experiences a forced medical procedure (sterilization) as a form of gender-based violence which stems from patriarchal attitudes of oppression in controlling her body and her sexuality.
- Marina in scenario 24 experiences domestic abuse by her husband (intimate partner violence) which seems to be escalating, putting her life at serious risk. The serious injuries suffered as a result of the physical violence she experienced were the first sign of the escalation of the violence and the risk involved. The last attack on her with a knife suggests that her risk is extremely high and needs to seek immediate protection by the police, judicial services and social services, so she can safely be moved to a shelter.

The above scenarios presented various forms of gender-based violence ranging from the 'milder' forms (expressing of heteronormative attitudes and pressure to conform to gender roles) to the most extreme forms (femicide).

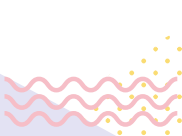
Whether a specific scenario is classified as gender-based violence or not, it is important to emphasize that no matter how we "categorize" an incident, or how 'low risk' we consider them, it is always important to challenge these behaviours and find a way to take action against them. It is also often the case that we may bypass certain behaviours

because that have been 'normalized' ; we have become so used to them that we hardly take a step back and question them. You can refer to the iceberg models and the pyramid of hate in Part 2 section 1.4 to show this escalation.

Taking action and standing up to negative, harmful and abusive behaviours is the only way to make such behaviours stop. Even in cases where heteronormative attitudes are expressed in the absence of discrimination/abuse. Heteronormative perceptions still cultivate negative emotions against women and people with diverse sexual orientations, gender identities and expressions and sexual characteristics. These emotions most often escalate to prejudice, intolerance, marginalization, isolation and increased social distance between different groups of young people. This results in women and LGBTIQ+ young people experiencing exclusion, verbal / psychological violence and bullying. In this respect, heteronormative and normative attitudes always need to be challenged.

In the school environment, it is specifically important that we specifically talk about sexist, homophobic, transphobic and interphobic bullying by naming it as such and not letting such incidences get 'lost' in the wider 'noise' of school-based violence. Sexual and gender diversity is a highly controversial issue and a taboo subject. This is why it needs to be placed 'on the table' specifically so schools can take targeted action against it and constitute the school as an inclusive space of all diversity.

An important thing to note is the fact that young people may unintentionally develop perceptions that stigmatise survivors of GBV by feeling sorry for them, or considering that because of the difficulties they experience in relation to violence, they are unhappy or may not be able to be successful in their lives. To counteract these perceptions, discuss the resilience of survivors and the fact that





people who have experienced SGBV do overcome it and can, and often do, have very fulfilling lives. Acknowledgement of people's diverse experiences of violence does not mean that we need to feel sorry for them or consider them as disadvantaged; the aim of remaining mindful of different experiences of violence is to be sensitized to react with respect, acceptance, inclusion and most importantly support so as to ensure that everyone's human rights are safeguarded.

Similarly, certain communities may be stigmatized for cultural practices such as FGM or child marriage. Remind participants that these are very sensitive issues for certain groups and encourage them to avoid any characterizations as these may be hurtful for some people ('under-developed', 'backward' etc.). Equally, in all their 'supremacy', the western world equally fosters similar practices that violate other people's bodies, such as the mutilation of intersex babies, forcing women with disability to stop menstruating or to have forced abortions, femicides etc.



## TIPS FOR FACILITATORS

Young people may have difficulty understanding how certain forms of violence are gender-based. They may recognize an incidence as harassment or abuse but have difficulty to link the causes of this violence to gender norms, male privilege, power and social inequalities, homophobia, transphobia and interphobia. Help young people make this link by reminding them of the great inequalities that exist against women and people with diverse gender identity, expression, sexual orientation and sexual characteristics.

It is very important that when you conduct this activity that you follow it up with the next one, vote with your feet so as young people can be empowered to react on incidences of GBV.

## *Tips for adapting the activity and follow up:*

Don't feel the need to discuss all the scenarios above. Depending on the availability of time, you may decide to use a considerably fewer number of scenarios. Feel free to choose only the scenarios that are more relevant to your group and your local context. Also feel free to create additional scenarios, along the same lines, which may be more relevant to your local group.



# WORKSHEET

## IS IT GENDER-BASED VIOLENCE?

### Activity 5

	Is it GBV? Y/N
1. John demanded that his girlfriend disclose her password to her Instagram account so he can monitor who can comment on her posts. He insists that this is a way for her to show her commitment to him. He is also happy to give his password to her too, so it is fair.	
2. Alamina is a young Roma girl who lives with her parents. She is working at a local store to save up so she can go to college. Her dad though insists that she hands him her pay check every month because he is the one in charge of the finances of the family.	
3. Marc asked his girlfriend to take out her picture with her bikini from Instagram. He said that the picture is embarrassing and she should be grateful he's with her because no other guy will ever look at her.	
4. Dorelia is 21 and goes to university. She lives with her mother and her siblings. Last night she was physically abused by her mother because she came home late, after her curfew hour.	
5. When Antonio decided to switch majors from environmental studies to ballet, his dad reaction was: 'No way I will pay for your college. I will not waste my hard-earned money on something so gay! Get a grip and act like a real man!'	
6. When Jason's extended family found out he is gay, they started isolating him and completely avoid him in family gatherings.	
7. Marti has been dating Jina for 6 months now and wants to take things slow. She is very eager to have sex but he is not ready yet. Yesterday, while he was driving her home after a movie she said 'Are you a faggot or something? Why don't you want to have sex with me?'	
8. Janine had willingly sent some topless pictures of herself to Louca, as a way to flirt with him. The next day when she saw Max, Louca's friend, he made the comment 'you look really good topless. You should flaunt those babies more'.	



	Is it GBV? Y/N
9. Janette identifies as trans female. At university they are still forcing her to use the bathroom of her birth-assigned gender in an effort to “protect” women and children.	
10. Jack fell in love with Rob and sent him a personal message on social media asking him out. Rob is straight and was offended somebody thought of him as gay. He disclosed the incidence to two friends of his. The next day while Jack was walking home after his night class, two guys attacked him and pinned him to the ground. The next day there was a picture in social media of his face being pushed in the dirt with the comment ‘Serves you right, sissy boy!’	
11. Eldra is a 19-year-old Romani woman. In the past year she has been secretly dating Marco because this relationship was against her family’s wishes, who wanted her to marry a man from her community. Two weeks ago she found out she was pregnant. When her brother found out, he beat her up because she had disgraced the family. As a result, she lost the baby.	
12. Francesca is 21 and lives with disability. She met Rafael 7 months ago and the two of them are dating. While he has been kind to her, in the last two months he has become aggressive, he would call her names, ridicule her and insult her. She thought of leaving him many times but she hasn’t because he always says how sorry he is and that he will change.	
13. Zezo is a trans male. He runs a small business at the centre of town. His shop was often vandalized by people who didn’t want him in the neighbourhood.	
14. When Marilia was 17 she was kicked out of her house because her parents found out she was having sex with both boys and girls and was also using drugs. She is now trying to make ends meet by selling sex. She is completely avoided by her neighbours, no-one ever talks to her and people often gossip negatively about her. Last night somebody graffitied ‘die, you slut’ on her door.	
15. Andjela was forced to marry Fahim by her parents when she was 17. She is very unhappy in the relationship and wants to leave. To make sure she would not leave him and that she would commit to the relationship, Fahim forces her to get pregnant against her will.	
16. Marina is a trans woman who works as a nail artist at a beauty salon. While she is walking home from work, she is often harassed by other people who live in the neighbourhood. The beauty salon was also painted in transphobic graffiti a few times. Last year she took a really bad beating that resulted in her being in the hospital for 2 weeks. This evening it was in the news that she was found murdered.	



	Is it GBV? Y/N
17. In the last month, a group of girls systematically tease and ridicule Zena for being 'butch' and a 'lesbo' because they think she is carrying herself and acting like a boy. They even made a group on Instagram where they post anti-lesbian comments and constantly humiliate her. Zena got very depressed over this. She now consciously watches the way she looks, acts and speaks, hoping that her classmates will stop.	
18. Mani is 16 years old and he has been constantly pestered by the other boys in his class about which girl he likes, when he will have sex, whether he had had sex already and what kind of porn he likes. Mani feels that he is not attracted to either boys or girls but he hasn't spoken openly to anyone about this.	
19. As Gulia walks to gym class, the boys make various comments about her butt and sexual innuendos about her. Pablo doesn't join in and actually thinks this behaviour is foul. The boys turn on him saying 'Hey Pablo, are you a fag or something?'	
20. Tom identifies as an intersex male. At school he is not allowed to go swimming because the teachers felt they need to protect him from being exposed in front of others in the locker rooms. He is also forced to use the nurse's station's bathroom and not the boys' bathroom.	
21. In the last 6 months Mac has started to express themselves differently through their style, dress and behaviour. The art teacher, who really cares for Mac, in an effort to protect them, advises them that they do not need to be so upfront about their diversity. The teacher also asks Mac to question whether their behaviour may provoke the reactions of others and asks them to try to be a bit more "mainstream".	
22. Akinyi is 19 years old and grew up in Kenya before she moved to Europe. Three months ago, when she was delivering her first baby, she almost lost her life because of complications during labour. The complications were due to female genital mutilation (cutting of the external sex organs) she had experienced when she was 8 years old in her village.	
23. Aisha is a 21-year-old with a mental disability. Two months ago she got into a relationship with a man who used to be her carer. Her parents suspected that she would soon start having sexual relations with him and decided that Aisha undergoes sterilization, as they considered that she is not fit to be a mother.	
24. Marina was married when she was 17 and has been with her husband for the past 8 years. Physical and psychological abuse have been a prominent part of their relationship for all the years they have been together. The last beatings have been severe and Marina had to spend some time in the hospital. After that, she decided to leave her husband and go to a friend's house. One night, he came over to her friend's place and attacked her with a knife.	



## *Adapting the Activity for Online Implementation*

Online adaptation of this activity can take place fairly straight-forwardly, substituting breakout rooms for face-to-face small groups.

If the option of breakout rooms is not feasible, you can send the worksheet to participants via the chat, give them some time to go through the scenarios individually and then convene in plenary for a discussion and wrap up.

You can also present each scenario on PowerPoint and ask participants to 'vote' on whether this is an incidence of GBV, using the thumbs up icon.

Alternatively, similarly to the micro-aggressions activity above, the worksheet can be turned into a digital quiz with participants voting on each scenario, stating whether they consider it an incidence of GBV or not.

The activity can also be turned into a voting competition, where pre-designated (rotating) 'judges' (volunteer participants) can vote on a specific scenario. So that participants don't feel they are put 'on the spot', you can have 3-4 'judges' voting on a particular scenario. Judges can vote either by a thumbs up, a coloured piece of paper that they raise up to the screen or by coloured side effects on their background.



# ACTIVITY 6

## Vote with your feet. Taking a stand against gender-based violence.

### DURATION OF ACTIVITY

**60 minutes or more**

(depending on the number of scenarios used and whether the first part will be conducted)

### LEARNING OBJECTIVES

- Help young people to identify possible barriers preventing them from standing up to gender-based violence.
- Explore different ways of reacting to incidents of gender-based violence  
Empower young people
- Enhance a feeling of sex positivity and empower young people to own their sexuality by asserting their sexual rights in relation to freedom of expression, freedom of choosing their own partner, equality, participation and inclusion, the right to willingly consent and the right to be safe from violence, discrimination and abuse.

### MATERIALS NEEDED

- List of the scenarios from the previous exercise, 'Is it Gender-based Violence?'
  - Signs with the letters 'A', 'B' and 'C' spread out
  - in different corners in the room
- Large enough space for young people to move around towards the corners

(Note: please note that this activity is linked with the previous Module 3, Activity 5 and it works best if the two of them are implemented together, one following the other)

Methodology inspired from the activity 'Bullying Scenes' from the Compasito Manual of Human Rights Education for Children. [http://www.eycb.coe.int/compasito/chapter\\_4/4\\_8.asp](http://www.eycb.coe.int/compasito/chapter_4/4_8.asp)







## STEP BY STEP PROCESS OF THE ACTIVITY

**1.** Ask young people to reflect on the previous activity and think of the different human rights violations experienced by the young people in the stories. Brainstorm on some of these rights and remind young people of the right to identity, freedom of expression, the right to equality and non-discrimination, the right to be safe from violence, the right to choose their own partner, the right to decide when to have sex or not, the right to full participation in public life etc. (5 min)

**2.** Ask the group if they know what it means to have a positive approach to our sexuality. Explain that this means feeling comfortable with your own sexual identity, respecting other people's sexual preferences and having safe and equal relationships with others and pleasurable, safe and equal sexual relationships.

**3.** Invite young people to draw an outline of a person on a piece of paper. Tell them that this represents themselves. Inside the outline they can place key words that are important for them in achieving this positive approach to expressing their identity and in their relationships. This is for personal reflection and they won't be sharing these papers with others. (5-10 min)

- So, what do you need to be able to express your gender identity openly and freely?
- What do you need in order to be able to express your sexual identity openly and freely?
- What is important for you in order to have healthy, happy, equal, safe and pleasurable relationships?

**4.** Once young people have finished with the outline, open up the discussion in plenary (10 min)

- What do people need in order to be able to express their gender and sexual identity openly? Write the answers on a flipchart.
- What are important pre-requisites to building healthy, happy, equal, safe and pleasurable relationships? Write the answers on a flipchart.

**5.** Let's now explore specifically what young people can do when they experience difficult, negative or abusive situations that have to do with their gender identity, sexual identity or relationships.

**6.** Explain that you will read a scenario that was discussed in the previous activity and that you will present them with 3 options of how people can respond to this situation. Invite them to move to the corner of the room that represents their preferred choice (option A, B or C). If they don't like any of the options, they can propose a different response by going to option D.

**7.** Read out the first scenario and give the young people enough time to choose their response and go to the corresponding corner of the room. Once they have taken a position, ask a few in each position why they chose that response and some of its advantages and disadvantages. Then go to those who chose the open corner to explain how they would respond differently.

**8.** Move on from scenario to scenario according to your time availability (30 min)



## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (15 min)

- How was this activity for you? What made a particular impression on you?
- Is it easy for a person to react to gender-based violence? What may hold people back?
- Is it more preferable you think that someone who experiences GBV ignores the abuse and does not react? Why is it preferable? Why is it not preferable?
- What would be the risk if someone who experiences this type of behaviour (GBV) stays doesn't take action?
- Is it easier you think to turn to friends for support in these situations? How can friends help? What are the limitations of the support that friends can provide?
- Looking back at the options we discussed for each of the scenarios, what other options are there for taking action against gender-based violence?



### TAKE HOME MESSAGES AND ACTIVITY WRAP UP

Gender-based violence has a very negative impact on the self-esteem and general wellbeing of the person who experiences it. Survivors of gender-based violence often feel scared, embarrassed, guilty, ashamed, disempowered, lonely, anxious, depressed, alone and experience difficulty to take action against the violence or reach out to others for support. Isolating themselves further and being alone in everything that's going on in their lives only perpetuates the violence. The cycle of violence stops only when the person experiencing the abuse breaks their isolation and makes an intervention, or when the intervention is made by another trusted person who can help.

If your target group is a group of underaged young people, remind them how important it is to turn to a trusted adult for support. Parents, teachers, school counsellors, social workers, older family members and other adults want to protect them from violence and will do anything they can to help them and support them. If someone tells them not to tell or threatens them or anyone they know, they should tell a trusted adult immediately.

Friends can also provide a safe and supportive environment for people who experience violence to express their feelings, reflect on what's going and

explore different options. It is also helpful to turn to people who had similar experiences and who managed to overcome the abusive situation. There are various online communities who can provide support for women survivors, LGBTIQ+ persons and other minorities who are at risk for abuse.

Seeking the support of a professional is also very useful. NGOs, community centres, youth centres and online support services can provide information, psychological support, legal advice and help people explore their options.

Reporting the abuse to the authorities (the police, the school management, the cyber-crime unit for instance) is also important for gender-based crimes, to provide access to justice.

People who witness incidents of GBV as bystanders should also try not to remain silent or passive. Remaining silent is a way of saying that abusive behaviours are acceptable. Even if a person feels that they cannot take action themselves (maybe because they fear for their own personal safety)



# WORKSHEET

## VOTE WITH YOUR FEET

### Activity 6

1. John demanded that his girlfriend discloses her password to her Instagram account so he can monitor who can comment on her posts. He insists that this is a way for her to show her commitment to him. He is also happy to give his password to her too, so it is fair. What should his girlfriend do?

- a. Give him her password. Since he is willing to give it too, it is only fair
- b. Leave him. Why should she stay with a guy who doesn't trust her?
- c. If she feels she doesn't want to give her password, she should talk to him and explain how she feels.
- d. Something else

2. Dorelia is 21 and goes to university. She lives with her mother and her siblings. Last night she was physically abused by her mother because she came home late, after her curfew hour. What should Dorelia do?

- a. Nothing. It is her mother, she lives with her and she should respect her rules
- b. Talk with her siblings and/or some friends about what has happened and ask for their support
- c. Call the domestic violence helpline and ask for support
- d. Something else

3. Janine had willingly sent some topless pictures of herself to Louca, as a way to flirt with him. The next day when she saw Max, Louca's friend, he made the comment 'you look really good topless. You should flaunt those babies more'. What should Janine do?

- a. Leave Louca and get into a relationship with Max. He seems to like her anyway
- b. Stop having any interaction with either Louca or Max. They're both so immature
- c. Ask both Max and Louca to delete the pictures because they're private. Then talk to Louca about how she feels and put clear boundaries in their relationship.
- d. Something else

4. Francesca is 21 and lives with disability. She met Rafael 7 months ago and the two of them are dating. While he has been kind to her, in the last two months he has become aggressive, he would call her names, ridicule her and insult her. She thought of leaving him many times but she hasn't because he always says how sorry he is and that he will change. What should Francesca do?

- a. Get up and leave. If she stays in this relationship the violence may get worse.
- b. Stay in the relationship and hope that Rafael will change. He's already showing remorse and feels sorry and bad for what happened.
- c. Talk to friends so she can explore some options
- d. Something else



5. When Marilia was 17 she was kicked out of her house because her parents found out she was having sex with both boys and girls and was also using drugs. She is now trying to make ends meet by selling sex. She is completely avoided by her neighbours, no-one ever talks to her and people often gossip negatively about her. Last night somebody graffitied 'die, you slut' on her door. What should Marilia do?

- a. Stop selling sex for money and find some other decent work
- b. Report what happened to the police
- c. Assertively confront the neighbours telling them that this behaviour is not acceptable and that she won't tolerate it
- d. Something else

6. In the last month, a group of girls systematically tease and ridicule Zena for being 'butch' and a 'lesbo' because they think she is carrying herself and acting like a boy. They even made a group on Instagram where they post anti-lesbian comments and constantly humiliate her. Zena got very depressed over this. She now consciously watches the way she looks, acts and speaks, hoping that her classmates will stop. What should Zena do?

- a. Assertively confront them and tell them that she finds their behaviour hurtful and unacceptable
- b. Report them to Instagram and ask that their comments are taken down
- c. Ask a teacher or another trusted adult (parent, school counsellor, school headperson etc.) to intervene
- d. Something else

7. Zezo is a trans male. He runs a small business at the centre of town. His shop was often vandalized by people who didn't want him in the neighbourhood. What should Zezo do?

- a. Move to another neighbourhood , which is inhabited mainly by trans people
- b. Seek support from the trans community or an online trans community which can empower him and support him
- c. Report what happened to the Police
- d. Something else

8. Tom identifies as an intersex male. At school, in gym class, the teachers divide the group into boys and girls. They do not know where to place him so in most sports he is designated to bring the ball when it goes out. He is also not allowed to go swimming because the teachers felt the need to protect him from being exposed in front of others in the locker rooms. He is also forced to use the nurse's station's bathroom and not the boys' bathroom

- a. Talk to his teachers and the school management about how he feels and assertively ask that his rights are equally safeguarded so he can have equal access to school activities and all spaces.
- b. Call a helpline for information and psychological support
- c. Ask for his parents to intervene so the discrimination against him stops
- d. Something else



9. In the last 6 months Mac has started to express themselves differently through their style, dress and behaviour. The art teacher, who really cares for Mac, in an effort to protect them, advises them that they do not need to be so upfront about their diversity. The teacher also asks Mac to question whether their behaviour may provoke the reactions of others and asks them to try to be a bit more “mainstream”. What should Mac do?

- a. Take the advice of their teacher and become more mainstream. She's looking out for them anyway and wants to protect them.
  - b. Talk to friends who can empower them to feel good about their gender identity and continue to express themselves as they like
  - c. Talk to the school counsellor about how they feel and ask for support
  - d. Something else.
- .....



## *Adapting the Activity for Online Implementation*

It is best that this activity follows the previous Module 3, Activity 5 'Is it Gender-based Violence' as it entails a natural transition from identifying SGBV to taking action to address it. The scenarios are also identical, so that Activity 6 can build on Activity 5.

Because the scenarios are relatively short, a good way to adapt this activity is by turning it into an online quiz.

Go through the scenarios one by one and participants can vote on their most preferred response under each scenario.

Hold a discussion in plenary after participants had had a chance to go through all the scenarios.

You can also use the 'take home' messages to create extra questions for the quiz if you like (see print outs below)

If you would prefer not to use an online quiz, you can use breakout rooms and split participants into smaller groups. Each group can then discuss different scenarios and then recap in plenary.



## Additional Questions:

How can you stop the cycle of abuse?

1 When you just ignore the abuse	2 When you wait for some time hoping the abuser will change their behavior	3 When the person experiencing the abuse breaks their isolation and asks for support	4 When the person being abused leaves the relationship
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Where can people who experience abuse turn to for support?

1 Support hotlines or online chats	2 Professionals (psychologists, school counselors etc)	3 The Police or the authorities	4 Friends and family	5 All of the above
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John demanded that his girlfriend disclose her password to her Instagram account so he can monitor who can comment on her posts. He insists that this is a way for her to show her commitment to him. He is also happy to give his password to her too, so it's fair. What should his girlfriend do?

1 If she feels she doesn't want to give her password, she should talk to him and explain how she feels.	2 Give him her password. Since he is willing to give it too, it is only fair	3 Something else	4 Leave him. Why should she stay with a guy who doesn't trust her
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# ACTIVITY 7

## Stories of gender-based violence

### DURATION OF ACTIVITY

**45 - 60 minutes**

(depending on how many scenarios will be discussed)

### LEARNING OBJECTIVES

To help young people:

- Gain a more in-depth understanding of gender-based violence, its different manifestations and the causes behind it
- Understand the impact of abuse and develop empathy for those who experience it
- Explore power dynamics and the fact that abuse of power is an option
- Dispel victim blaming attitudes
- Discuss ways of addressing abusive attitudes and behaviours in their environments.

### MATERIALS NEEDED

- Copies of the scenarios as handouts for the group
- Flipchart paper, flipchart stand and markers

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.2: Dealing with our own prejudices as trainers
- Part 2 Section 1.4: Creating a safe, comfortable and inclusive space
- Part 2 Section 1.5: Using inclusive language
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7 : Dealing with difficult questions
- Part 2 Section 1.8: How to respond to disclosure of violence
- Part 2 Section 1.9: Further facilitate participants' path to safety
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)



### STEP BY STEP PROCESS OF THE ACTIVITY

**1.** Explain that we will now have the chance to explore GBV a bit further through some personal stories. Our aim is to understand why the violence arose and how it affected the person experiencing it.

**2.** Select which of the scenarios you will use beforehand, according to what appears to be more fitting and more relevant to the context of your target group.



3. Before you begin with the activity include a small 'content warning' so that participants can be aware and prepare themselves in advance. This can be along the lines of: "The manifestations in the scenarios we will discuss range in severity and some more severe forms of GBV are also depicted in the stories such as physical attacks, FGM and physical harm. While such cases can be upsetting, at the same time, they represent reality and it is important that we also talk about these cases too. Please remember that this is a safe space where we can engage bravely, empathetically, thoughtfully and respectfully with sensitive content. I'm reminding everyone of their right to 'pass' and the right to take care of yourselves in any way you need"

4. Divide young people in smaller groups of 4-6 people, using a fun, interactive energizer

5. Hand out a different story to each of the small groups

6. Invite young people to read the stories and then discuss the questions in their groups (20 min)

7. As the groups are working on the task, go around the groups and help out, prompt the group with questions to provide food for thought or just observe what is going on.

8. Come back to plenary and ask each group to very briefly summarize the plot of their scenario and their group discussion. (5-10 min)

9. Open up the discussion with the entire group using the debriefing questions below.

## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (20-30 min)

- What types of violence (e.g. isolation, threats, online shaming, physical violence, sexual harassment etc.) were the people in the stories subjected to? Please provide examples.
- Was this type of violence gender-based? Why?
- Why do you think the people in the stories experienced these types of abusive behaviour? (If not mentioned, probe for peer reinforcement, social stigma, normative beliefs about gender and sexuality, hierarchies of power, harmful cultural practices, victim blaming, GBV as 'acceptable' or 'normal' behaviour, 'just a joke', other people not intervening etc)
- What assumptions did you make about the person who received the abuse? Do you think they provoked their 'punishment' in any way?
- Did they share the blame for what happened?
- What were the people exercising the violence trying to achieve with their behaviour?
- How do you think the people who experience the abuse feel?
- What relationships of power did you observe? Who has power in these situations? Why?
- What can the person who is being abused do? What might stop them from speaking out or taking action?
- If you were their friend, how would you help them? What would you advise them to do?



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

Gender-based violence is unfortunately quite common and often overlooked because it has been normalized. This, though, does not mean that it is right.

Gender-based violence is incredibly hurtful and has a negative impact on the people who experience it.

Acts of violence are the conscious choice of the person who exercises the violence (abusers have the option of dealing with the situation different but often opt to act abusively as an effort to show their domination and power). No-one can provoke violence with their behaviour, appearance or the way they express their gender identity or sexuality.

Gender-based violence is the result of power dynamics which create social inequalities, placing some groups of people in a more disadvantaged or vulnerable position (such as women, LGBTIQ+ individuals, sex workers, individuals that belong to ethnic minorities, people with disability etc.)

Sometimes people experience multiple characteristics that may increase their vulnerability to violence because they experience multiple discriminations all at once. This is called intersectionality. The more intersections a person experiences the more likely it is to experience less avenues to protection and safety from SGBV, as exit strategies or access to services, justice and redress may be compromised in lieu of social stigma, discrimination, isolation, marginalization, retribution and even persecution on account of certain identities. In the story of Toni for instance, being from an ethnic minority and a sex worker places her at a significantly vulnerable position, because this compromises her exit strategies and

her avenues towards safety (especially since the police are reluctant to support her).

Violence only stops with an intervention. Silence, impartiality or denial only perpetuates the problem and does not break the cycle of violence. An intervention could include assertive behaviour, putting boundaries, challenging the behaviour as unacceptable, asking from a (another) trusted adult to intervene, reporting the violence to the authorities, referrals to state services that can offer support or immediate protection, (social services, health services, refugee services etc) seeking support from online support services or helplines, reporting sensitive/abusive content to social media administrators and asking that it is taken out.

An important thing to note is the fact that young people may unintentionally develop perceptions that stigmatise survivors of GBV by feeling sorry for them, or considering that because of the difficulties they experience in relation to violence, they are unhappy or may not be able to be successful in their lives. To counteract these perceptions, discuss the resilience of survivors and the fact that people who have experienced SGBV do overcome it and can, and often do, have very fulfilling lives. Acknowledgement of people's diverse experiences of violence does not mean that we need to feel sorry for them or consider them as disadvantaged; the aim of remaining mindful of different experiences of violence is to be sensitized to react with respect, acceptance, inclusion and most importantly support so as to ensure that everyone's human rights are safeguarded.

Similarly, certain communities may be stigmatized for cultural practices such as FGM or child marriage. Remind participants that these are very sensitive issues for certain groups and encourage them to avoid any characterizations as these may be hurtful



for some people ('under-developed', 'backward' etc.). Equally, in all their 'supremacy', the western world equally fosters similar practices that violate other people's bodies, such as the mutilation of intersex babies, forcing women with disability to stop menstruating or to have forced abortions, femicides etc.



## TIPS FOR FACILITATORS

The most important learning point from this activity is that gender-based violence is never the survivor's fault – it is a choice that people who exercise violence make. Normalized victim-blaming attitudes often make this hard to acknowledge. It is likely that young people may blame Anita for behaving in what they perceive as a 'sexually provocative' manner. Or Hector and David for expressing their gender identity differently, in a 'feminine' way. Or Toni for being a sex worker and having the 'audacity' to live among 'decent' people. Likely Matilda may be blamed for being disrespectful towards her father and Jorge for 'boasting' about his 'different' family.

While managing the discussion, you need to encourage young people to challenge the notion that the violence described in the scenarios was in some way justified. You can provide the following definition of violence: violence = a desire to hurt + a harmful action + a power imbalance + an unjust use of power + evident enjoyment by the aggressor and generally a sense of being oppressed on the part of the person experiencing the abuse and ask them to identify how this equation was reflected in the stories.

You can also refer to the previous session on gender norms to reinforce the notion that every individual has the right to be respected regardless

of how much they choose to/seem to 'fit in' with normalized perceptions about gender, gender identity and sexuality. It is also important to help young people make the link between the violence depicted in the stories with power differentials experienced due the disadvantaged/vulnerable position people are placed because of their gender and sexual diversity.

### Sensitive issues:

This activity may cause some emotional discomfort to participants. Remember that you do not necessarily know "who is in the room". Some people may have experienced violence in the past, so it is important for them to feel safe in the room during the exercise.

Before you begin this activity, remind the group of the group agreement re safe space. Also remind the participants that no one is required to share personal or sensitive information about themselves or discuss incidents that they do not feel comfortable to do so. They can only reveal things that they feel comfortable talking about. Invite everyone to treat what others have to say with sensitivity and respect, without judgement. Also remind them of the need for confidentiality.

Try to maintain the discussion in a general, non-personal manner so that even if someone has personal experiences of abuse, can distance themselves from it. For instance, say 'Why do some people experience abuse?'

Finally, in the event that a person does disclose that they are survivors of gender-based violence, ensure that they have access to information on people/helplines/services that can support them. If disclosure takes place, the first step is to listen to the young person and acknowledge their feelings, with empathy, openness and no judgement. Then



remind them that they do not have to go through this alone and connect them to services or people who can support them. If you are conducting the workshop in a school or a university, these services can be provided by the school nurse, counsellor or social worker. You can even contact these professionals beforehand and let them know that you're facilitating this workshop so they are prepared to help if necessary. You can also urge young people to speak with peers or with adults they trust and to contact local support agencies, helplines, chat rooms or psychological support services that have expert knowledge on gender-based violence.

More information on handling disclosures of abuse can be found in Part 2 section 1.8.

### ***Tips for adapting the activity and follow up:***

You can use as many of the stories as you sit fit and relevant for your context. Also feel free to adapt the stories for relevancy to your target groups.



# WORKSHEET

## STORIES OF GENDER-BASED VIOLENCE

### Activity 7

#### Story 1: Matilda

Matilda is 22 years old and lives with her sister and her father Jim, who is now retired. Their mother passed away a few years back, after enduring long-lasting experiences of abuse. When some friends came over to Matilda's house to take her out to a bar with them, her father tells her: 'Where the hell do you think you're going? You're not allowed to go out! You're not going to bars where men will drool all over you'. Matilda insists that she will go, but Jim now screams 'No you are not! This is my house! I make the rules around here. You live with me and you should listen to what I tell you!'

Matilda's friends feel uncomfortable and go outside to wait for her. One of the friends expresses that she didn't like how Jim treated his daughter and she is worried that Matilda might be in danger. Another one mentions that 'Well, he's her father and he has the right to set the rules, especially because she lives under his roof'. In the end, the friends agree with Matilda is a grown up and she can make her own decisions. She earns her own money and she doesn't have to answer to anyone about what she does and where she goes.

Matilda gets her coat and is at the door. When Jim realizes she is still getting ready to leave he grabs her violently by the arm and swings her to the wall.

Please discuss the following questions in your groups:

1. What type of violence did Matilda experience? Name a few examples of the different types of violence.
2. Is the violence Matilda experienced gender-based? Why so? Please explain.
3. Was Matilda responsible at all for the violence she experienced? Did she provoke Jim's behaviour in some way?
4. What was her father trying to achieve with his behaviour towards her?
5. What do you think of the way Matilda's friends reacted? Why did they react like that?
6. How do you think Matilda feels now?
7. What do you think she should do? How can she deal with this situation?
8. What would you do if you were Matilda's friend?

#### Story 2: David<sup>91</sup>

David always described himself as feeling "different". His parents thought that David had always looked boyish and behaved like a boy even though he was assigned a female sex at birth. For this reason, they were not particularly surprised when, a year ago, he told them that he felt like a boy and wanted to live as one. He made conscious changes in his appearance, clothing, looks, mannerisms and overall style in order to express himself as closely to his true self as he could.

<sup>91</sup> Adapted from the case studies presented by Möller B et.al (2009).in Gender identity disorder in children and adolescents. *Current Problems in Pediatric and Adolescent Health Care*, 39(5):117-43



However, this did not go well for him at school. Most of the people in the school avoid him and act as if he is invisible. Some of the students also complained that they didn't want him taking swimming class with them which resulted in David being excluded from the class altogether. It pained David to no longer be able to do things that he really used to enjoy. Teachers continue to call him by the name that he was given at birth, which he perceives as a "slap in the face." He is also frequently having difficulties concentrating in his classes and he is increasingly withdrawing from his social environment.

Having only a couple of friends and failing most of his school subjects made him feel like a "loser." He is depressed and experiences high anxiety.

Please discuss the following questions in your groups:

1. What type of violence did David experience? Name a few examples of the different types of violence.
2. Is the violence David experienced gender-based? Why so? Please explain.
3. Was David responsible at all for the violence he experienced? Did he provoke this with his behaviour in some way?
4. Why are the teachers still calling him with by the name that he was given at birth? What are they trying to achieve with his behaviour towards David?
5. How do you think David is feeling?
6. What do you think David should do? How can he deal with this situation?
7. What would you do if you were David's friend?

### Story 3- Toni<sup>92</sup>

Toni is a 25-year-old, Roma sex worker. Toni was being harassed by her next-door neighbour at her building. The next-door neighbour intimidated

her, verbally abused her and vandalized the entrance of her home several times. In getting the police involved, Toni suffered even more trauma: the police officers also made derogatory remarks against her, grabbed her by the hair and threw her against the wall. When another neighbour, who saw what was going on, asked them to stop, the Police said, "she looked like this when we got here".

Please discuss the following questions in your groups:

1. Why do you think was Toni abused?
2. What type of violence did Toni experience? Name a few examples of the different types of violence.
3. Did Toni experience multiple discriminations because of her different characteristics?
4. How do these different characteristics affect her vulnerability towards violence? (for instance, how do they affect her exist strategies and access to protection/safety?)
5. Is the police brutality that Toni experienced a type of violence? What is this type of violence called? What impact does this type of violence have?
6. Is the violence Toni experienced gender-based? Why so? Please explain.
7. Was Toni responsible at all for the violence she experienced? Did she provoke this with her behaviour in some way?
8. What was the next-door neighbour and the police trying to achieve with their behaviour towards Toni?
9. How do you think Toni is feeling now?
10. What do you think Toni should do? How can she deal with this situation?
11. What would you do if you were Toni's friend?

### Story 4- Jorge<sup>93</sup>

Jorge is the son of a lesbian couple who adopted him when he was two years old. Jorge never felt

<sup>92</sup> Adapted from the NCVAP report on 'Hate Violence against the LGBTQ communities in the United States in 2009', [http://avp.org/wp-content/uploads/2017/04/2009\\_NCAVP\\_HV\\_Report.pdf](http://avp.org/wp-content/uploads/2017/04/2009_NCAVP_HV_Report.pdf)

<sup>93</sup> Adapted from GLSEN educational material on 'No name calling week': <https://www.glsen.org/no-name-calling-week>





that his family was different—his moms always seemed just like any other parents. He is proud of his family and very openly talks about his two moms. Lately, though, when some of the boys at school found out about his family, they started making rude comments about his moms. They also started posting derogatory remarks about Jorge himself, harassing him both in person and online, often calling him a “fag”, a “poof”, a “woofer”, the ‘crooked son of dykes’ and other cruel names.

Last week, after basketball practice, a couple of the other players made a big deal about changing in the same locker room as a “queer” and told Jorge that he is more fit to play field hockey with the girls’ team. Soon after that, he started receiving personal messages threatening that if he doesn’t quit the basketball team they will beat him up.

Please discuss the following questions in your groups:

1. What type of violence did Jorge experience? Name a few examples of the different types of violence.
2. Did Jorge also experience gender-based violence? In what way?
3. Was Jorge responsible at all for the violence he experienced? Did he provoke this in some way?
4. Why were the boys calling him names and behaving in this? What are they trying to achieve with their behaviour towards Jorge?
5. How do you think Jorge is feeling?
6. What do you think Jorge should do? How can he deal with this situation?
7. What would you do if you were Jorge’s friend?

### Story 5: Anita

Anita is a freshman in high school. She likes dating older boys because they are more popular and this makes her feel popular too. She is seen with a new guy quite often. She also likes to dress

trendy with clothes that some of her classmates find to be ‘quite sexy’.

A lot of people in school talk behind her back and are creating negative rumours about her. A few weeks ago she was ‘tagged’ in a photo of a classmate from a party as ‘Janette and the school slut behind her’. The picture got various likes and a few nasty comments in the bottom. Anita feels very sad because her reputation is important to her. And people don’t understand how different she really is from the perception they have of her.

At a friend’s party last week, Anita met a guy who was a senior. He chatted her up and when he realized who she was from the photo she was tagged in, he started touching her and making sexual advancements towards her. Anita pushed him away and left angrily, to hear him shout: ‘why don’t you want to sleep with me anyway? Everyone knows that you’ve been sleeping with the entire school, you whore!’

Please discuss the following questions in your groups:

1. What type of violence did Anita experience? Name a few examples of the different types of violence.
2. Is the violence Anita experienced gender-based? Why so? Please explain.
3. Was Anita responsible at all for the violence she experienced? Did she provoke this with her behaviour in some way?
4. What were her classmates trying to achieve with their behaviour towards her?
5. What was the boy at the party trying to achieve with his behaviour towards her?
6. How do you think Anita feels now?
7. What do you think she should do? How can she deal with this situation?
8. What would you do if you were Anita’s friend?



## Story 6: Hector<sup>94</sup>

Hector is a college student. He is often the recipient of verbal abuse because of the way he chooses to express his gender through his style, clothes and overall mannerisms. He usually hears others naming him “queer,” “freak,” and “faggot”, while people who may be standing by just look away. In the bathroom one day, a group of young men cornered Hector and pushed him to the ground. Alex, one of the guys in the group, watched as his peers repeatedly kicked Hector and screamed obscenities at him. Noticing that Alex wasn't joining in, John, the guy that started all this, moved over to make room and motioned for Alex to participate in the beating. When Alex hesitated, John commented, “What's the matter? You feel sorry for the faggot? Or are you a faggot yourself?” Alex reluctantly walked over and began kicking Hector.

Please discuss the following questions in your groups:

1. What type of violence did Hector experience? Name a few examples of the different types of violence.
2. Is the violence Hector experienced gender-based? Why so? Please explain.
3. Was Hector responsible at all for the violence he experienced? Did he provoke this violence with his behaviour in some way?
4. Why did John and his gang behave this way towards Hector? What are they trying to achieve with their behaviour towards Hector?
5. Why did Alex participate in the abuse in the end?
6. How do you think Hector is feeling?
7. What do you think Hector should do? How can he deal with this situation?
8. What would you do if you were Hector's friend?

## Story 7: Arya<sup>95</sup>

Arya came as a refugee in our country together with her husband and her 4-year-old daughter, Hana. Her settling in time was very stressful and extremely difficult. This caused significant stress in Arya's marriage and her husband started having various extra-marital affairs, which he actually boasted about. His main excuse for turning to other women was for sexual satisfaction: he insisted that Arya could not satisfy him sexually because she was 'cut' (had experienced female genital mutilation, FGM). Arya feels very guilty about this and constantly blames herself even though having gone through FGM was not her choice but a very hurtful practice she was forced to go through as a child.

A year later, her mother managed to also join them in their new country of residence. Her mother now insists that Hana also needs to go through FGM so she can be 'pure' and the family can ensure she will marry well because she will remain a virgin. If she doesn't get cut, the community will consider her as 'haram' ('dirty') and will ostracize not only Hana but the entire family as well. Because her mother is a birth attendant, she offered to perform the procedure herself.

Arya is very perplexed about what she should do. She remembers that her own experience was very painful and traumatic, not only physically but especially emotionally. She doesn't want her own child to experience this type of harmful practice. At the same time, she is under great pressure from her mother to have her daughter go through the procedure, as her rite of passage to womanhood. She is also concerned about how her own community may react if she decides against FGM for her daughter.

<sup>94</sup> Adapted from 'How Does Homophobia Hurt Us All?'(2002) GLSEN. [www.glsen.org](http://www.glsen.org)

<sup>95</sup> Inspired by excerpts from the research conducted by Ahmed et al (2019). A qualitative assessment of women's perspectives and experience of female genital mutilation in Iraqi Kurdistan Region. BMC Women's Health 19, 66



Please discuss the following questions in your groups:

1. What type of violence did Arya experience?  
Name a few examples of the different types of violence.
2. Is the violence Arya experienced gender-based?  
Why so? Please explain.
3. How was Arya affected by her having undergone FGM herself?
4. How do you think Arya is currently feeling after her mother's visit?
5. What do you think Arya should do ? Should she proceed with her daughter having FGM or not?  
Why do you believe that?



## Adapting the Activity for Online Implementation

Similarly to Module 3, Activity 5 'Is it Gender-based Violence', you could substitute breakout rooms for face-to-face small groups.

If the option of breakout rooms is not feasible, you can send the worksheet to participants via the chat, give them some time to go through the scenarios individually and then convene in plenary for a discussion and wrap up.

You can also present each scenario on PowerPoint and discuss in plenary. Pay attention though that the discussion remains succinct as a too long plenary discussion can become more tiring for participants.

The scenarios are a bit too long to be turned into a digital quiz as they are. However, if you would like to use an online quiz for these scenarios, you could first present the scenario in plenary and then include some of the questions at the bottom in the online quiz. Some of the questions may need to be reformulated to closed-ended questions, presented with some possible answers to choose from.

Remember to ground the discussion and the learning with a reflection and the key messages, paying attention to ensuring a safe space for participants.

## Links to additional resources and information

'Gender Matters: A manual on addressing gender-based violence affecting young people.' Council of Europe, Youth Department (2013). Can be downloaded at [www.coe.int/compass](http://www.coe.int/compass)

Council of Europe's Campaign on Sexism: Name it, See it, Stop it. <https://www.coe.int/en/web/human-rights-channel/stop-sexism>

Safe at school: Education sector responses to violence based on sexual orientation, gender identity/expression or sex characteristics in Europe. Council of Europe (2018).

IGLYO- LGBTIQ+ Inclusive Education Report. Available for download at [https://www.iglyo.com/wp-content/uploads/2018/05/Education\\_Report\\_April\\_2018-4.pdf](https://www.iglyo.com/wp-content/uploads/2018/05/Education_Report_April_2018-4.pdf)

European Parliament Directorate General For Internal Policies, Policy Department C: Citizens' Rights And Constitutional Affairs (2013). Empowerment of Roma Women within the European Framework of Roma Inclusion Strategies. Can be downloaded at: <http://www.europarl.europa.eu/studies>

Andrae Karen (2013). Disability and Gender-based violence. ADD international's approach. A learning paper. ADD International: UK.

UNESCO (2012). Education sector responses to homophobic bullying. Booklet 8. [https://www.ilga-europe.org/sites/default/files/the\\_good\\_policy\\_and\\_practice\\_in\\_hiv\\_and\\_health\\_education\\_1.pdf](https://www.ilga-europe.org/sites/default/files/the_good_policy_and_practice_in_hiv_and_health_education_1.pdf)

UNICEF, (2014). Eliminating discrimination against children and parents based on sexual orientation and/ or gender identity.

<https://hivhealthclearinghouse.unesco.org/library/documents/eliminating-discrimination-against-children-and-parents-based-sexual-orientation>



IGLYO (2015). Teacher's Guide to Inclusive Education. <https://www.iglyo.com/resources/teachers-guide-to-inclusive-education-2015/>

IGLYO (2014). Minimum standards to combat homophobic and transphobic bullying. <https://www.iglyo.com/resources/minimum-standards-to-combat-homophobic-and-transphobic-bullying-2014/>

ILGA Europe (2020). Annual Review of the Human Rights Situation of Lesbian, Gay, Bisexual, Trans and Intersex People in Europe 2020. <https://www.ilga-https://www.ilga-europe.org/annualreview/2020>

GALE, (2011). Toolkit Working with Schools 1.0 <https://hivhealthclearinghouse.unesco.org/library/documents/gale-toolkit-working-schools-10-tools-school-consultants-principals-teachers>

WHO (2013): Addressing violence against sex workers. [https://www.who.int/hiv/pub/sti/sex\\_worker\\_implementation/swit\\_chpt2.pdf](https://www.who.int/hiv/pub/sti/sex_worker_implementation/swit_chpt2.pdf)





# ★ MODULE 4

## Intimate Partner Violence

### Theoretical background

Intimate partner violence includes physical, sexual, and emotional abuse and controlling behaviours by an intimate partner who can be the current partner, the ex-partner or the person that the individual experiencing the abuse is or has been in an intimate relationship with. Manifestations of intimate partner violence comprise of various patterns of abusive and threatening behaviours including among others physical, sexual and psychological violence, threats of violence, the use of children as a means of control, attacks against property or pets, intimidation, belittlement, humiliation, harassment, verbal abuse, stalking and cyber-stalking, excessive jealousy, control, coercion, 'revenge porn'/non-consensual pornography (i.e. sharing of intimate sexual pictures with others), economic abuse, emotional abuse, isolation and deprivation of freedoms.

### Healthy vs. Toxic relationships

A healthy relationship is a relationship that makes us feel good, happy, positive, safe, free, cherished, valued, respected and accepted for who we are. A healthy and positive relationship involves mutual caring; compassion; equality; respect; trust; open communication; an equal give and take; a genuine interest in our partner's welfare; an ability to share control and decision-making and everything else that involves a shared desire for each other's happiness. A healthy relationship is a safe relationship, a relationship where we can feel good about ourselves but also be ourselves without

fear; a place where we feel happy, comfortable and secure.

A toxic relationship is a relationship characterized by behaviours that are damaging emotionally, psychologically and sometimes also physically. While a healthy relationship boosts our self-esteem, a toxic relationship damages our sense of self and is emotionally draining. A toxic relationship is also not a nurturing, happy, pleasurable or safe place. It is laced with insecurity, self-centeredness, manipulation, possessiveness, dominance and control.

Some examples of toxic behaviours include:

- Selfish or demanding behaviours, engaging in all-take, no give.
- Extreme jealousy and possessiveness: this can be expressed through constantly checking up on the partner, restricting certain behaviours (how a partner can dress and where they could go, who they can hang out with), feelings of 'ownership of the partner' ('you're mine and I'm not sharing you with others')
- One partner has power over the other, there is constant control, no shared decision making and shortage of autonomy
- Using emotional coercion, manipulation or inducing guilt to get what one wants. This can often be done in very clever and unscrupulous ways which are often hard to recognize.
- Lack of trust, continuous lying and dishonesty, persistent unreliability
- A hostile environment: there's constant anger,



tension and an overload of negativity

- Constant judgement and criticism
- Frequent undermining, humiliation, shaming, belittlement
- Lack of communication and even attempts to shut the partner out

Toxic behaviours are often hard to recognize because they have been normalized. When you're experiencing feelings of unworthiness (feeling that you don't deserve any better), unhappiness, tension, intense frustration, exhaustion, discomfort and entrapment, your relationship is becoming toxic. Toxic behaviours also escalate to seriously abusive relationships, which can destroy a person's self-esteem and have a very negative impact on their well-being.

### Your rights in a relationship

I have the right

- to refuse to go out with someone without feeling guilty about it
- to ask someone for a date and take rejection gracefully
- to have pleasurable, happy, positive, healthy and fulfilling relationships
- to privacy (personal time and space, mobile, internet, social networks).
- to be respected and have my needs heard and met
- to express my gender identity as I define it for myself, without being judged
- to express my sexual identity as I define it for myself, openly and freely
- to be myself and be fully accepted of who I am
- to pursue my goals and my dreams without my partner restricting me or making me feel guilty about it
- to feel I matter and that I am important
- to say "no" to physical closeness or intimacy
- to choose for myself if I would like to have sex or not
- to not have sex at all with a partner I am romantically drawn to
- to refuse to have sex for whatever reason and to change my mind if I had said yes before
- to have pleasurable sex
- to ask for what I like during sex
- not to engage in any sexual acts I find uncomfortable or not for me to say, "I want to get to know you better before I become more involved."
- to have an equal relationship.
- to express or not express my feelings
- to have friends and space aside from my partner.
- to tell my partner when I need affection.
- express my opinions and have them respected.
- to have space and freedom in my relationship
- to have my needs be just as important as my partner's needs.
- to grow as an individual, in my own way, at my own pace.
- to not take responsibility for my partner's behaviour.
- to break up and fall out of love with someone and not be threatened.
- to say, "I don't want to be in this relationship anymore."
- not to be abused physically, sexually, or emotionally.
- I always have the right to be safe

Note: The above can be reprinted as a handout and given out as recourse material in each workshop. In this way, it could act as a powerful nudge of validation to young persons who may be struggling in private.

### What can you do if you are in a toxic relationship?

There are different degrees of toxic relationships. All of us may experience some of the above behaviours occasionally in our relationship, in a mild form. The key words here are occasionally and





mild. In a toxic relationship these behaviours are more severe than mild and they are often the norm, not the exception. Moreover, what distinguishes the level of toxicity is how you personally feel in the relationship: do you feel you have no space to breathe, exhausted, drained, confused, tense, worried, unhappy, trapped, unsafe, uncomfortable? The more negative the feelings you're experiencing, the higher the level of toxicity. The way you react also has to do with the level of toxicity, especially if the boundary has been crossed and your relationship has become abusive. While it is often difficult to deal with toxic relationships, don't be afraid to take action. It is the only way to change things for the better.

Start by reaching out to someone who can help you explore your feelings and get a better idea of what is going on in your relationship. Talking to friends or people you trust is important so you don't feel alone and that you have emotional support. Reaching out to professionals (psychologists, youth centres, community centres, online support services, helplines/chats etc.) is also helpful because they can support you in understanding and coping with your feelings and also in exploring your options. This help better prepare you for having a conversation with your partner.

Start by openly and truthfully telling your partner how you feel about the way they are behaving towards you. Some partners are not fully aware of the impact of their actions and openly discussing how you feel can be an effective way for them to re-evaluate and change their toxic behaviours. However, if your partner remains unresponsive to how you feel, seek outside help from friends or other people who can support you explore your options.

Set boundaries. Be assertive, firm and clear about where you draw the line and what behaviours are unacceptable to you. Be assertive about how

you want to be treated and demand equality and respect.

Change the way you are responding to your partner's toxic behaviour. Set boundaries with your behaviour. Stop patterns that are perpetuating the toxicity. For instance, if you instantly do whatever is demanded of you, it gives a message to your partner that you are okay with it.

End the toxic relationship. Ending the relationship is the final way to handle the situation but it is important to know your limits. If you feel this relationship is pushing you out of your comfort zone, violating your boundaries and your rights, it is time to end it. Reach out to people who can help, so that you can feel supported and empowered to take this step.

Additional suggestion on how you can address and protect yourself from intimate partner violence and gender-based violence in general are included in Module 7 'Breaking the cycle of SGBV'.



## Non-formal education activities on Intimate Partner Violence

*Starts on next page >>>*





# ACTIVITY 1

## Let's make intimate relationships 'fly'

### DURATION OF ACTIVITY

**45 minutes**

### LEARNING OBJECTIVES

To help young people:

- Recognize the characteristics of positive intimate relationships on the basis of equality, mutual respect, happiness and pleasure and explore how people can build relationships on these characteristics
- Describe characteristics, attitudes and behaviours that are needed to create and sustain positive relationships
- Explore the characteristics, attitudes and behaviours that make relationships unhealthy or toxic

### MATERIALS NEEDED

- Big pieces of paper (like flipchart paper or bigger) for drawing
- Coloured pencils and markers

### STEP BY STEP PROCESS OF THE ACTIVITY

**1.** Explain to young people that in this activity we will explore the characteristics that make up good, positive, healthy, happy and pleasurable intimate/romantic relationships and the characteristics that make relationships unhealthy or toxic.

**2.** Divide the plenary into smaller groups of 6 people in a fun and interactive way

**3.** Ask each group to grab a big piece of paper (flipchart paper) and coloured pencils/markers and explain that they will need to depict the

\* Methodology inspired and adapted from the manual *GEAR against IPV*". Booklet III: Teacher's Manual. (Rev. ed.). Athens: European Anti-Violence Network



characteristics of positive and negative (toxic) romantic/intimate relationships in a drawing. (25 min).

4. For instance, you can draw the picture of a hot air balloon. Explain that the hot air balloon needs certain prerequisites so it can fly, for instance hot air. If the balloon is the relationship, what characteristics, attitudes and behaviours would help this relationship be a positive one and 'fly'? Write these characteristics where the hot air is.

5. It is also possible that the hot-air balloon may be hit by a storm or a flock of birds which may damage it. Similarly, what attitudes/behaviours can make a romantic/intimate relationship toxic or unhealthy? Draw a storm and lightning hitting the hot air balloon and indicate that the characteristics of an unhealthy/toxic relationships would go here.

6. Invite the groups to make their own drawings and depict on them attitudes and behaviours that contribute to relationships being positive and attitudes/behaviours that contribute to relationships being toxic or unhealthy. They need to think at least 5 positive attitudes/behaviours and 5 negative ones.

7. Invite the groups to use different 'shapes' to depict relationships for instance boats, cars, trains etc., anything they like.

8. To help them put the following questions on the flipchart and ask the groups to go through them when thinking of corresponding attitudes/behaviours:

- a. Positive/healthy relationships: What attitudes/behaviours help make an intimate relationship feel happy? Positive? Healthy? Equal? Fulfilling?
- b. How about pleasure? What role does pleasure have in positive relationships? How can partners derive pleasure in and from their relationships?
- c. Toxic/unhealthy relationships: What attitudes/behaviours make an intimate relationship feel unhappy? Unhealthy? Toxic?

9. While the groups are working, go around the groups and prompt their thinking further.

10. Once the groups finish with their work, have a display of the posters around the room for everyone to go around and see. (10 min)

11. Wrap up the activity with a debriefing, using the questions below.

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## FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (10 min)

- What did you notice when looking at positive and negative aspects of relationships on the posters?
- Did anything particularly stand out for you?
- Was it easy or difficult for you to think about pleasure in relationships? Why was this so?
- What makes relationships pleasurable?
- How can we build healthy, positive, equal, happy, respectful relationships with our partner(s)? What do we need to do?
- And how can we derive pleasure in and from our intimate relationships?
- Are pleasurable relationships always about sex?
- What did you learn from this activity? What is the take-home message for you?



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

It is often the case that we may lack the knowledge and skills to establish healthy, equal, pleasurable and fulfilling intimate relationships. Towards this end, it is essential to not only focus on the negative aspects of a relationship that is unhealthy or toxic, but also to explore how they can build positive/healthy relationships.

Invite young people to think of specific attitudes/behaviours that make people feel happy and good. For instance, among other things, during the debriefing bring up mutual respect, communication and sharing, honesty, not having your freedom be limited and not limiting the freedom of your partner, allowing each other to be themselves, accepting each other as we are, treating the other person as an equal and being treated equally, engaging in an equal give and take, each person feels good about themselves, feeling safe and expressing care, understanding and openness etc.

In relation to pleasure, encourage young people to also think of:

- having pleasurable sex and feeling good about/ during/after sex
- overcoming embarrassment and talking openly with our partners about what we like and don't like
- pleasurable sex is always consensual: there needs to be mutual, voluntary agreement to sex and certain sexual acts and really wanting to do it
- nobody feels that their boundaries have been overstepped
- there is mutual respect, trust, understanding, active listening so both partners can explore what they enjoy or not enjoy
- pleasurable sex is safe sex (free from violence, coercion and with precautions for unplanned pregnancy/STIs)

And lastly, pleasurable relationships are not only about sex. A relationship is pleasurable when it feels safe, when there is mutual respect, equality, trust, care, open communication, when partners are not limiting each other's personality or freedom etc., as per the positive behaviours/attitudes that were mentioned above.



## TIPS FOR FACILITATORS

Pleasure may be a difficult concept for young people to reflect on, because it is still largely considered a taboo. You can reflect on this fact and also on how by not discussing or seeking pleasure in our relationships we limit ourselves and our relationships from 'flying'. When discussing pleasure encourage young people to think openly and without shame. Remind them that they are in a safe environment where they can express themselves openly and without judgement. Young people may relate directly pleasure to sex and mention words like 'making your partner cum' or 'dirty sex' etc. As long as they are not becoming offensive, allow young people to express themselves openly as this gives a message that is talking about pleasure and fun should not be a taboo.



## *Adapting the Activity for Online Implementation*

You can implement this activity online very similar to the way you would have implemented it in person, however asking participants to prepare their drawing individually rather than in small groups.

Once the participants complete their drawing you can ask those who feel comfortable to share them in front of the camera.

You can hold a 'brain storming' session after all drawings have been presented using a digital board (like the 'Whiteboard' in Zoom, or Padlet,

Slido, Mentimeter, Scrumbler or the platform you feel most comfortable with) about positive/ healthy relationships and toxic/unhealthy relationships.

You can wrap up the discussion in plenary using the questions in the 'facilitation questions for reflection and debriefing' section.



# ACTIVITY 2

## Green light, red light: recognizing the warning signs of intimate partner abuse

### DURATION OF ACTIVITY

**45 - 60 minutes**

### LEARNING OBJECTIVES

- Recognize the characteristics of positive, happy and healthy relationships contrary to the characteristics of unhealthy ones
- Describe skills, attitudes and behaviours that are needed to create and sustain positive, pleasurable and healthy relationships
- Recognize the early warning signs of unhealthy/toxic relationships
- Recognize how the early warning signs, if go unnoticed, often escalate to violence and abuse.

### MATERIALS NEEDED

- Index cards with statements, cut out and piled together. Use the same pack of index cards for each group
- White tag/Sellotape for each group so they can stick the index cards on the flipchart paper
- Flipchart stand, flipchart paper and markers

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.2: Dealing with our own prejudices as trainers
- Part 2 Section 1.4: Creating a safe, comfortable and inclusive space
- Part 2 Section 1.5: Using inclusive language
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7: Dealing with difficult questions
- Part 2 Section 1.8: How to respond to disclosure of violence
- Part 2 Section 1.9: Further facilitate participants' path to safety
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)



## STEP BY STEP PROCESS OF THE ACTIVITY

**1.** Introduction: In order to develop positive, happy and healthy relationships, we need to be able to recognize when a relationship is becoming unhealthy, toxic or destructive. Problems might start from something seemingly “trivial” which may escalate to violence and abuse.

**2.** In the following activity we will be looking at attitudes and behaviours in relationships and deciding if they are positive/good/healthy (Green Light), worrisome (Yellow Light) or toxic/unhealthy/abusive (Red Light)

**3.** Split the plenary in 4 smaller groups give each group an identical stack of index cards

**4.** Ask each group to draw a set of traffic lights on a big piece of paper (flipchart paper) and to try to make their drawing cover the whole paper.

**5.** Invite each group to discuss among themselves and decide what attitudes/behaviours they would put under “Green Light,” “Yellow Light,” and “Red Light”. Ask them to separate the index cards under each ‘traffic light’ according to whether they feel each statement fits best. (15-20 min)

**6.** As the groups are working on the task, go around the groups and help out, prompt the group with questions to provide food for thought or just observe what is going on

**7.** When the groups complete the categorization of the index cards, ask them to share in plenary the criteria they used to separate the various statements under each ‘light’.

**8.** Invite the first group to present their own ‘traffic lights’ and display their flipchart. Then ask the second to present only the differences in their categorization, then the third group and so on (15 min). Each time there is an index card that is ‘disputed’ or that has been classified differently ask the groups to take it out and place it on a separate flipchart. Explain that you will come back to these index cards later and you will discuss the ‘disputed’ statements all together.

**9.** Wrap up the activity using the discussion questions below

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## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (20-25 min)

- Here is what we all have agreed that constitutes the green light in our relationships, attitudes/behaviours that we feel create happy, positive, pleasurable, healthy relationships. (read out the statements under green light). Do you agree with these? Is there anything else you'd like to add or feel it is missing? Anything you'd like to change? (if they want to change something, move it to the extra flipchart of disputed statements) Are there any cards from the extra flipchart that you would like to move under green light? How about this....? (you can propose a few that feel stand out).
- And here is what we all identified as being the red light in our relationships, attitudes/behaviours that make us feel unhappy, bad, unsafe or that our relationship is becoming toxic or abusive. Do you agree with these? Is there anything else you'd like to add or feel it is missing? Anything you'd like to change? (if they want to







change something, move it to the extra flipchart of disputed statements). Are there any cards from the extra flipchart that you would like to move under red light? How about this....?

- What does it mean for a person if their relationship is at the red light?
- If a person's relationship is in the 'red light' what can they do?
- And now we come to the yellow light which is the most important part. What do you think the yellow light represents?
- If I tell you that the yellow light represents the warning sign that a relationship is becoming unhealthy or toxic, how do you understand this?
- With this in mind, would you categorize what you put under yellow light differently? How about our disputed statements? Does anything from here go under yellow?
- Why is the 'yellow light' important? How can it be helpful?
- Why is 'yellow light' the most disputable part of a relationship? Do you think it is difficult sometimes for a person to recognize that they are in an unhealthy relationship? Why is this so?
- Yellow light sometimes turns into red but it also turns into green. How can we turn yellow light back to green?
- What did you learn from this exercise? Did you gain something that you could apply to your life and to your relationships?



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

In a positive relationship, when we are in the 'green zone' we feel good, happy, comfortable, safe, good about ourselves, we feel trusted and respected— we are not scared nor feel insecure. Sometimes, a relationship may start showing signs that it is not so positive anymore and these are the warning signs that the relationship may become unhealthy, toxic or abusive. This is the 'yellow' zone. However, these are the behaviours we most often tend to bypass or dismiss as insignificant.

Some people might feel that they are so infatuated by the other person or so much in love that even if there are problems they are unable to see them. Behaviours that fall under the warning signs are also 'normalized': they are considered the norm in the relationship, or people tend to just accept that this is how things between them 'work'. This is however very risky because such behaviours often escalate to seriously abusive behaviours. It is important to recognize the warning signs of toxicity/abuse in our relationship and take action before it is too late. Have an open and honest communication

with your partner about you feel and ask them to respect your needs, your feelings, your space, your privacy and your rights. Try to restore a sense of equality and mutual respect in the relationship. Talk to other people who can help, like friends, trusted adults or youth services. It is true that relationships can take different forms and each relationship is unique. People may have different perceptions as to what constitutes a "good" and 'positive' relationship for them. Generally, relationships based on equality and not on power and control are healthy relationships.

If our relationship is in the red zone, we need to protect ourselves immediately. We need to reach out to people who can help, so we can explore our options: friends, trusted adults, school/university counsellors, youth services, online helplines or chat services, psychologists etc.

Each one of us deserves to feel safe and happy in our relationships and don't deserve any less. So it is important that we assert our rights and demand that our partners respect these rights.



## TIPS FOR FACILITATORS

Pick the statements below that you feel are more appropriate for your target group. 40 statements are too many for the group to go through and sort in 15 -20 minutes. Usually 25 statements would be more than adequate.

The sorting in yellow light below is indicative. It can be the case that some people strongly feel that such behaviours belong in the red zone and are completely unacceptable for them. Don't argue with the participants too much. The important thing is not to classify these behaviours in the 'right' way as there is no 'right' classification per se. The aim of the activity is for young people to recognize unhealthy/toxic behaviours and be encouraged to act upon them before things escalate.

### *Tips for adapting the activity and follow up:*

Feel free to pick the statements that mostly fit your local context and your target group.

### *Adapting the Activity for Online Implementation*

This activity works very well as an online quiz, where each statement can be followed by a red, yellow or green light for participants to choose from.

Instead of aiming to group the various statements under red, yellow and green, and then looking at the totality of the greens, yellows and reds, an easier way would be to discuss each statement individually and classify it as a stand-alone.

Remember that the most important aspect of this activity is not the 'correct' classification but

for participants to understand what constitutes a healthy/happy relationship and how not to ignore the early ('yellow' )warning signs. Ultimately, we're aiming for participants to be able to identify these warning signs early in the relationship and take immediate action before it is too late.

If you would prefer not to use an online quiz, you can use the worksheet with the statements as it is included in the activity and ask participants to work on it in small groups in breakout rooms.



# WORKSHEET

**STATEMENTS FOR GROUPS.  
PLEASE CUT OUT AND PUT INTO A PILE FOR EACH GROUP**

## Activity 2

1. You and your partner talk to each other openly and have good communication	25. Your partner wants to have the passwords to your social media accounts
10. You and your partner allow each other to be as you are without trying to change the other person	26. Even though you don't feel like it, your partner strongly insists that you watch porn together.
11. You feel safe in the relationship	27. When you haven't seen each other for some time, your partner insists that you send them a topless/naked picture of you.
12. You and your partner discuss openly what you enjoy and what you don't enjoy in the relationship. This goes for sex too.	28. You spend so much time together that you are starting to feel suffocated or you ignore your friends, your family or other things that used to be important to you
13. You feel there is an open and safe space for both of you to explore what you like during sex	29. You feel unsafe in the relationship
14. All sexual activity between you is clearly 100% consensual	3. You and your partner feel happy, good and comfortable around each other
15. When your partner gets upset, they sometimes call you names or insult you	30. Your partner constantly calls you degrading names and tries to find an opportunity to make you feel useless or bad about yourself
16. Your partner calls you or texts you many times during the day to see what you're up to	31. You often avoid doing some things because you know they would upset your partner
17. You behave as if the needs of your partner are more important than your own and always put them first	32. Your partner often manipulates you to do what they want



18. Your partner checks your Instagram and other social media activity and expresses their disapproval about things you do online (posts, comments, tags, likes etc.)	33. Your partner actively discourages you from being close to anyone else
19. Even when they apologize for something, your partner still blames you for what happened (I am sorry I yelled at you but you keep pushing my buttons)	34. Your partner demanded that they have the passwords to your social media account and they restrict the way you interact on social networking sites
2. You and your partner trust each other and are honest with each other	35. Your partner gets really angry and pushy when you're physically intimate but don't want to have sex
20. Sometimes you feel you do things just to please your partner	36. When your partner gets angry, they throw things at you or they break things
21. Your partner sometimes writes diminishing or sarcastic comments on social media about your looks, your body, your style or your appearance	37. Your partner forces you to do sexual things you don't feel comfortable with
22. Your partner pressures you to do things sexually that you're not feeling comfortable to do.	38. Your partner threatens you that they will share intimate pictures of you online
23. Your partner is excessively insecure, wants constant reassurance and expects you to agree with them and do things their way	4. You and your partner decide together how you'll spend your time
24. Your partner gets very jealous sometimes	5. You and your partner have freedom within the relationship
8. You fight but you resolve your differences	6. You and your partner have more good times than bad
9. You both respect each other's privacy	7. You and your partner have fun together



# WORKSHEET

## EXPECTED OUTCOME OF 'GREEN LIGHT/RED LIGHT' IN OUR RELATIONSHIPS

### Activity 2

Green light – You and your partner.....
1. You and your partner talk to each other openly and have good communication
2. You and your partner trust each other and are honest with each other
3. You and your partner feel happy, good and comfortable around each other
4. You and your partner decide together how you'll spend your time
5. You and your partner have freedom within the relationship
6. You and your partner have more good times than bad
7. You and your partner have fun together
8. You fight but you resolve your differences
9. You both respect each other's privacy
10. You and your partner allow each other to be as you are without trying to change the other person
11. You feel safe in the relationship
12. You and your partner discuss openly what you enjoy and what you don't enjoy in the relationship. This goes for sex too!
13. You feel there is an open and safe space for both of you to explore what you like during sex
14. All sexual activity between you is clearly 100% consensual



Yellow light
15. When your partner gets upset, they sometimes call you names, insult you or threaten you
16. Your partner calls you or texts you many times during the day to see what you're up to
17. You behave as if the needs of your partner are more important than your own and always put them first
18. Your partner checks your Instagram and other social media activity and expresses their disapproval about things you do online (posts, comments, tags, likes etc.)
19. Even when they apologize for something, your partner still blames you for what happened (I am sorry I yelled at you but you keep pushing my buttons)
20. Sometimes you feel you do things just to please your partner
21. Your partner sometimes writes diminishing or sarcastic comments on social media about your looks, your body, your style or your appearance
22. Your partner pressures you to do things sexually that you're not feeling comfortable to do.
23. Your partner is excessively insecure, wants constant reassurance and expects you to agree with them and do things their way
24. Your partner gets very jealous sometimes
25. Your partner wants to have the passwords to your social media accounts
26. Even though you don't feel like it, your partner strongly insists that you watch porn together.
27. When you haven't seen each other for some time, your partner insists that you send them a topless/naked picture of you.
28. You spend so much time together that you are starting to feel suffocated or you ignore your friends, your family or other things that used to be important to you



Red light
29. You feel unsafe in the relationship
30. Your partner constantly calls you degrading names and tries to find an opportunity to make you feel useless or bad about yourself
31. You often avoid doing some things because you know they would upset your partner
32. Your partner often manipulates you to do what they want
33. Your partner actively discourages you from being close to anyone else
34. Your partner demanded that they have the passwords to your social media account and they restrict the way you interact on social networking sites
35. Your partner gets really angry and pushy when you're physically intimate but don't want to have sex
36. When your partner gets angry, they throw things at you or they break things
37. Your partner forces you to do sexual things you don't feel comfortable with
38. Your partner threatens you that they will share intimate pictures of you online





# ACTIVITY 3

## The Toxicometer



### DURATION OF ACTIVITY

**45 minutes**



### LEARNING OBJECTIVES

- Recognize the characteristics of positive, happy and healthy intimate relationships contrary to the characteristics of unhealthy and toxic ones
- Recognize the signs of toxic intimate relationships
- Recognize how toxic relationships become abusive



### MATERIALS NEEDED

- Scenarios with the stories for the person reading out the story -cut out, one scenario per piece
- Hat where young people can pick a scenario
- 4 chairs
- Empty space in the room, where the chairs can be placed.
- 4 stacks of cards numbered 0 to 10- one stack per 'judge'



### STEP BY STEP PROCESS OF THE ACTIVITY (25 min)

**1.** Introduction: While our goal is to have positive, happy and healthy relationships, sometimes certain behaviours are making the relationships become unhealthy, toxic or destructive. In this activity we will explore how healthy or toxic some relationships are by rating them on a 'toxicometer'

**2.** Invite 4 young people to become judges and ask them to take a seat. Explain that they will need to use the cards, numbered from 0 to 10, to score a scenario of a relationship they will hear: 0 is an extremely toxic relationship and 10 is a very healthy and positive relationship.

**3.** Invite another young person to pick up a scenario from the hat and ask them to read it out loud. The judges rate the scenario according to how healthy/toxic they think the relationship and explain the reasons for their score.

**4.** You can then ask another young people to come up and read another scenario and so on

**5.** You can also change the judges after a couple of scenarios, so more young people get to participate

**6.** Wrap up using the discussion questions below



## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (15-20 min)

- Was it easy for you to score each scenario? Why so?
- Were there scenarios that were more difficult to score than others? Why so? What made it more difficult to score them?
- Why did the judges score different scores you think? What does that show us about our perceptions regarding what constitutes a toxic behaviour or not?
- Is it easy to recognize toxic behaviours in a relationship you think? Why is that?
- What is the risk of toxic relationships?
- What impact do toxic relationships have?
- What can a person do if they are in a toxic relationship?



### TAKE HOME MESSAGES AND ACTIVITY WRAP UP

A toxic relationship is a relationship characterized by behaviours that are damaging, emotionally, psychologically and sometimes also physically. While a healthy relationship boosts our self-esteem, a toxic relationship damages our sense of self and is emotionally draining. It is laced with insecurity, self-centeredness, manipulation, possessiveness, dominance and control. Toxic behaviours are often hard to recognize because they have been normalized. Most of the time a partner finds it difficult to identify behaviours that constitute manipulation, possessiveness, control and coercive control and are not aware of them when they happen.

The best 'toxicometer' is your own feelings in the relationship. If you're experiencing feelings of unworthiness, unhappiness, tension, intense frustration, exhaustion, discomfort and entrapment, your relationship is becoming toxic. Toxic behaviours

also run the risk to escalate to seriously abusive relationships, which can destroy a person's self-esteem and have a very negative impact on their well-being.

If you're experiencing a toxic relationship, it is always important not to try to 'take it all' on your own. Reach out to someone who can help you understand what's going on, cope with your feelings and explore your options. Talk to your partner. Be open, honest, firm and assertive. Put your boundaries. If they remain unresponsive and the toxicity continues, you may consider ending the relationship, if that would be feasible.

### *Tips for adapting the activity and follow up:*

Adapt the scenarios according to your local context and your target group. Feel free to write new ones that are more fit to your group.



# WORKSHEET

## THE TOXICOMETER SCENARIOS

### Activity 3

1. You and your partner have been together for 7 months. A couple of months ago, your partner started being possessive, gets jealous easily, asks where you've been but doubts that you're telling the truth, calls you often and gets suspicious if you don't answer their calls or texts immediately. They also started texting your friends to try to find out information about where you are or what you are up to. Yesterday, they showed up unannounced while you were having dinner with some friends and wanted to join the dinner party.

2. You and your partner have a good time together and enjoy each other's company. You have similar interests and this is what brought you together. Lately you have noticed that your partner wants to make all the decisions about where you'll go and what you'll do. They bypass your opinion and often may not ask for your opinion at all. They also want constant reassurance and expect you to agree with them at all times. If you say no, they take it too personally and accuse you that you don't care about them. Yesterday, your partner told you that they can not live without you and that they would die if you ever leave them.

3. You and your partner are very different. You have different interests and enjoy different things. Because you're different you sometimes disagree. However you have a good and open communication and most times you work things out. There is understanding and mutual respect between you. Even though there are some 'bumps' in your relationship, you feel that the good times are more than the bad times.

4. You always felt that your partner was a bit of a narcissist and wanted to get things their way but it never seemed to be a problem. You were always careful not to do things that would upset them and always did things that would please them, only for their sake. This kept a certain balance in the relationship and things were peaceful. Lately though you feel some tension. You're starting to feel frustrated, drained and exhausted.

5. You are upset because you and your partner had a big fight. You told them that you were offered a great internship in America and that you are planning to go, and this ended up in a big fight. Yes, it was unexpected and kind of a shock because it was sudden, but your partner's reaction was unexpected too. You always felt that you and your partner really cared for each other and were considerate towards each other. You also respected each other's decisions and supported each other in what you wanted to do. Now your partner is so pissed off at you that has been giving you 'the silent treatment' for a week now.

6. You feel that things between you and your partner are becoming really tense. They are snappy, aggressive, rude and constantly frustrated with you. Nothing you do is right and you're under constant judgement and criticism. Their comments are sarcastic and try to belittle almost everything you do. Now your partner started monitoring your Instagram and other social media activity and express their disapproval about things you do online (posts, comments, tags, likes etc.). When you told them that you couldn't take this



behaviour anymore and asked them to apologize, their response was 'I am sorry if I crossed the line, but what happened is your own fault'.

7. You and your partner have been together for 3 years. Your friends tell you that they are amazed you lasted this long because you are both very different people. But here you are, three years and you're still together! You think your success has been the fact that you are both make extra effort to be polite, harmonious or non-confrontational with each other. Your friends question whether this is healthy and if it could mask some negative feelings that you both are reluctant to express. However the recipe appears to have worked for you. Why question it then?



## Adapting the Activity for Online Implementation

Similarly to the adaptations discussed under Module 3, Activity 4 'Microaggressions', there are various options in adapting this activity.

If you don't want to lose the interactive character of the 'judges' in this activity, you can still implement this methodology online fairly easily. You can decide on pre-designated (rotating) 'judges' (volunteer participants) who can vote on a specific scenario. So that participants don't feel they are put 'on the spot', you can have 3-4 'judges' voting on the same scenario. Judges can vote either by a thumbs up, a coloured piece of paper that they raise up to the screen or by coloured side effects on their background. For the next scenario you can proceed with choosing different judges and so on.

Another option in a synchronous mode is to use breakout groups and ask participants to work on a different scenario in smaller groups. You can then hold a discussion in plenary following presentations from each group on the scenario they have discussed.

If you want to work in plenary instead of breakout rooms, you can present the cases one by one and then ask participants to 'vote' using the thumbs up icon or by raising a coloured piece of paper on the screen (or using visual effects on their background).

Alternatively, the worksheet can be turned into a digital quiz. Each case can be presented with the options 'not toxic relationship at all, 'somewhat toxic, 'seriously/dangerously toxic, 'not sure/it depends', as possible answers to choose from. Remember that the important thing is not to have 'right' answers (therefore do not score answers as right or wrong in the quiz) but to develop a discussion on what constitutes toxic relationships and how toxic relationships are often overlooked.

If you're also working asynchronously with the group, one option could be to send the worksheet with the cases to participants beforehand so they can think about it and decide whether each case represents a toxic relationship or not prior to the workshop. You can then discuss each case one by one in plenary.



# ACTIVITY 4

## Continue the story

### DURATION OF ACTIVITY

**50 - 60 - 90 minutes**

(depending on the number of stories enacted and whether you will do both parts I and part II)

### LEARNING OBJECTIVES

Help young people:

- better understand relationship violence, how it is manifested and what causes it
- understand the definition of power, power hierarchies, and the fact that abuse of power is an option
- understand that violence is systematic abuse and not an isolated incidence
- discuss how intimate partner violence can be manifested differently across different groups (LGBTIQ+, sex workers, people with disability etc.)
- explore the consequences of abuse and build empathy for people who experience it
- identify the obstacles that often make it difficult for people to take action against relationship violence
- explore what young people can do to protect themselves from intimate partner violence

### MATERIALS NEEDED

- Scenarios for enactment for each group
- Flipchart paper , flipchart stand and markers

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.2: Dealing with our own prejudices as trainers
- Part 2 Section 1.4: Creating a safe, comfortable and inclusive space
- Part 2 Section 1.7: Dealing with difficult questions
- Part 2 Section 1.8: How to respond to disclosure of violence
- Part 2 Section 1.9: Further facilitate participants' path to safety
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)

\* Methodology inspired and adapted from the activity 'Relationship Violence Stories' from the manual GEAR against IPV". Booklet III: Teacher's Manual. (Rev. ed.). Athens: European Anti-Violence Network



## STEP BY STEP PROCESS OF THE ACTIVITY

**PART 1** (50-60 min depending on number of improvisations)

**1.** Introduction: In this activity we will explore intimate partner violence and its different manifestations.

**2.** Divide the plenary into 4 smaller groups. Depending on your time availability, you can use more scenarios and you can have more than 4 smaller groups.

**3.** After dividing into groups, each group will choose a story/scenario, which they will present to us as a role play.

**4.** Each group needs to decide who is going to play each role and what the characters will do. Invite the groups to feel free to improvise based on the information provided in the scenario.

**5.** Also explain that the stories are unfinished... each group needs to decide the ending they want for the story and act it out.

**6.** During the acting of the plays, if the audience is not satisfied with the ending, they can recommend an alternative ending that they feel is more preferable and can you to enact this new ending.

**7.** The groups have 20 minutes to prepare for their role plays and then each group will present its improvisation (15-20 minutes)

**8.** As the groups are working on their improvisations, go around the groups and help out, prompt the group with questions to provide food for thought or just observe what is going on

**9.** After each play hold a quick discussion on what happened using the questions listed underneath each scenario (Worksheet 11.4 for facilitators) exploring the dynamics of the violence, how the people experiencing the violence are feeling and what may hold them back from taking action against this abusive situation. (15-20 min)

**10.** If some of the improvisations have resulted in the person experiencing the violence standing up to the abuser or taking steps to protect themselves, further explore the recommendations provided by young people and discuss how effective they could be.

### PART II – 35 min

**11.** Introduction: We have now explored how relationship violence is manifested and how it impacts young people who experience it. In some of the stories we have also witnessed that it is often difficult for the people who experience the violence to take action to protect themselves because of fear, intimidation, helplessness, confusion, lack of support system, love of the abuser etc. Now it is important to also explore how young people can overcome these obstacles and find ways in which they can protect themselves. Going back to your groups, please consider a different ending, one that shows some possible options that the person who experiences the violence has towards protecting themselves. What can they do? How can other people help? Have a talk in your groups and then prepare a different ending to your story. You will then enact this ending in plenary. Each new improvisation to be around 1-2 min long







**12.** Invite the groups to start working on the new task at hand and go around to have a talk with the smaller groups or support them as necessary.

**13.** The groups have 10 min to think of an alternative ending.

**14.** Once the groups are ready, they enact the new ending in plenary (10 min)

**15.** After each improvisation ask the plenary to comment on what they think of this ending.

**16.** Wrap up the activity with the debriefing questions below

**17.** You can give out handout 'My rights in a relationship' to participants before they leave the room.

## **FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING:** (15 min)

- Having seen the different ways young people can react to relationship violence as presented in the role plays, how feasible do you think it would be for people in real life to act this way? What would be easy?
- What would be difficult and may hold them back?
- How can young people be empowered to react to relationship violence and protect themselves? (Write these answers on a flipchart)
- What can young people do to respond to intimate partner violence and protect themselves? What are some feasible options?



### **TAKE HOME MESSAGES AND ACTIVITY WRAP UP**

All the examples we enacted depicted the different manifestations of intimate partner violence.

Josh's story: Possessiveness, restricting what a partner can do and where to go (offline and online), stalking (following someone around, cyberstalking, tracking someone's phone), showing up uninvited (no, this is not flattering, it is abusive behaviour), violating the right to privacy (Instagram passwords, showing up uninvited, stalking), threats, belittlement, ultimatums that the partner will leave and physical violence.

Miguel and Paul: forcing physical intimacy, possessiveness, demanding to know where your partner is or what they are up to, extreme jealousy are all signs of control which constitute serious warning signs that the relationship may turn violent.

Anais. Anais experiences different types of violence including being taken advantage of, extortion (her partner gets money off her), physical abuse (being forced to get drunk/high, shoving, pushing, pinning against the wall), sexual violence (forced to have sex, deliberately denying the use of protection/condoms thus exposing her to risks for STIs), psychological abuse (name calling, degrading her for her gender identity, threats, intimidation). Notably, Anais experiences multiple vulnerabilities to abuse because of her gender (woman), her gender identity (trans) and her work (sex work). These multiple characteristics increase her vulnerability to violence because she experiences multiple discriminations all at once (sexism, transphobia, sexual violence because of her sex work). This is called intersectionality. The more intersections a person experiences the more likely it is to experience less avenues to protection and safety from SGBV, as exit strategies



or access to services, justice and redress may be compromised in lieu of social stigma, discrimination, isolation, marginalization, retribution and even persecution on account of certain identities. Anais, for instance, being trans and a sex worker places her at a significantly vulnerable position, as it will be more difficult to have access to services and police protection.

Petra and Jana: Most acts of violence have already been discussed in previous scenarios. Additional manifestations that didn't appear in previous scenarios include: threats to 'out' the partner as a means of control and intimidation, derogatory comments on body image/appearance, physical abuse in the form of throwing objects, ignoring the partner's needs/wishes, blaming the partner for the violence as a means of control (as this takes a further toll on self-esteem)

Clementina and Django: possessiveness, control, limiting freedoms, use of violence on others to give a 'message' to the partner that this could happen to them too.

Ismi: Even though 'body-shaming' and 'fat shaming' has started becoming a 'normalized' practice, especially in social media, it has an extremely negative impact on a person's self-esteem and overall outlook on sexual relationships (see section on body positivity and sex positivity). Besides body shaming, Ismi's partner engages in threats against her, restriction of her freedom, ultimatums and manipulation.

Catarina and George: This is a case of domestic violence. George asserts his 'male privilege' and male dominance in the household. Even though norms about gender roles may cause young people to bypass George's demands of Catarina to stay home and take care of her family, in reality Catarina

is forced to conform to traditional gender roles which is a form of intimate partner violence because her freedom (of being, of choice, of movement etc.) is restricted. She also starts being very careful around George, always trying to please him, out of fear that he may become violent if she doesn't. Catarina also experiences psychological violence (screamed at, being blamed, guilt-trips etc.), verbal violence (called useless) and physical violence. Catarina projects the violence she experiences on to her son who is both a direct and indirect recipient of the abuse.

While we acknowledge that it is difficult for a person in an abusive situation, especially within in a relationship, to go back to safety, the only way to break the cycle of violence is by taking action against it. Young people need to break this cycle and break their isolation by taking to others and reaching out. By sharing what is going on with a friend, a trusted person, a professional, an online support centre etc. they can feel that they are not alone and most importantly they can explore their options.



## TIPS FOR FACILITATORS

Sometimes it is hard for young people to identify certain behaviours as intimate partner violence because these behaviours have been normalized. For instance young people may not consider it an issue to disclose their password to their social media account, especially in the event that both partners do so. Or they may not consider certain online behaviours as toxic, as for instance constantly checking up on your partner, tracking their phone, showing up uninvited, or even cyberstalking. Prompt specifically for the behaviours the young people have difficulty recognizing, often playing 'devil's



advocate' to challenge their attitudes. For instance, 'what do you think? When Josh's partner showed up at Josh's university, wasn't this a sign of interest and caring?'. All abusive behaviours in the scenarios are listed in the 'take home message' section above and you can use this as a guide for which statements you need to focus more during the discussion, so as you can help young people expand their awareness on the different manifestations of IPV.

During the enactment of the ending of the stories, it is possible that young people may enact even more violent incidences when they try to suggest

an ending for the stories. This is possible of course and you can reflect on the fact that violence keeps escalating if abusive behaviours are not challenged and no action is taken to stop the violence. Don't leave the young people with a negative note. Make sure that, even if you don't have time to do part II as it is, that you explore some options about how young people can break the cycle of abuse and reach out to others for support.

### ***Tips for adapting the activity and follow up:***

You can adapt the activity in many ways. If you think that theatrical improvisations may be too much for the group of young people, you can give out the stories as handouts, asking the groups to discuss what is going on in the story and think about what could happen next. You can also include some of the questions written under each story in the facilitators' worksheet, so that the small groups could have a more guided discussion. You may also decide to give out the scenarios and go straight into part II, discussing what the people experiencing the violence in each scenario could do in order to protect themselves.

Another option, especially if you have already been using case studies in other activities and you would like a change of methodology, would be to use the following videos to instigate a discussion on relationship violence, its manifestations, its impact on the people experiencing it and what be done to address it by the people involved. Remember to include 'content warnings' prior to showing the videos so as participants can be prepared beforehand and pace themselves if they need to. Also remind participants of the possible exit strategies (switching off their screen and mic and taking a 10-minute break or not returning to the session all together, state your availability contacting you or the co-facilitator via a private message during the session or right after the session, mentioning that you will be checking in on them etc). A possible way to deliver a content warning is by saying something along the lines of: 'Much of what we will watch in the videos can be emotionally challenging to engage with. Some videos present some graphic content of violence which could be considered as intense for some people. Following our group agreement in the beginning of the workshop, we have tried



to make this a safe space where we can engage bravely, empathetically, thoughtfully and respectfully with sensitive content. I'm reminding everyone of their right to 'pass' if they feel that the material may be too challenging to work with. Feel free to take a break and leave the session for some time if you need to take care of yourselves. I also invite you to maintain confidentiality and to avoid judgement of any feelings or reactions that may arise during the discussion of the videos. I and the cofacilitators will be here to further discuss any aspects of the videos right after the workshop, if anyone of you feels the need to discuss them further.'

Know the signs

<http://www.youtube.com/watch?v=3aH-Rxme1RU>

Dominic Copeland

<https://www.youtube.com/watch?v=F3hJWmsFUI0>

Fuzzy on the Details

[https://www.youtube.com/watch?v=3aA\\_srM0-tE](https://www.youtube.com/watch?v=3aA_srM0-tE)

Abuse in Relationships: Would you Stop Yourself?

<http://www.youtube.com/watch?v=RzDr18UYO18>

Sam & Alice - teenage relationship abuse advert

<https://www.youtube.com/watch?v=eeVelhH-aIU>

This Is Abuse - Phone

<https://www.youtube.com/watch?v=ehXYH6wmmDo>

Toxic people: how to end up a bad relationship

<https://www.youtube.com/watch?v=wPwck0EQkgs>



# WORKSHEET

## THE STORIES

### Activity 4

#### Story 1: Josh

Josh is 22, a university student and has disability in mobility for which he needs to spend considerable time on a wheel-chair. He started a new relationship a few months ago. His new partner is quite possessive, doesn't like it when he talks to other people when they are together and gets upset when Josh doesn't answer their calls or texts immediately. A few times, the partner followed Josh to his university, to check up on him. Josh also realized that his partner installed an app on his phone so they could track his location and movements. When Josh tried to ask his partner to , the partner hit him and threatened 'You need to do what I say or I will leave you!'. The next day .... [Continue the story]

#### Story 2: Miguel and Paul

Miguel and Paul are both 17 years old and have been going out for a few months. Over the last two months, Miguel has started to behave differently. He constantly holds Paul's hand tightly, gets very close to him when they are around other people (and especially other boys), constantly texts him to see what he's up to and gets upset if he doesn't reply immediately. He calls Paul every night to say goodnight and if he is not home he wants to know where he is.

Paul stayed at his friend's Matias' house the other night as the boys had arranged to go to a party with some friends. Matias posted some photos on Instagram from their outing, with them having fun and taking some sexy poses. One of the

pictures was a selfie of Paul with his arm around Anton, a drummer Matias is in a band with. Miguel got extremely upset and ..... [Continue the story]

#### Story 3: Anais

Anais is a trans sex worker. She got into a relationship with Ivan a few months ago. Ivan often tries to get money off from her, especially if he knows that Anais has been with a client. He also demands that she buys him presents or alcohol. Last night, when they met up he forced her to get drunk with him, even though she didn't want to and then he insisted they have sex. Anais had just come back from a client and didn't feel like it at that moment because she was tired. Ivan then grabbed her from the shoulders, pinned her to the wall and said : 'We ARE having sex right now because I said so. And don't even bother asking me to use a condom 'cause I won't! If you don't have sex with me, I will call the cops on you! Do you hear me? Let's see what the police has to say about a trans whore!'. Anais..... [Continue the story]

#### Story 4: Petra and Jana

Petra and Jana are in a relationship for the past three years and they recently moved in together. Petra is out as a lesbian. Jana identifies themselves as queer and are not out. Petra is often psychologically and verbally abusive towards Jana. She makes sarcastic comments about Jana's clothes, body and appearance and often calls



Jana 'fat' and 'monkey face'. Petra also uses Jana's identity as a form of control by limiting their access to friends and social networks. Petra also likes to get her own way. When Jana didn't want to go to a restaurant that Petra chose, Petra got really pissed off and threw a coffee mug across the room and broke it. On top of that, she demanded that Jana cleans it up : 'Look what you made me do! It is all your fault'. Jana felt really uncomfortable after this scene. Next morning, Jana told Petra that they want a break from the relationship to think things over. Petra responds by threatening to tell Jana's employer and their parents, about their gender and sexual identity. [Continue the story]

### Story 5: Clementina and Django

Clementina and Django have met through common friends. They have been dating for 4 months. Last night they went out to a club with some friends. At some point, Django noticed a young man dancing next to Clementina, slowly getting closer to her trying to get her attention. Django went towards them, and tightly put his arm around Clementina, in order to show the guy that Clementina is his girlfriend. The other guy left. Soon after, Django went with a friend to get drinks, and when they returned, he saw the same guy again dancing next to Clementina, trying to speak to her. Django got angry, swore at the guy and began pushing him. Clementina got angry, and without saying a word, got up and left the club, leaving Django standing still. When Django called her to confront her about leaving, she..... [Continue the story]

### Story 6: Ismi

Ismi has been in a relationship for about a year now. Lately, though, her partner has started to complain that she got fat and that they are ashamed to go out with her. Her partner is always commenting on other girls' appearance and how

sexy they are, comparing them to Ismi. They also post pictures of skinny women on their Instagram account commenting how sexy they are. Her partner insists that Ismi should lose weight because she would look sexier and doesn't allow her to eat what she wants when they go out. Last week, her partner told her that they wanted to end the relationship unless Ismi loses weight. [Continue the story]

### Story 7: Catarina

Catarina and George have been married for 7 years. They have a son together, Anthony. George is a very traditional husband, expects his food on the table when he comes home from work, the house clean and everything domestic being taken care of. He also has a problem with Catarina working, because he feels that a woman's place is at home. Catarina enjoys her work and despite her husband's pressures, she continues working but she bends herself backwards, ensuring that everything at home is in order, so George wouldn't have a reason to complain.

Anthony is now 6 years old and he's very impulsive and energetic. Lately he has been acting out at school and getting into fights with other children. When the principal called George to let him know of his son's behaviour, George got really upset. He started screaming at Catarina, blaming her that she is the one responsible for Anthony's bad behaviour. He also called her useless because she couldn't raise their son properly. George mentioned that this was all her fault because she spends much time at work while she should have been at home and be a better mother to Anthony. George and Catarina got into a huge fight because of this. Afterwards, Catarina was verbally cruel to Anthony, saying that he is an ungrateful child and he only creates problems for her. [Continue the story]





# WORKSHEET

## CONTINUE THE STORY...FOR THE FACILITATOR

### Activity 4

#### Story 1: Josh

- What do you think of Josh's partner's behaviour?
- What are they (the partner) trying to achieve with this behaviour? Could this behaviour be just a form of excessive caring?
- Do you think Josh's partner is being abusive in some way? Can you identify specific examples from the story?
- How does the fact that Josh has a disability increase his vulnerability to the negative behaviour he is experiencing? For instance how does this affect his exit strategies from the relationship or support systems?
- What did you think of the ending?
- Would you give an alternative ending perhaps? [ask this especially if young people haven't explored ways to change the dynamics of the relationship/help the person experiencing the violence get support/ get out of the abusive relationship, so as to explore different options with them]

#### Story 2: Miguel and Paul

- What do you think of Miguel's behaviour towards Paul?
- What is Miguel trying to achieve with this behaviour?
- Did Miguel have a right to get jealous?
- Do you think Miguel is being abusive in any way? Can you think of specific examples?
- What did you think of the ending?
- Would you give an alternative ending perhaps? [ask this especially if young people haven't explored ways to change the dynamics of the

relationship/help the person experiencing the violence get support/ get out of the abusive relationship, so as to explore different options with them]

#### Story 3 - Anais

- What type of violence is Anais experiencing? Can you identify specific examples from the story?
- What is Ivan trying to achieve with this behaviour?
- Since Anais is a sex worker, shouldn't she just have sex with Ivan? After all he's her boyfriend.
- How do Anais's intersecting identity characteristics (trans, woman, sex worker etc) increase her vulnerability to violence? For instance how do they affect her exit strategy from this relationship or her access to support systems (including state support)
- What type of violence may Anais experience from the Police? What is this type of violence called?
- What did you think of the ending?
- Would you give an alternative ending perhaps? [ask this especially if young people haven't explored ways to change the dynamics of the relationship/help the person experiencing the violence get support/ get out of the abusive relationship, so as to explore different options with them]





## Story 4 – Petra and Jana

- What do you think of Petra's behaviour towards Jana?
- Do you think Petra is being abusive towards Jana in any way? Can you identify specific examples from the story?
- What is Petra trying to achieve with this behaviour?
- What do you think of Petra's threat to 'out' Jana?
- And how about when Petra blames Jana that Jana is the one that makes Petra abusive? Is Petra's behaviour Jana's fault?
- What did you think of the ending?
- Would you give an alternative ending perhaps? [ask this especially if young people haven't explored ways to change the dynamics of the relationship/help the person experiencing the violence get support/ get out of the abusive relationship , so as to explore different options with them]

## Story 5 – Clementina and Django

- What do you think of Django's behaviour?
- Do you think Django is trying to protect his girlfriend?
- Is Django being abusive towards Clementina in any way?
- Why does Django verbally abuse and push the other guy you think? What is he trying to show? What is he trying to show to Clementina?
- What did you think of the ending?
- Would you give an alternative ending perhaps? [ask this especially if young people haven't explored ways to change the dynamics of the relationship/help the person experiencing the violence get support/ get out of the abusive relationship , so as to explore different options with them]

## Story 6- Ismi

- What do you think of Ismi's partner's behaviour?
- Is this a pretty common behaviour in a relationship?
- What is the partner trying to achieve with their behaviour towards Ismi?
- Do you think the partner is thinking of Ismi's own good?
- Do you think the partner's behaviour is abusive in any way?
- What did you think of the ending?
- Would you give an alternative ending perhaps? [ask this especially if young people haven't explored ways to change the dynamics of the relationship/help the person experiencing the violence get support/ get out of the abusive relationship , so as to explore different options with them]

## Story 7: Catarina and George

- What do you think of George's behaviour?
- Is he is justified to expect that his wife focuses on taking care of her home and her family? Shouldn't that be her role?
- Is Catarina experiencing any type of violence? Can you identify specific examples from the story?
- How is Anthony feeling in all this?
- What do you think of the ending of the story?
- Would you give an alternative ending perhaps? [ask this especially if young people haven't explored ways to change the dynamics of the relationship/help the person experiencing the violence get support/ get out of the abusive relationship , so as to explore different options with them]



# HANDOUT

## MY RIGHTS IN A RELATIONSHIP<sup>96</sup>

### Activity 4

#### I have the right

- to refuse to go out with someone without feeling guilty about it
- to ask someone for a date and take rejection gracefully
- to have pleasurable, happy, positive, healthy and fulfilling relationships
- to privacy (personal time and space, mobile, internet, social networks).
- to be respected and have my needs heard and met
- to express my gender identity as I define it for myself, without being judged
- to express my sexual identity as I define it for myself, openly and freely
- to be myself and be fully accepted of who I am
- to pursue my goals and my dreams without my partner restricting me or making me feel guilty about it
- to feel I matter and that I am important
- to say “no” to physical closeness or intimacy
- to choose for myself if I would like to have sex or not
- to not have sex at all with a partner I am romantically drawn to
- to refuse to have sex for whatever reason and to change my mind if I had said yes before
- to have pleasurable sex
- to ask for what I like during sex
- not to engage in any sexual acts I find uncomfortable or not for me to say, “I want to get to know you better before I become more involved.”
- to have an equal relationship.
- to express or not express my feelings
- to have friends and space aside from my partner.
- to tell my partner when I need affection.
- express my opinions and have them respected.
- to have space and freedom in my relationship
- to have my needs be just as important as my partner’s needs.
- to grow as an individual, in my own way, at my own pace.
- to not take responsibility for my partner’s behaviour.
- to break up and fall out of love with someone and not be threatened.
- to say, “I don’t want to be in this relationship anymore.”
- not to be abused physically, sexually, or emotionally.
- I always have the right to be safe

<sup>96</sup>Adapted from the manual: GEAR against IPV”. Booklet IV: Students’ Activity Book. (Rev. ed.). Athens: European Anti-Violence Network. Downloadable at <https://www.gear-ipv.eu/>

**Note:** The above can be reprinted as a handout and given out as recourse material in each workshop. In this way, it could act as a powerful nudge of validation to young persons who may be struggling in private.



## Adapting the Activity for Online Implementation

### Part 1- Scenarios

When adapting this activity for online implementation, you can use breakout rooms and allocate a different scenario to each small group. Once the groups discuss their scenarios, they come back to plenary for an all-encompassing discussion on all scenarios.

Alternatively, you can turn the scenarios into an online quiz. When you're setting up the quiz, please remember to pre-program enough time to allow participants to read the scenario properly and take in the required information.

- Some of the questions to be discussed about the scenarios are open ended (for instance 'How is Django being abusive towards Clementina?'). When using an online quiz you can opt to present with these questions in different ways: you can either set up an open-ended question in the quiz or give the participants the opportunity to brainstorm on an online board (Whiteboard, Padlet etc.). Alternatively, you can turn the open-ended questions into closed-ended, with different options to be provided as possible answers. For instance you can rephrase the above-mentioned question to "How is Django being abusive?" and follow it up with different possible answers such as (a) by putting his arm around Clementina to show she's his girlfriend (b) by being possessive (c) by being jealous (d) by swearing at and pushing the other guy (e) by being aggressive (f) all of the above (g) something else. You can also program the quiz so multiple answers are accepted, in order for participants to be able to pick the 3-4 options that feel best fit the correct answer for them.
- Remember to also hold a discussion in plenary after the quiz has ended, using the reflection questions provided.

### Part 2: Role Play

You can introduce the option of completing the story by using an improvisation (role play) after the groups have had a chance to complete their discussions in small groups (breakout rooms) and you already had a discussion in plenary about the different scenarios. This can help participants feel more ready to role play as their feeling of trust in the group would be heightened due to their increased interaction.

If the participants are positive to enact the role plays, you can again break them in the same groups they were before, and give them some time to discuss a possible ending to their scenario.

- Invite the groups one by one to enact their improvisation and invite the plenary to discuss different proposed endings to the story according to what they think would be more effective in addressing the SGBV in the scenario (an adaptation of forum theatre)
- Wrap up the discussion using the key messages (see relevant section above).

If the group is not positive to go ahead with the role play, you can ask participants to individually think of possible endings to the story and then present them in plenary. You can then wrap the discussion, using the key messages. Since in the key messages you'll also be discussing the dynamics of intervention (i.e. ambivalence whether to intervene or not, difficulties surrounding interventions, characteristics of successful interventions etc.) you can use an online quiz (in the form of a poll) to capture these perceptions. This can also bring back the energy in the room.



# ACTIVITY 5

## The wheel of abuse and the wheel of equality

### DURATION OF ACTIVITY

**60 minutes**

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.2: Dealing with our own prejudices as trainers
- Part 2 Section 1.4: Creating a safe, comfortable and inclusive space
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7: Dealing with difficult questions
- Part 2 Section 1.8: How to respond to disclosure of violence
- Part 2 Section 1.9: Further facilitate participants' path to safety
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)

### MATERIALS NEEDED

- 16 'Slices' of the wheels, cut out. On each slide, write one of the different headings, such as:
- 'Psychological and emotional abuse', 'Stalking', 'Intimidation', 'Humiliation', 'Threats', 'Limitation of freedom', 'Violation of privacy', 'Isolation'
- 'Non-threatening behaviour', 'Trust and support', 'Mutual Respect', 'Freedom', 'Positive communication', 'Honesty and accountability', 'Equal and Shared power', 'Personal growth and pleasure'
- 2 Flipchart papers prepared beforehand, one with the heading 'The Power and Control Wheel' and the other with the heading 'The Equality Wheel'
- Scotch tape
- Markers
- Pens

### LEARNING OBJECTIVES

- To identify the various kinds of abusive behaviours that can be used to gain power and control over a partner both online and offline
- To identify the tactics of relationship violence
- To counteract these negative/toxic/abusive behaviours with behaviours of equality within a relationship

\* Adapted from the activity 'The Power and Control Wheel & Equality Wheel' from the manual *GEAR against IPV*. Booklet III: Teacher's Manual. (Rev. ed.). Athens: European Anti-Violence Network



## STEP BY STEP PROCESS OF THE ACTIVITY

**1.** Divide the group into 4 smaller groups with a fun, interactive energizer activity

**2.** Introduction: Draw the picture of two wheels on the flipchart and say: 'If we could imagine an abusive relationship as a wheel, let's explore what could constitute the different parts of this wheel. In juxtaposition, we have the wheel of equality in a relationship. We will also explore the different aspects that create this wheel of equality.'

**3.** Give each group 4 wheel slices: explain that 2 will be used for the wheel of power and control and 2 for the wheel of equality

**4.** Ask young people to brainstorm in their groups and create a list of behaviours that fit each of the headings in the slices. They have 20 minutes to complete all 4 slices.

**5.** While the groups are working on their 'slices', go around the groups to monitor their progress and help out by asking some probing questions

**6.** Once the groups finish their work, invite them to come back to plenary and explain that you will first create the wheel of power and control.

**7.** Invite a person from each group to present their 2 slices and then stick the slices one next to each other on the flipchart, so the different parts of the wheel will start forming. (10-15 min).

**8.** Invite the other groups to add any other behaviours under these slices. Also feel free to add any other behaviours which you think are important and have not been mentioned by participants (some examples are listed below in the 'take home messages' section)

**9.** The groups go on, one by one, until the wheel has been completed.

**10.** Once the wheel of control and power has been completed you can ask the following questions: (10 min)

- Can you comment on the picture that you see?
- What do you think this wheel represents?
- Why was power and control depicted in a wheel format? What does the shape of the wheel signify about these behaviours?
- Can one single act constitute violence?
- Are there some forms of violence that someone may consider 'less significant' than others? Which ones are these?
- How does this perception change when these 'less significant' forms of abuse are viewed within the overall picture of the wheel of power and control?

**11.** Let's now go to the 'Wheel of equality'. In the same manner, can a spokesperson from each group come up to present their two slices (10 min)

**12.** Continue forming the wheel of equality, by sticking the slices one next to each other.

**13.** The groups go on one by one, until all slices have been presented.

**14.** You can then ask the following questions (10 min)

- What does this wheel represent?
- If you feel you have the behaviours of one of these slices in your relationship but the rest of the slices are missing, would you still classify this relationship as equal, healthy, positive and pleasurable?
- How can we sustain the wheel of equality in our relationships?





- Do you think it is possible to go from the wheel of abuse to the wheel of equality? How can this be done?



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

Relationship violence (dating/intimate partner violence) is a pattern of different acts or tactics. By themselves, when viewed in isolation, the tactics may or may not be abusive or they may be considered 'insignificant', 'minor' or 'trivial'. When these behaviours are used in conjunction with each other, however, they form a pattern of behaviours that affirm a person's control over their partner. Having this power over someone, ensures that the abuse will continue to take place and may escalate in severity.

Various kinds of behaviour sustain this power and control. The ones we explored here include:

### Psychological and emotional abuse:

- yelling or screaming
- name-calling, abusive and obscene characterizations both online and offline
- using degrading, belittling remarks, both online and offline, to undermine the partner's sense of self-worth and/or self-esteem.
- criticizing or diminishing the partner's accomplishments or goals
- not trusting the partner's decision-making
- constantly questioning the partner and making them feel worthless
- saying hurtful things while under the influence of drugs or alcohol, and using substance abuse as an excuse to say the hurtful things
- blaming the partner for the abuse or for how the abuser is acting/feeling
- making the partner feel completely dependent, trapped and that there is no way out of the relationship
- harassing or threatening the partner on social

- What can young people do to ensure they can have equal, healthy, positive and pleasurable relationships?

media

- deliberately using «likes» on posts or posting certain pictures/comments to deliberately 'get back' at the partner or to take revenge
- sending degrading / insulting / threatening messages via mobile phone or via social media
- posting offensive/degrading comments about the partner to expose them in public (somewhere where other people can read it)

### Stalking:

Stalking involves any unwanted repeated contact that makes a person feel scared or harassed. Stalking of an intimate/ dating partner can take place during the relationship, with intense monitoring of the partner's activities. Or stalking can take place after a partner has left the relationship in an effort to win the partner back or punish them for leaving. Some examples include

- excessive checking-up on the partner, both online and offline either by following the partner around or by calling, texting or using social media to constantly reach them
- spying on the partner
- showing up uninvited at the partner's house, school, or work
- leaving the partner unwanted gifts
- sending unwanted, frightening, or obscene emails, text messages, or instant messages
- tracking the partner's computer and internet use
- using technology (GPS, apps etc.) to track where the partner is

### Intimidation:

- threatening or intimidating the partner in order to gain compliance
- trying to scare partner by smashing things,



yelling, driving recklessly, or with looks and gestures

- destruction of the partner's personal property and possessions, or threats to do so
- violence towards an object (such as a wall or piece of furniture) or pet, in the presence of the partner, as a way of instilling fear of further violence

### Humiliation

- Laughing at, mocking, teasing, ridiculing or making the partner look stupid or foolish both in person and online, privately and/or publicly
- Falsely accusing the partner in an effort to ridicule them
- Publicly shaming them, disrespecting, downgrading them so as they would suffer a loss of image
- Overlooking them, taking them for granted, ignoring them, giving them the silent treatment, treating them as invisible, making them wait unnecessarily and generally treating them as an object

### Threats

- threatening to harm partner, their friends or family.
- threats to get partner in trouble with family, friends or school.
- threats to expose partner : 'outing' the partner on the basis of their gender, gender identity or expression, sexual identity or diversity in sex characteristics, without the partner's consent
- threats to expose partner to the police, i.e. in the case of sex workers
- threats for self-harm or to kill oneself if the partner leaves, breaks up the relationship or doesn't do as asked

### Limitation of freedom:

- insisting on making all the decisions in the relationship
- excessive possessiveness, isolation from friends and family
- control of activity in social media, in terms of monitoring posts, shares, likes, tags, who the followers are and asking partner to delete certain pictures
- controlling what the partner does, where they are and who they are with either by monitoring activity in social media or by constant texting or calling
- controlling what the partner wears and how they look
- pressuring partner to use alcohol or drugs.

### Violating privacy

- insisting on having the passwords in social media accounts to check partner's personal messages and to «block» some of followers
- checking partner's mobile phone and go through the partner's personal stuff (bag, lockers, personal belongings etc.)

### Isolation

- pressuring the partner to choose between the relationship and their friends/family
- Pressures them to quit hobbies, interests and activities (online and offline).
- isolating them from social media activity, by limiting activity, asking for certain followers to be blocked and by sending rude/ offensive message to followers by pretending to be the partner

On the juxtaposition is the equality wheel and this represents how relationships can be happy, healthy, equal, positive, pleasurable and safe. The characteristics that make up these types of behaviours include:





- Non-threatening behaviour: Talking and acting with kindness, respect and consideration; open to listen and to talk things through; emitting that they feel secure (as opposed to insecure); comfortable expressing themselves and doing things.

- Trust and support: not doubting the partner; having space in the relationship where each person can do their own stuff; responding with honesty; supporting their decisions; caring for their wellbeing and their own personal growth and development.

- Mutual Respect: Acknowledging your partner for who they are and not trying to change them; accepting and respecting their gender identity, gender expression, sexual identity and all aspects of their identity; acknowledging your partner's needs; listening and responding to them without judgement; respecting their right to their own feelings, friends and activities; being emotionally affirming and understanding; valuing the other person's opinions; respecting their privacy

- Freedom: you both have time to 'breathe'; you have the space to spend time with other people like your friends and family; you have complete freedom of movement, autonomy and equal decision making; you express your thoughts and needs freely without being judged; you feel free to express your gender and sexual identity and you feel your identity is valued and accepted

- Positive communication: you talk freely, openly and truthfully; you listen to each other without judgement and with consideration and respect; you have the space and freedom to express your feelings, your opinions and your needs; you talk things through, try to resolve your differences and address toxic behaviours in your relationship; you constantly try to make things better for each other.

- Honesty and accountability: you are always honest with each other; you are not afraid to speak openly about your feelings, your needs and your disappointments even; you deliver what you promise and you're a person of your word; you trust each other; you take ownership and apologize for your mistakes.

- Equal and Shared power: making decisions together; treating the partner as an equal and their thoughts, opinions and needs are equally valued; respecting each other's decisions and needs.

- Personal growth and pleasure: Respecting your partner's personal identity and encouraging their individual growth and freedom. Supporting their security in their own worth.

For us to be truly happy in our relationships it is important that all the slices of the wheel of equality coexist and are present. Thus it is important that we actively pursue these qualities in our relationships by having an open and honest discussion with our partners, where we can put forth our needs and boundaries. Discussing how we feel and also putting our own boundaries of respect, equality, freedom and equal and shared power provides room for change. However, while change is possible in some relationships, it may not be possible in others.

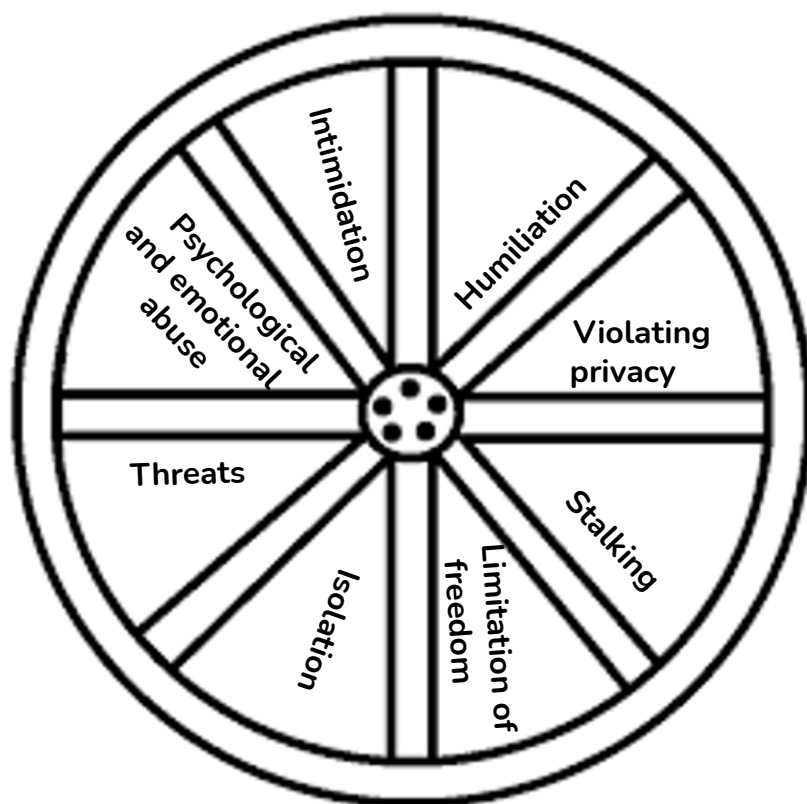
If young people feel they are in an abusive relationship, they need to break their silence and isolation and reach out to others who can help. By sharing what is going on with a friend, a trusted person, a professional, a helpline, an online counselling service etc. they can feel that they are not alone and most importantly they can explore their options.



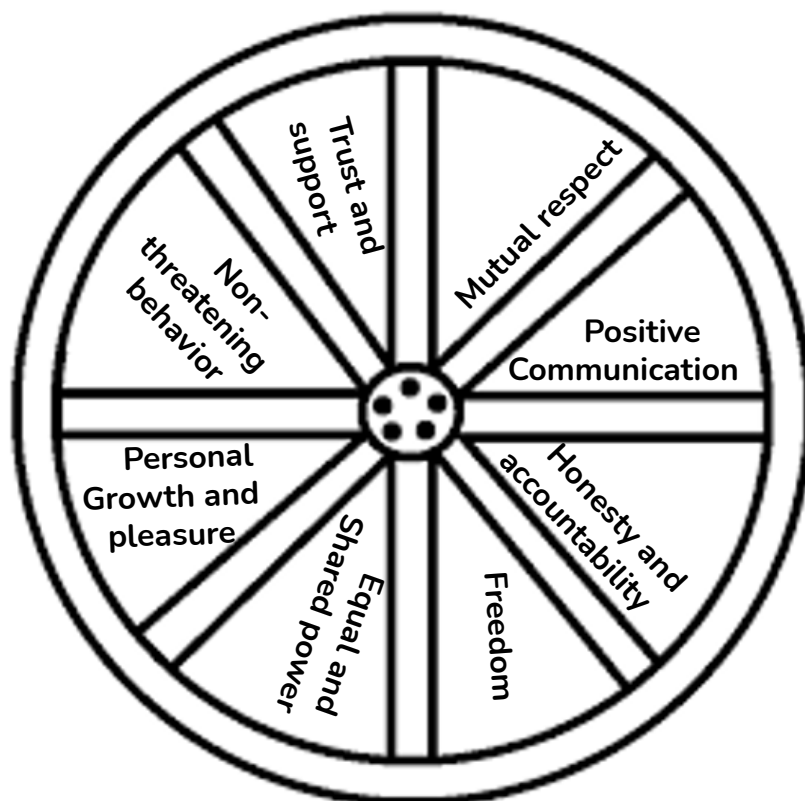


## Expected outcome

### The power and control wheel



### Equality Wheel

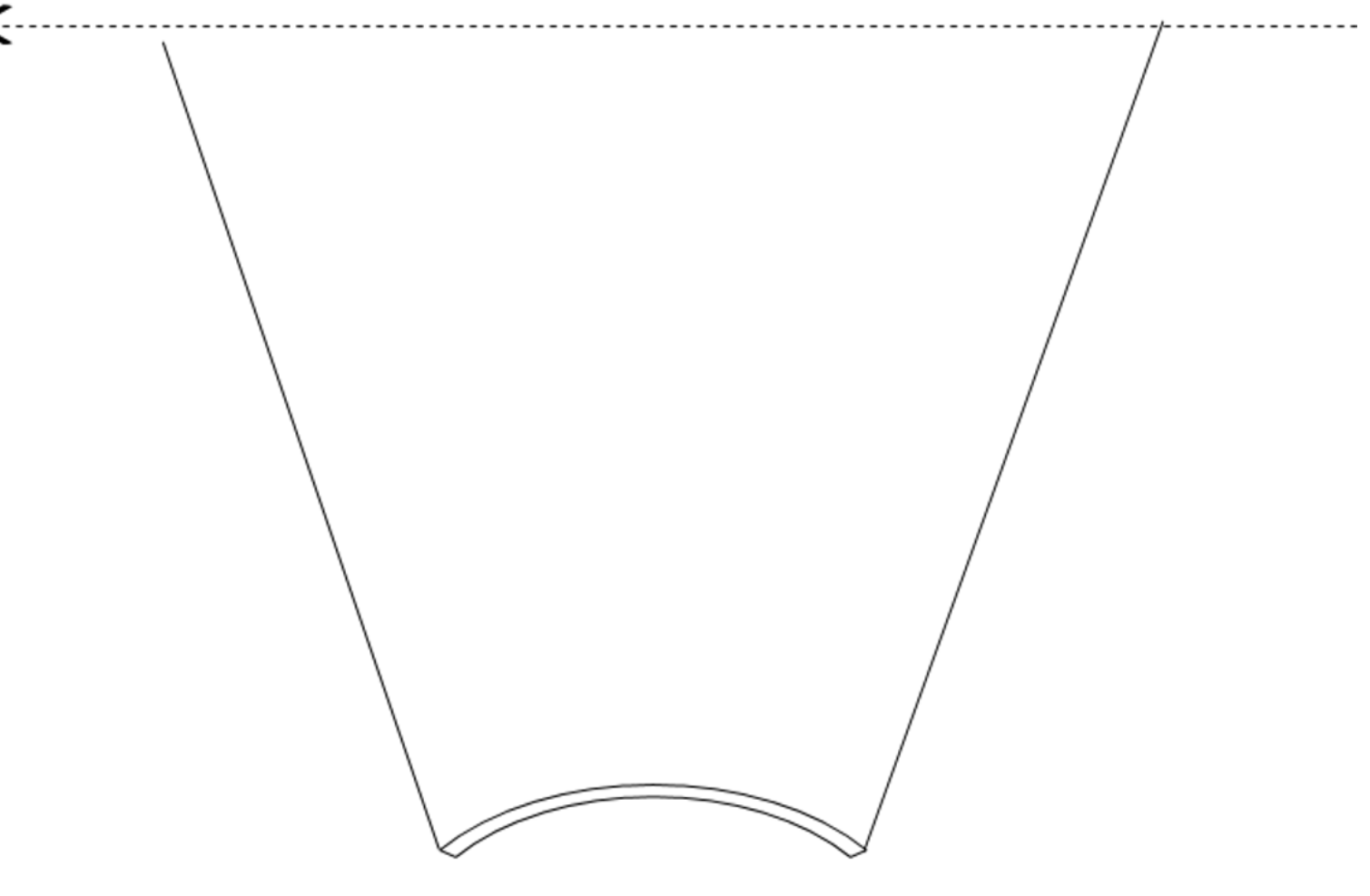




# WORKSHEET

## SLICES FOR THE POWER AND CONTROL WHEEL AND THE WHEEL OF EQUALITY

### Activity 5





## Adapting the Activity for Online Implementation

When you implement this activity online, you can work in plenary, filling each 'slice' as a brainstorming session on Mentimeter, Padlet or the Whiteboard for instance. For some online platforms, there is the limitation that you can work on a few slides only, so you may need to create a new quiz or presentation per 'slice'.

Alternatively, you can break participants in breakout rooms and each breakout room works on 2 slices of abuse. You then resume in plenary, where you can work on putting together the wheel of equality/wheel of abuse on an online platform (Mentimeter, Padlet, Slido, Google doc

etc.). Another idea is to present the pictures of the Wheel of Abuse (headings only) and the Wheel of Equality (headings only) on PPT and you can fill them in with participants responses.

Follow up with the discussion, using the discussion questions

If you are working asynchronously, the different 'slices' can be allocated to specific participants beforehand as homework. They are then presented and discussed in plenary when you have your training session.

## Links to additional resources and information

Fundamental Rights Agency: Violence against women: an EU-wide survey. Results at a glance. Downloadable at: <https://fra.europa.eu/en/publication/2014/violence-against-women-eu-wide-survey-results-glance>

GEAR against IPV. Booklet III: Teacher's Manual. (2016.). Athens: European Anti-Violence Network. Downloadable at <https://www.gear-ipv.eu/>

# MODULE 5

## Sexual Violence

### Theoretical background

Sexual abuse is the coercing or the attempt to coerce unwanted, unsafe, or degrading sexual activity without consent. Sexual abuse includes, but is certainly not limited to unwanted and non-consensual kissing, grabbing, fondling; pressure to go further sexually despite what the other person wants; humiliating, criticizing or trying to control a person's sexuality; sexual harassment; exposure of someone to exhibitionism or unwanted pornographic material; non-consensual pornography; attacks on sexual parts of the body; forcing sex after physical violence has occurred; treating someone in a sexually demeaning manner; unwanted violent sexual acts ; forcing the partner into sex work; rape or attempted rape.

According to European statistics on violence against women<sup>97</sup>, in total, 11 % of women have experienced some form of sexual violence since they were 15 years old. Moreover, one in 20 women (5 %) has been raped since the age of 15. A recent survey among young people in the US, conducted by RAINN (the largest anti-sexual violence organization)<sup>98</sup>, indicates that in 80% of cases, rape and sexual violence are committed by someone the survivor knows, primarily a partner, ex-partner or a dating partner. While women are significantly at a higher risk of sexual abuse and rape, men also experience sexual abuse: one out of every ten rape survivors are men. Trans persons also experience higher risk for sexual abuse: according to RAINN 21% of TGQN (trans, genderqueer, nonconforming) college students have been sexually assaulted, compared to 18% of non-TGQN females, and 4% of non-TGQN males.

Sexual abuse takes various forms, including:

- sexual assault: forcing someone to participate in unwanted, unsafe, or degrading sexual activity. Any sexual act (kissing, touching, fondling, intercourse) that happens without consent is considered to be sexual assault
- rape: coerced and forced sexual intercourse against a person's will
- acquaintance rape: forced sexual intercourse by someone the survivor of the abuse is acquainted with, such as a person they are dating, a friend, family member, neighbour, a co-worker. Acquaintance rape can happen on a first date, at a party or when the partners have been going out for a long time. Acquaintance rape is the most common type of sexual assault. Over 80 % of rapes are acquaintance rapes and more than 50 % of them happen on dates
- partner or spousal rape: unwanted, forced sexual intercourse between two individuals who are in a relationship. Sexual violence often works alongside other abusive behaviour and is often linked to physical abuse; these two types of violence may occur together, or the sexual abuse may occur after physical abuse
- corrective rape: sexual assault and rape of a person based on their perceived or actual sexual orientation or gender identity with the intent to turn the person heterosexual or to enforce conformity to gender norms. The rape of LGBTIQ+ persons is also called homophobic/ lesbophobic/interphobic/transphobic rape and it actually a hate crime.
- sexual harassment: ridiculing another person to try to limit their sexuality, constant sexual

<sup>97</sup> European Union Agency for Fundamental Rights (FRA, 2016). Violence against women-an EU wide survey [https://fra.europa.eu/sites/default/files/fra\\_uploads/fra-2014-vaw-survey-main-results-apr14\\_en.pdf](https://fra.europa.eu/sites/default/files/fra_uploads/fra-2014-vaw-survey-main-results-apr14_en.pdf)

<sup>98</sup> <https://www.rainn.org/statistics/victims-sexual-violence>



comments online or offline aiming to humiliate/ degrade a person, deliberating 'outing a person' in terms of their gender or sexual identity. Sexual harassment also includes unwanted and unwelcome sexual behaviour at work or place of education with actions such as sexual 'jokes' or innuendos; sexual comments; touching/ caressing/physical contact; demands for sexual behaviour from someone who is in a position of authority or power (e.g. boss or teacher) and the creation of a hostile environment.

- sexual exploitation: forcing someone to look at pornography, forcing someone to participate in pornographic material, coercing someone to perform sexual acts over webcam and posting that material on an adult website
- non-consensual pornography: sharing private sexually explicit material of a person without their consent

The most important aspect to consider when we are talking about sexual abuse is consent. Consent is a free, uncoerced, conscious, informed, voluntary agreement to engage in any type of sexual activity. Consent should always be sober, enthusiastic, honest, verbal and mutual.

- Consent must always be a conscious choice. Consent comes from a sense of personal agency and self-determination, feeling free to say 'yes' or 'no' without pressure, coercion or intimidation and having your decision respected. If a partner cannot take 'no' as an answer, then there is no real consent.
- Consent is always active. Only a clear, verbal, voluntary, enthusiastic 'yes' (said in person) is a 'yes'. Just because you didn't say 'no' it doesn't mean you said 'yes'. Also pay attention to body language. If a person has said yes but their body language says 'no' (e.g. they are withdrawn, uninvolved, push back, turn the other way, seem as if they are in pain etc.) then you do not have consent.

- Consent is sexy. Against popular belief, it doesn't kill the vibe. In fact, it sets the right tone for a healthy relationship or sexual encounter. It eases the stress and helps you relax because you don't have to make assumptions that could end up being wrong. It also boosts confidence because it gives you the chance to express yourself and your desires and to know what you and your partner like.
- The only way to make sure you have consent is to ask for it, even if it feels a bit awkward at first. 'Is this okay with you?', 'Do you want to do this?', 'Does this feel comfortable?', 'Shall we continue with this?'. It is important to respect your partner's boundaries and always respect their answer.
- Consent is based on equal power. If someone is underaged, drunk, high, asleep or in another vulnerable position, they cannot consent.
- Consent is also a process. Consent requires lots of conversations in an environment of trust. Just because you consented to a certain type of sexual activity it doesn't mean that you consent to all types of sexual activity. You may be comfortable making out for instance but may not want to 'go all the way'. Or you may enjoy some sexual practices but not others. It also means that you can change your mind at any given time. If you consented to having sex in the past, it doesn't mean that you always want to have sex every single time. Before you start any sexual activity (kissing, touching, intercourse etc.) you need to make sure that you and your partner are fully aware of what the sexual activity is and you both willingly agree to participate.

### **What can you do if you have experienced sexual abuse<sup>99</sup>?**

When you have experienced such an intimate violation, it can feel hard to want to talk to anyone about it. It feels more natural to withdraw and try to handle it on your own. Guilt, shame, intimidation

<sup>99</sup> Source: Crisis Text Line. <https://www.crisistextline.org/>



and fear may also hold you back from reaching out to a support system. While it may feel taunting to do so, it is important to ask for help. Especially in incidences of rape, timing is everything, especially if you decide to take legal action in the future (even though, naturally that remains far from your consideration list).

Get medical attention: Consult a doctor to ensure that you are physically healthy. This can include attending to any injuries, checking for STIs, getting emergency contraception and/or PrEP, and collecting any DNA evidence of the abuser. While going through this may feel very difficult, you are the one who decides what happens to your body and you are entitled to stop or pause at any time during the medical exam.

Break your need for isolation and reach out to a friend, family member, or someone you trust. It is a very difficult process for you to go through alone. If you are feeling vulnerable or scared, identifying even one person who can support you through this can make a big difference in your recovery.

Connect with professional services who can help you explore your options: There are various crisis hotlines or sexual abuse helplines you can call or text for support. They can support you emotionally, help you identify healthy coping mechanisms, assist you in exploring your options and if it is necessary guide you into planning for safety. It is also important to connect to a professional therapist you can assist you to process what has happened and start taking care of yourself. Remember that you do not have to go through this by yourself.

Plan for safety: One of the most difficult things about experiencing sexual abuse is the fact that in most cases you know the abuser. In this respect, it is important to make sure that you have a safety plan in place. This may include telling someone what is going on, staying in constant communication

with someone who can help if you're in danger or staying with a trusted friend or family member for a little.

Some suggestions on how you can protect yourself if you have been on the receiving end of non-consensual pornography or sextortion are included in the next chapter, Module 6 'Sex in the Digital World'



## Non-formal education activities on sexual violence

*Starts on next page >>>*





# ACTIVITY 1

## To consent or not to consent?



### DURATION OF ACTIVITY

**60 - 80 minutes**

(depending on whether the videos will be shown)



### LEARNING OBJECTIVES

- Understand what consent really means
- Explore the conditions necessary to have clear, free, informed and meaningful consent



### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.4: Creating a safe, comfortable and inclusive space
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7 : Dealing with difficult questions
- Part 2 Section 1.8: How to respond to disclosure of violence
- Part 2 Section 1.9: Further facilitate participants' path to safety
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)



### MATERIALS NEEDED

- Copies of the scenarios for each group (a different scenario per group)
- Flipchart paper, flipchart stand and markers
- Videos
  - Understanding consent:
    - <https://www.youtube.com/watch?v=raxPKklDF2k>
  - Cycling through consent:
    - <https://www.youtube.com/watch?v=-JwlKjRaUaw>
  - Two minutes will change the way you think about consent:
    - <https://www.youtube.com/watch?v=laMtr-rUEmY>
  - Consent is as simple as tea:
    - <https://www.youtube.com/watch?v=oQbei5JGiT8>
  - How Do You Know if Someone Wants to Have Sex with You? | Planned Parenthood Video:
    - <https://www.youtube.com/watch?v=qNN3nAevQKY&list=PL3xP1jlf1jgJRkChwV0lwQcV0-UqcWiFV>



## **STEP BY STEP PROCESS OF THE ACTIVITY (60 min)**

**1.** Introducing the topic by asking young people to brainstorm on what consent is

**2.** Probe young people further by asking them to think of the conditions that are necessary for a person to have consent. Introduce the concept of free, informed and meaningful consent. Write young people's responses on the board/flipchart (5-10 min)

**3.** If not mentioned, make sure the following are written down. More specific explanations of these are included in the theoretical background above

- Consent is active. It is verbal and given as a clear, unmistakable 'yes'
- Consent is a conscious choice. This needs to be given with a clear mind (not under the influence of alcohol or drugs) and with a clear understanding of what the sexual activity entails.
- Consent is based on equal power: In many cases, the degree of control or power a person has is unclear or may be open to negotiation. In some situations, it can make a difference just to remember you have the right to decide for yourself whether or not you want to participate in a particular sexual activity
- Consent is a process: you can change your mind any time. You need to be in a situation where your decision will be accepted and respected
- Consent is always necessary
- The absence of a yes is always a 'no'

**4.** Separate the plenary in 6 groups in a fun, interactive way

**5.** Give 2 scenarios in each group and invite them to discuss whether the conditions for free, informed and meaningful consent are present. The groups have 5-10 min to do so

**6.** Come back to plenary and ask the groups to present each scenario, discussing their opinion on whether free and meaningful consent was given in each case. Open up the discussion in plenary to see if other young people think differently.

**7.** Wrap up the discussion of each scenario by going through the conditions for free and meaningful consent and trying to see if they're present in the story (20 min)

**8.** Once the scenarios are presented, ask young people to go back to their scenarios and think what the people in the story could do to ensure clear, free and meaningful consent. Invite them to write their suggestions and then present them in plenary (10-15 min)

**9.** If you have the time, close the activity by showing the following videos (or only 1 or 2 of them) and discuss their key messages in plenary (20-25 min)

- Understanding consent:
  - <https://www.youtube.com/watch?v=raxPKkLDF2k>
- Cycling through consent:
  - <https://www.youtube.com/watch?v=-JwLKjRaUaw>
- Two minutes will change the way you think about consent:
  - <https://www.youtube.com/watch?v=laMtr-rUEmY>
- Consent is as simple as tea:
  - <https://www.youtube.com/watch?v=oQbei5JGiT8>
- How Do You Know if Someone Wants to Have Sex with You? | Planned Parenthood Video
  - <https://www.youtube.com/watch?v=qNN3nAevQKY&list=PL3xP1jlf1jgJRkChwVOlwQcV0-UqcWiFV>



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

The take home messages of this activity are the conditions under which free, informed and meaningful consent can be given and which were discussed in the beginning of the exercise. You can wrap up the activity by asking young people what the take home messages were for them and what new knowledge/new understandings they gained. You can go through the first flipchart of the conditions for free, meaningful consent once last time as a reminder.



## TIPS FOR FACILITATORS

Consent is not always a black and white concept for young people (even though in reality it is) and young people may be 'fuzzy' or resort to grey areas, trying to justify situations where there is no free/active/meaningful consent on account of these 'fuzzy' lines. Such 'fuzzy' areas may be the absence of a no to mean a yes, difficulty to understand how trying to encourage a partner to have sex by being 'nice' and buying them presents is in fact manipulative and coercive, considering previous sexual relations with the partner to connote consent or mistaking compliance in a marriage/long term relationship to suggest consent. It is important to explain and emphasize that consent is present only when it takes place in the absence of any coercive/manipulating situations, when it is completely free, clear, emphatic and active.

Some young people may also bring into the discussion the fact that it is emotionally difficult or disappointing to hear your partner say 'no' to you, as this may be internalized as rejection. You can acknowledge these feelings and then focus the discussion again on the key message of this activity: that in a relationship, things need to be equal and both partners need to feel safe, respected and their needs need to be acknowledged. In this lens, even though it sometimes may be disappointing for one partner, overstepping the other partner's boundaries is not an option and it is actually a violation of their bodies and human rights.

### *Tips for adapting the activity and follow up:*

Select case studies that reflect common situations in your local setting and adapt them by changing names or other details to better fit your context and your group. Also feel free to develop alternative case studies that may be more relevant to your local context.



# WORKSHEET

## CASE STUDIES

### Activity 1

#### Case 1

**Natasha is 19 and her boyfriend, Adrian, is 22. They have been going out for a year and having sex in the past six months.** Natasha enjoys having sex with Adrian, but sometimes she feels uncomfortable when he says he wants to introduce 'role playing' practices in their sexual activity. Sometimes, when he brings up the matter of role-playing during sex, she is not very sure what that would entail and she feels insecure. When she tells Adrian that she feels uncomfortable about using role-playing during sex, he usually says something along the lines of 'I'm sure you'll figure it out in the process' or 'I'm sure you'll enjoy it in the end, so don't be prude' or 'this is important to me and I feel things will deflate between us if we don't spice them up'. Natasha doesn't want Adrian to get upset. Can Natasha freely and meaningfully consent under these circumstances?

#### Case 2

**Mario and Connor are two 18-year-old boys who are graduating from high school.** They have been dating for 3 months and they are very attracted to each other. At their graduation party Mario has been dancing and drinking a lot. At one point he asks Connor if they could go outside together, so he could walk it off. While they are alone outside, Mario grabs Connor tightly saying 'I really want you right now. Let's have sex'. Can Connor give free and meaningful consent to have sex with Mario in this situation?

#### Case 3

**Alina is 14 and in secondary school. Alexandru is 18 and works with Alina's father. Alexandru came to know Alina when he visited her house.** Because Alexandru was also from the Roma community, Alina's parents had hoped he and their daughter would fall for each other. Alexandru and Alina have started meeting, most of the time trying to be away from Alina's house so they can have some privacy. Sometimes Alexandru gives Alina presents and money, so she could buy things she needs. Recently he has started telling her how much he loves her and saying that he really wants to have sex with her. Alina feels she owes him for being so generous to her. Her parents also approve of him too. Can Alina give free and meaningful consent under these circumstances?

#### Case 4

**In her freshman year, Milena would occasionally sell sex for money but things are different now. A few weeks ago Milena met Milos at a college party.** They were immediately attracted to each other and hit it off. They started spending time together and had a great time, as they shared amazing chemistry. Because things felt like they were getting serious, Milena was open about her freshman year to Milos. She told him that , that part of her life was over and that she really wanted to have a serious relationship with him, taking things slow. Last night, when Milos walked her to her door after their date, he told her he didn't understand why they should take things slow. He



was clear that he wanted to have sex with her that night, and asked her why she wasn't more eager. 'I can't believe you would have sex with just anyone, but not with me!' he said. Can Milena give free and meaningful consent under the circumstances?

### Case 5

**Frank is 18 and would like to have sex with his partner Alex who is 17 and identifies as trans. The two of them have a loving, trusting and respectful relationship.** They have talked about the fact that neither has had sex before. They also already got adequate information on safe sex and how they can have enjoyable sex with each other because they participated in a couple of workshops organized by the local Family Planning Association. While Alex is more ready to have sex, Frank wants to wait. Alex is very respectful of Frank's needs and agrees to wait. Can Frank give free and meaningful consent?

### Case 6

**Hanna comes from a very traditional family and was taught by her mother that her goal should be to please her husband.** She is engaged to be married to Costa, and he says that now that they are engaged, it is okay for them to have sex. Hanna is still not ready and would have preferred to wait, until they know each other better. Costa is insistent and this makes her perplexed. Since he will be her husband and as a wife she needs to appease his wishes, shouldn't she just feel okay to have sex with him? Can Hanna give free and meaningful consent in this situation?

### Case 7

**Miranda and Jill met two years ago at a college event and ended up having a one night stand with each other.** They haven't seen each other for more than a year. A few months ago, they met at a party

of a common acquaintance. Miranda told Jill that she feels very attracted to her and she would like to have sex with her again. Jill feels the attraction too but she doesn't want this to turn into a one night stand again so she is not sure if she should have sex with Miranda. When she tells Miranda this, Miranda reminds her of the fact that the two of them had a really great time two years ago and prompts her not to let the opportunity go. Can Jill give free and meaningful consent in this situation?

### Case 8

**Pedro has been together with his girlfriend Amelia for the past 6 months. Amelia is ready to have sex and a few nights ago she asked Pedro to send her a naked picture** of himself to show her that he is interested to have sex with her too. Pedro thought that this was the macho thing for him to do, so he sent Amelia a naked picture. Amelia replied with a naked picture of herself too. Last night when they were alone in Amelia's room, Amelia made some clear sexual advances on him but when he withdrew, she said that she was confused. How can he not want to have sex when he had already sent her a naked picture? Can Pedro give free and meaningful consent in this situation?

### Case 9

**Alex and Max met in Rainbow Youth last summer and they both identify as queer. They have been having sex for the past three months now and enjoy an open, trusting and caring relationship.** Alex is currently very stressed with his exams and doesn't seem very interested in sex lately. While they were both having sex yesterday, Alex told Max that he wanted to stop. He also said that he wanted to take a break from sex. Even though Max feels rejected, they decided to respect Alex's wishes and agreed. Alex feels guilty because he believes that he hurt Max's feelings. Can Alex give free and meaningful consent?



## Adapting the Activity for Online Implementation

For this activity, you can use only the stories or only the videos to generate a discussion on consent. If you have time, you can use both, starting with the videos and moving on to the stories (or vice-versa too).

Before you go on to the video, it is important that you provide some conceptual background about consent, helping participants distinguish between consent and non-consent. You can do this by facilitating a brainstorming session over your preferred online platform (Whiteboard, Padlet, Mentimeter, Slido etc.) and then a hold short discussion afterwards.

When you get to the stories, you may opt to show them one by one on a PPT slide and discuss them in plenary. Pick the ones that most appeal to you and would also appeal to your group. A good idea is to ask one of the participants to read through the story from the slide, as this will engage the group more. To create more

interaction, you can ask participants to 'vote' on whether consent was present either by using the thumbs up icon or by raising a coloured piece of paper in front of the camera, to indicate their response.

Alternatively, you can break the plenary into smaller groups in breakout rooms and allocate them a different story for discussion. A follow up discussion can take place in plenary on each scenario, and facilitators can provide the key messages.

A more interactive adaptation of the activity entails turning these scenarios into an online quiz (using Quizziz for instance) with participants voting on whether consent was present or not. When you're setting up the quiz, please remember to pre-program enough time to allow participants to read the scenario properly and take in the required information.



# ACTIVITY 2

## Is this sexual abuse?

### DURATION OF ACTIVITY

**45 minutes**

### LEARNING OBJECTIVES

- Understand the mechanism and dynamics of sexual violence
- Understand the impact of sexual violence on young people's relationships
- Empower young people to react to sexual abuse

### MATERIALS NEEDED

- 'This Is Abuse - Bedroom'  
[https://www.youtube.com/watch?v=\\_vQ2KiN-NQqk](https://www.youtube.com/watch?v=_vQ2KiN-NQqk)
- Abuse in Relationships: Would you Stop Yourself?  
<http://www.youtube.com/watch?v=RzDr18UYO18>
- LGBT sexual assault awareness  
<https://www.youtube.com/watch?v=Y71hzlU-hQds>
- Italy-survivor's testimony  
[https://www.youtube.com/watch?time\\_continue=20&v=Tg2btL2fa5U&feature=emb\\_logo](https://www.youtube.com/watch?time_continue=20&v=Tg2btL2fa5U&feature=emb_logo)

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.2: Dealing with our own prejudices as trainers
- Part 2 Section 1.4: Creating a safe, comfortable and inclusive space
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7 : Dealing with difficult questions
- Part 2 Section 1.8: How to respond to disclosure of violence
- Part 2 Section 1.9: Further facilitate participants' path to safety
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)





## STEP BY STEP PROCESS OF THE ACTIVITY (60 min)

**1.** Introduction: In this activity we will try to identify whether some situations constitute sexual abuse and explore the dynamics that come into play when sexual abuse takes place.

**2.** Content warnings could be useful prior to showing the videos so as participants can be prepared beforehand and pace themselves if they need to. A possible way to deliver a content warning is by saying something along the lines of: 'Much of what we will watch in the videos can be emotionally challenging to engage with. Some videos present some graphic content of violence which could be considered as intense for some people. Following our group agreement in the beginning of the workshop, we have tried to make this classroom a safe space where we can engage bravely, empathetically, thoughtfully and respectfully with sensitive content. I'm reminding everyone of their right to 'pass' if they feel that the material may be too challenging to work with. I also invite you to maintain confidentiality and to avoid judgement of any feelings or reactions that may arise during the discussion of the videos. I will be here to further discuss any aspects of the videos after the workshop, if anyone of you feels the need to discuss them further.'

**3.** You can go about showing the videos in different ways. One way would be to show a different video in each group, taking into account there are tablets/mobile phones young people can use to watch the videos. The groups can then discuss the questions underneath each video in the facilitation questions (you can give them printed out to them as a handout). Alternatively, you can show the videos one by one in plenary, ask the young people to discuss them in pairs/triads for 5 min and then open the discussion in plenary before you move to the next one.

**4.** Following the discussion of the different videos it is important that you open the discussion on how young people can support other young people (friends, acquaintances, partners etc.) who may have experienced sexual assault. The recommendations provided in Module 7 (Breaking the Cycle of SGBV) can come in handy when opening this discussion. If there is time, it can also be useful if you can follow up this activity with one of the activities in module 7.



## FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING:

- As they appear in the worksheet below for each video.



## TIPS FOR FACILITATORS

The video from Italy in particular is a very intense video and it may bring out some very strong emotions in participants. For younger groups it is better that is avoided. You can also decide not to show it at all regardless of the target group, if you don't know your group very well and you're afraid of how they would react or if you're feeling unsure of how to handle strong emotional reactions in the group.

If you feel you can cope as a facilitator in case your group has an emotional reaction to the video, it would be beneficial to show the video because it helps young people understand what survivors of sexual violence are experiencing. The fact that you're also asking the participants to engage in mental process of reflecting on their experience of watching the video and answer some questions, helps ground their feelings. The video also ends with a positive, empowering messages that it would be useful for young people to hear and discuss. There is important learning that can take place from giving space for emotion in the group and responding to it with sensitivity; it not only creates empathy but it can act as a motivating push forward for young people to take action.





# WORKSHEET

## IS THIS SEXUAL ABUSE?

### Activity 2

#### This is abuse video:

Please watch the video and discuss in your group the following questions:

- What happened in the video?
- Why did the young man think his partner would sleep with him? What arguments is he using to persuade her?
- Do you think the young woman probably wants to have sex but is playing difficult to get?
- How do you think the young woman feels with everything that is happening?
- Was there consent on behalf of the young woman?
- What do you think has happened in this relationship?

#### Abuse in Relationships: Would you Stop Yourself?

Please watch the video and discuss in your group the following questions:

- Why did the young man think his partner would sleep with him? What arguments is he using to explain why he thought that?
- What do you think is happening in this relationship?
- How do you think the young woman feels with everything that is happening?
- The young woman says : 'Okay, I'll do it'. Do you think that means that there was free and meaningful consent on her behalf to have sex?
- What do you understand with the video's message 'If you could see yourself, would you stop yourself?'

#### LGBT sexual assault awareness video

Please watch the video and discuss in your group the following questions:

- Do you think sexual assault takes place also between non-heteronormative couples, i.e. couples of diverse gender identities and sexual orientations? Why is this type of violence seldom discussed you think?
- What signs could suggest that what is happening is sexual assault?
- How are the young people proposing that we could react in such situations?
- How would you feel if you had walked in a similar scene?
- How easy/difficult would it have been for you to react?
- What is the main message of the video?

#### Italy's survivor testimony

Please watch the video and discuss in your group the following questions:

- How did sexual abuse impact the two women in the video?
- How are the two women advising other women to react if they are sexually abused?
- What messages is the young woman giving about human rights, gender equality, respect and agency?
- How did you feel watching the video?
- What was your own reaction to the video and its messages?



## *Adapting the Activity for Online Implementation*

If you're running this activity as an ad-hoc online session, it will not be advisable to use the videos in lieu of the sensitive content. It is best that you opt for a different activity that deals with issues of sexual violence. Despite the other activities in this module, you can find scenarios on sexual violence that you can use under other activities such as 5 (some scenarios) and 7 (story 5) from Module 3; 4 (scenario 3) from Module 4, and activities 1 and 2 from Module 6.

However, if you're using this activity as a part of a longer-term training program that you're

running with the same group over different consecutive sessions and you would like to use it, remember to include a content warning prior to showing any of the videos. The decision whether the videos would be appropriate to use would depend on the level of safety that has already been created in the group and any sensitive issues that may have already arisen in the previous sessions

Lastly, exit strategies in this activity are easier if you work in plenary rather than small groups.



# ACTIVITY 3

## Forum theatre – Lisa's story

Before running this activity, it is important to get acquainted with Forum Theatre first. Forum theatre is a methodology developed by the Brazilian director Augusto Boal as means to empower marginalized groups or groups which have been oppressed to rise up to injustice and make an attempt at social change. During the course of forum theatre, while the play is being enacted, the spectators have the opportunity to take part in the play, and thus become 'spect-actors'. By taking part, they have the opportunity to challenge the existing oppression and with a different proposition (their intervention) they try to change the course of events of the story. Forum Theatre does not bring answers or solutions to oppression; instead, it encourages dialogue, where alternative 'paths' towards equality and justice can be explored and thus each person is encouraged to find an answer for themselves. The aim is to create a space that allows actors and spect-actors to express their disagreement with injustice, understand the mechanisms behind oppression and also explore different possibilities for change. The latter is actually quite empowering.

The course of events of a story is determined by the following characters:

The Protagonist - This is the main character of the Forum Theatre and is usually a person who experiences a situation of oppression. The protagonist tries to overcome this unhealthy and oppressive situation but they often feel powerless, helpless, stuck or in a dead-end. The spect-actors identify with the protagonist and they try to help this person find a way out, by changing their course of action or their perspective on the situation.

The main Oppressor: The person who oppresses or exercises discrimination, harassment or abuse towards the protagonist

Secondary Oppressors: Other characters who are part of the story who may not directly or strongly abuse/oppress the protagonist, but who do so indirectly and more subtly. Usually their outlook and way of behaving has crucial impact on whether the oppression will continue to take place.

Spect-actors: the audience of the Forum Theatre session and their role is to become involved in the process so they can expand the spectrum of possibilities for action of the protagonist and generate possible solutions to the protagonist's situation. Different spect-actors can take the place of anyone of the characters (EXCEPT that of the main oppressor) and can try alternative ways to end the oppression. It is important for spect-actors to remember that they need to explore solutions that can be feasible; they cannot create 'magical' solutions. For example, they cannot magically transform the protagonist or the secondary oppressors to new people altogether. If magical/unrealistic solutions are proposed, it is the responsibility of the Joker or the audience to call 'magic' and ask for an alternative solution to be explored.

Dynamization: dynamization is the process of intervention by the spect-actors which results in catharsis ( i.e. releasing, and thereby providing relief from, strong or repressed emotions). Through their active involvement in the play, spect-actors transfer what is happening on stage into real life. Thus, the audience leave the theatre, empowered and driven to change a harmful social situation.



**Joker:** the person who acts as the ‘facilitator’ of the Forum session. The Joker introduces spectators to the subject, introduces the characters, invites the spectators to make their interventions and asks questions about the interventions, without offering personal judgment or interpretation. The Joker is also responsible to ensure that magical solutions are avoided. After each intervention, the Joker is responsible for referring to what has been said and puts it out to the audience to decide whether the intervention was useful or not. The questions that the Joker asks the audience are aimed towards helping the audience explore the mechanics of oppression and also to seek alternative ways that can help liberate the protagonist from the harmful situation they are experiencing.

The facilitator of the training acts as the Joker during the Theatre of the Oppressed.

#### Suggested further reading:

Augusto Boal (2002). Games for Actors and Non-Actors, 2nd edition. New York: Routledge. <https://www.deepfun.com/wp-content/uploads/2010/06/Games-for-actors-and-non-actors...Augusto-Boal.pdf>

Augusto Boal (1993). Theatre of the Oppressed. New York: Theatre Communications Group.

### DURATION OF ACTIVITY

**60 minutes**

### LEARNING OBJECTIVES

- Understand the mechanism and dynamics of oppression related to sexual violence
- Explore the fact that sexual violence is often multifaced and can be linked to other forms of violence.
- Become aware of how different forms of oppression may go unnoticed and may end up in victim-blaming
- Explore different ways a person can react when confronted (either as the person experiencing the violence or as an observer) with sexual violence
- Empower young people to react to sexual abuse and gender-based violence.

### MATERIALS NEEDED

- An open space for the stage and the audience
- Props for the characters (clothing accessories, furniture etc.)
- Print outs of the roles for the characters

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.4: Creating a safe, comfortable and inclusive space
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7 : Dealing with difficult questions
- Part 2 Section 1.8: How to respond to disclosure of violence
- Part 2 Section 1.9: Further facilitate participants' path to safety
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)



## **STEP BY STEP PROCESS OF THE ACTIVITY (60 min)**

**1.** It is important that the characters/'actors' have a chance to adequately prepare for the performance by reading out their roles and improvising them beforehand. Allow for at least 30 minutes of preparation time.

**2.** If you're running the training with a co-facilitator, the co-facilitator can take the rest of the group and they can do an activity together. Alternatively, find a suitable time for the actors to practice, as for instance during a break before the activity is conducted.

**3.** Monitor the improvisations and help out the actors as needed.

**4.** Once the actors are ready prepare for the performance. Explain to the group that you will watch an improvised Forum Theatre piece. Invite the characters on stage and introduce them one by one (as Lisa, Lisa's boss, Lisa's colleague, Lisa's partner). It is important NOT to mention who the oppressors are or the person being oppressed.

**5.** Ask the actors to take their place and explain that the scene takes place in Lisa's working environment

**6.** Let the scene unfold till the end.

**7.** Once the scene is finished, ask the audience to identify the characters. Ask

- What is Lisa experiencing?
- Who is the main oppressor in this situation?
- What do you think of Marco and Nadia? How was their stance?
- Are Marco and Nadia oppressors too? In what way?

**8.** Explain that the scene will be enacted in exactly the same manner again, but as an audience they have the power to interfere and change the course of events. If they do nothing, the scene will play out as before and Lisa will continue being abused. As the scene is unfolding, they can clap so the scene will freeze. They can then substitute one of the characters and offer their solution at that moment, aiming to help change the situation. The only character than cannot be substituted is Lisa's boss because he is the main oppressor in this story.

**9.** Ask the actors to take their place and clap so they begin playing the scene. Because the audience may be shy at first, start with the first clap, preferably at the part where the boss is flirting with Lisa and Lisa is trying to be polite about it. Ask the audience if they feel that Lisa should do anything differently so the situation can improve? Invite one of the people from the audience to intervene and replace Lisa.

**10.** If the person is too shy to take Lisa's role, they can provide suggestions to the actor playing Lisa on how she can act differently. The other actors in the scene stay true to their character.

**11.** The improvisation continues. Let the scene continue just before Marco walks in

**12.** Ask the audience what they think of the intervention so far.

- Is the intervention helpful?
- Is the boss changing his behaviour?
- Could anything else be helpful? Could Lisa do something else?
- Are you happy with this intervention? Shall we move on?





**13.** Continue to invite interventions from the audience, and discuss the impact of each intervention with the group. Invite a person to take Lisa's place and discuss a new intervention and so on.

**14.** Continue to invite interventions from the audience at different times during the play. A crucial point of the story is Marco entering the room. Ask

- What could Marco have done differently?
- Anyone willing to take his place and try it out?
- Are you happy with the intervention proposed? Was it helpful? Did it change the course of events?
- Anything else Marco could have done differently?

**15.** In the same way invite interventions for scene 2 and explore what Nadia could have done differently.

**16.** Continue with interventions until the audience reaches a consensus that the situation has improved.

**17.** Don't keep interventions running just for the sake of it. This will become exhausting and the audience will become tired. Stop an intervention and move to the next one once the key point has been made.

**18.** Remember that if any of the interventions are beyond the boundaries of reality (e.g., a person magically transforms to a new, completely different person or something quite unrealistic happens), you as the Joker, or a member of the audience can call, "Magic". If the rest of the audience agrees that the intervention was 'magical', the person intervening needs to try out an alternative approach.

**19.** Close the interventions by asking the audience if they are happy with the final outcome. Ask the original actors to come on stage and stay at the scene and with a round of applause thank the audience for their participation and involvement.

**20.** The audience has the opportunity to ask some questions towards the characters if they wish by using the technique 'The Hot chair'. The actor sits in the 'hot chair' and the audience fires with questions. The actor answers according to the reality of their character during the play.

## FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING:

- What were your feelings throughout the play?
- And which were your thoughts? What were you thinking?
- What made a particular impression on you?
- Which of the interventions do you think were crucial in changing the course of events? Why did these interventions work? What was done differently?
- What strategies work in similar situations?
- What did you learn from this exercise?
- Can this happen in real life?
- What advice would you give your own friends or family faced with a similar situation?
- Do you think Lisa experienced this type of abuse because she wasn't empowered enough?
- What lies at the root of this type of oppression? What gives rise to sexual violence? What gave rise to sexual violence in this scenario?
- How is the system supporting the problem/oppression? How is the state, the laws, institutions or rules of society condone sexual violence?
- What can we do to prevent and fight sexual violence?





## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

The main aim of the activity is to create a dialogue around sexual harassment and violence and explore how people experience sexual harassment can be empowered to act against it. The activity also explored how by dismissing the incidences of sexual harassment as unimportant or by not reacting when we observe such incidences we only help perpetuate sexual violence and the cycle doesn't stop. Sexual harassment is an important human rights violation and an attack on a person's gender, sexual orientation and sexuality.

Lisa's is experiencing multiple vulnerabilities (being a woman, with a disability and a lesbian) and is at a high risk of being abused. Her gender, gender identity and sexual orientation were under attack. Her boss is in a position of power, both as a heterosexual male and a manager. He may also assume that Lisa should 'owe' him for hiring her, because of the 'concessions' he made regarding her disability and sexual orientation. From his privileged position, he could exercise his power over Lisa: by him touching her, leaning over her, insulting her, insulting her sexual orientation and then threatening her. The fact that Marco decides not to take action, only perpetuates the sexual harassment. Lisa is also abused by her partner, who asks her to hide her sexual orientation and pressures her to limit her freedom of expression. In reality, Lisa is experiencing multiple forms of violence and different forms of oppression, all of which coexist.

Experiencing sexual harassment and/or abuse is never the fault of the person at the receiving end of the abuse. No one can provoke sexual (or any types of) violence. The responsibility for the harassment/abuse solely lies with the person exercising it. Victim blaming attitudes, although

are very common in incidences of sexual violence, only enhance and perpetuate violence and bring the person who experiences the violence in a more vulnerable position.

Lastly, as was the main focus of this exercise, sexual abuse, as any type of abuse, stops only when there is an intervention. The role of bystanders or people who in some way or another witness or are indirectly involved in the incidence is crucial and could be catalytic. Things may have turned out differently if for instance her colleague Marco had said something or reacted to what he witnessed. Similarly, if Lisa's partner was not tolerant/accepting of the violence herself, she could have encouraged Lisa to report the incidence and seek support from online support services for instance, which could have helped Lisa deal with the feelings she is experiencing.

Wrap up the activity by going over different strategies young people can use to protect themselves as outlined in Module 7, Breaking the cycle of SGBV. Also make sure you provide references to young people as to where they can turn to for support if they are also experiencing SGBV.





## TIPS FOR FACILITATORS

It is important to run this activity once the group has already had some discussions on male privilege, gender inequalities, gender-based violence and violence against LGBTIQ+ persons. Forum theatre also connotes that the group has already built a safe space for itself.

During the discussion of the interventions, it is important to challenge any victim blaming attitudes, suggesting that Lisa is experiencing this abuse because she didn't react in the right way or because she is not strong/empowered enough. It is important that young people recognize that sexual abuse is sustained by social structures which discriminate against women and LGBTIQ+ persons. Sexual abuse is also sustained by male privilege and the adherence to social norms about gender, gender identity and sexual orientation. At no circumstances should sexual harassment/abuse be tolerated or justified. As with any other forms of violence, sexual harassment/abuse can stop when an intervention is made to break the cycle.

As the forum theatre focuses on finding possible ways to deal with the oppression, it is only natural that young people may want to explore more how they can support other young people (friends, acquaintances, partners etc.) who may have experienced sexual assault. Once the debriefing of the activity has been completed, you can steer the discussion in this direction and help young people explore different ways of support or intervention. The recommendations provided in Module 7 (Breaking the Cycle of SGBV) can come in handy when opening this discussion. If there is time, it can also be useful if you can follow up this activity with one of the activities in module 7.

### *Tips for adapting the activity and follow up:*

Forum theatre provides a great opportunity for the group to engage in dialogue, explore different solutions and also to reach catharsis. If you feel that this methodology would be too complicated for the group, you may decide to run this activity as a role play or as a scenario for discussion, instead.



# WORKSHEET

## SCRIPT FOR THE FORUM THEATRE

### Activity 3

Lisa is 23 years old, with a moderate hearing disability. She just finished university and got a job at a local environmental NGO. She is very excited about this job. She is very sociable and generally very happy. She is also currently in a relationship with Nadia. Lisa is very open about her sexuality at her workplace and she talks about Nadia often. She has some pictures of them from their last vacation to Cuba on her desk.

#### Characters:

- Lisa: (the protagonist)
- Lisa's Boss, who is male and straight (the first oppressor)
- Marco, Lisa's colleague (the passive oppressor)
- Nadia, Lisa's girlfriend (the second oppressor)

#### Scene 1

At work, Lisa is working on a report regarding the gendered impact of climate change when her boss approaches her and starts flirting with her. Even though she is feeling uncomfortable, Lisa is trying to be polite and at first doesn't say anything but smiles awkwardly. Her boss then moves to say that he would love to take her out on a date. Lisa is surprised and before she has a chance to respond, he continues:

'You know, it is your opportunity to prove to me you are a 'real' woman. That your disability and your 'preferences' have not diminished your femininity. Trust me, I can bring that out in you, help to set you straight!' he says seductively, as he leans over her and cuddles a strand of her hair.

Lisa feels very uncomfortable and she experiences this as harassment. She tries to resist and asks him not to touch her. Her boss moves in closer and grabs her by the waist, saying that nobody would believe her if she claimed that he hit on her, because everyone knows she is a lesbian.

At that moment, Lisa's colleague, Marco, enters the office and he becomes aware of the harassment scene. Even though Marco could easily see that Lisa is being harassed, he feels uncomfortable and because he doesn't know how to react, he chooses to leave the room.

#### Scene 2

At home, Lisa is talking to Nadia about the incident. Nadia tells her to forget about it. Yes, her boss is a chauvinistic scum but he is still her boss. It is not worth risking a job for a "silly" little incident that everyone must have forgotten about already. Besides, Nadia points out, 'I know you want to be open about us, but we shouldn't be attracting such attention to ourselves. Perhaps this is what made your boss to react in this way'.



## Adapting the Activity for Online Implementation

While it will be really complex to implement this activity online by entirely using the methodology of the 'forum theatre', you can simplify it so it is more manageable.

One option would be to turn the script of the theatre into a scenario and use a worksheet of the scenario together with some questions (see below) for discussion in small groups (breakout rooms). You can then convene with a discussion in plenary focused on what possible interventions could have taken effect and at which point in the story would these be catalytic. During plenary discussion you can also explore the dynamics of oppression and what young people can do to help themselves but also others who may find themselves in similar situations.

If your group has been meeting for consecutive sessions and you feel a trusting environment has been created, you can also explore whether the group

would be open to engage in a role play so you don't forgo the theatrical character of the activity completely. For instance, you can introduce a form of forum theatre by asking some volunteers to role-play on the scene where Marco walks in, and improvise on the different ways Marco could have reacted. Different volunteers can have a go, exploring different reactions. Similarly, the scene of Lisa and Nadia at home can further be explored through a role play and forum interventions.

Alternatively, you can ask participants to individually think of possible interventions to the story at these two key points and then present them in plenary i.e. develop their suggested improvisation in written form rather than acting it out.



# WORKSHEET

## LISA'S STORY

### Activity 3

Lisa is 23 years old, with a moderate hearing disability. She just finished university and got a job at a local environmental NGO. She is very excited about this job. She is very sociable and generally very happy. She is also currently in a relationship with Nadia. Lisa is very open about her sexuality at her workplace and she talks about Nadia often. She has some pictures of them from their last vacation to Cuba on her desk.

On Monday, while Lisa is at work working on a report regarding the gendered impact of climate change, her boss approaches her and starts flirting with her. Even though she is feeling uncomfortable, Lisa is trying to be polite and at first doesn't say anything but smiles awkwardly. Her boss then moves to say that he would love to take her out on a date. Lisa is surprised and before she has a chance to respond, he continues:

'You know, it is your opportunity to prove to me you are a 'real' woman. That your disability and your 'preferences' have not diminished your femininity. Trust me, I can bring that out in you, help to set you straight!' he says seductively, as he leans over her and cuddles a strand of her hair.

Lisa feels very uncomfortable. She tries to resist and asks him not to touch her. Her boss moves in closer and grabs her by the waist, saying that nobody would believe her if she claimed that he hit on her, because everyone knows she is a lesbian.

At that moment, Lisa's colleague, Marco, enters the office and he becomes aware of what is going on between Lisa and the boss. Even though Marco could easily see that Lisa is feeling very uncomfortable, he feels uneasy and because he doesn't know how to react, he chooses to leave the room.

At home, Lisa talks to Nadia about the incident. Nadia tells her to forget about it. Yes, her boss is a chauvinistic scum but he is still her boss. It is not worth risking a job for a "silly" little incident that everyone must have forgotten about already. Besides, Nadia points out, 'I know you want to be open about us, but we shouldn't be attracting such attention to ourselves. Perhaps this is what made your boss to react in this way'.

#### Questions to discuss in your group:

- What do you think happened in this story?
- How is Lisa feeling you think?
- Why is her boss reacting this way?
- Has Lisa's behaviour been provocative in some way in causing her boss to react this way towards her?
- Do you think Lisa should have been more 'private' about her sexuality at work?
- What do you think of Marco's reaction? Was there something else he could have done?
- How about Nadia's reaction? Why is Nadia reacting this way?
- How is Nadia's reaction impacting Lisa you think?
- What do you think Lisa should do now?



# ACTIVITY 4

## Dino and Farez



### DURATION OF ACTIVITY

**50-60 minutes**



### LEARNING OBJECTIVES

- Develop awareness of the conditions that really constitute consent : consent is always a choice, always active, based on equal power and a process
- Explore how making assumptions can place a young person at significant risk
- Understand that clear communication is a critical factor in making healthy decisions about sexuality



### MATERIALS NEEDED

- The handouts 'Dino's story' and 'Farez's story'



### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.4: Creating a safe, comfortable and inclusive space
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7 : Dealing with difficult questions
- Part 2 Section 1.8: How to respond to disclosure of violence
- Part 2 Section 1.9: Further facilitate participants' path to safety
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)



### STEP BY STEP PROCESS OF THE ACTIVITY (35 min)

1. Divide the group in 4 smaller groups , using a fun, interactive energizer (5 min)
2. Two groups will receive the handout with Dino's story and the other two groups will receive the handout with Farez's story.
3. Give some time to the groups to read the stories and then discuss their understanding of the

stories with their group. To facilitate the discussion in the group, they can discuss the questions included in the handouts. Give the groups 10-15 minutes to do so.

4. Read out Dino's story and ask the groups who had this story to reflect on their discussion and share with the plenary their answers to the questions. Most importantly, the two groups need to mention how they think Dino experienced the





incidence and what she is thinking. Explain to the groups who had Farez's story that they will have their turn to give their 'side of the story'

5. Now read out Farez's story and invite the groups who discussed this story to share their own

understanding about what happened.

6. Continue the discussion using the facilitation questions below:

## FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (20 min)

- Now that you have heard both sides of the story, what do you think happened?
- Why are Dino and Farez both equally confused?
- How do their outlooks on the situation differ?
- What assumptions were made by either of them? What 'myths' did they believe?
- What is the risk of making assumptions when it comes to sexual activity?
- Do you think Dino is at fault in any way? Did he send mixed messages to Farez?
- What could have helped Dino and Farez so they could have avoided this situation they are in?
- Would you classify this incidence as an incidence of sexual assault or not?
- To classify an incidence as sexual assault, do the intentions of the persons matter?
- To understand whether an incidence constitutes sexual assault or not, it is important to identify whether there was consent. Do you think there was consent in this case?
- How can we know for sure we have consent?



### TAKE HOME MESSAGES AND ACTIVITY WRAP UP

Sometimes people believe or assume something is true without confirmation. Dino assumed that Farez 'would be the perfect gentleman and not take advantage of him' while Farez assumed that Dino's whispering 'I want you' and his invitation to lie down together was an invitation for sexual activity. Farez may not have intended to hurt Dino on purpose. However, because he did not respect his boundaries and because he did not have meaningful consent, he crossed the line and the way he acted is sexual assault.

In addition, expressing sexual desire should never be used as an excuse to blame someone for sexual abuse. We all have the right to lead pleasurable sex lives, express desire and seek

pleasure but in ways that we feel comfortable with. Sex is pleasurable when we have consent. Consent needs to be a conscious choice, a clear, verbal 'yes' and take place in a situation of equal power. Consent is also a process and entails open and clear communication between partners.





## TIPS FOR FACILITATORS

Since both stories are presented, it is very natural for young people to identify with each of the characters. Some young people may feel the need to take Farez's side and may blame Dino for leading him on. Challenge victim blaming attitudes as they only perpetuate the violence. Some young people may take Dino's side and talk rudely of Farez. Do not preach or moralize. Provide clear, accurate, balanced messages. Your task is to provide information to young people, who are learning to be independent and mature, and help them learn how to draw conclusions and make decisions. Explain that the point is not to hate Farez but to understand the dynamics of sexual abuse in relation to consent and how we communicate it to each other. Open, clear and truthful verbal communication and avoid making assumptions, ensures consent.



# WORKSHEET

## DINO'S STORY

### Activity 4

I was first attracted to Farez because he was cool, kind, considerate and fun. We both found each other very attractive and exchanged lots of passionate kisses but nothing further. I felt I could trust him and that he respected me.

Mary had invited us both to her party. I went earlier, before Farez. I started drinking some beer and my cup always seemed full for some reason and I started feeling kind of tipsy. When I saw Farez, he looked so hot and sexy. I hugged him and whispered in his ear 'I want you real bad'. We kissed very passionately. Even though Farez isn't into dancing much, he asked me to dance. It was really sexy dancing together but I had to hold on to him to keep from falling. I started feeling dizzy and tired and suggested that we find a place where we could lie down. I felt I needed to rest but it would feel weird to go upstairs by myself and leave him alone there.

I felt groggy and drifted in and out of sleep. The next thing I remember, Farez was all over me, trying to force me to have sex. I tried pushing him away but he insisted. I made a few attempts to fight him off but I was too wiped out to really do anything. He's much stronger than me anyway. It all happened too fast and I remember him telling me that he really wants me too.

I am now confused. I don't know what to think of this. Farez seemed like a nice guy. Now he texted me that he wants us to go together to a concert next week.

#### Questions to discuss in your group

- What do you think happened in this story?
- What did Dino want when he whispered 'I want you' to Farez's ear?
- Why did Dino want to lie down with Farez ?
- What do you think Farez thought when Dino said that he wanted them to lie down together?
- Why is Dino confused now?



# WORKSHEET

## FAREZ'S STORY

### Activity 4

Dino and I have been dating for 5 months and we had really hit it off together. He's really cool and we have great chemistry. Every time we have a real good time. While we hadn't slept together, I told him many times how attracted I was to him and hinted that I would have liked us to have sex. He would be kind of hesitant and so I never pushed the issue further.

We had arranged to go to Mary's party together and when I arrived, he kissed me so passionately and whispered in my ear that he wanted me really badly. I felt it was his way of saying he was ready to have sex.

We drank some beer which made him kind of tipsy but we were both in great spirits. Even though I don't really dance, I felt good that night and asked him to dance. I loved how our bodies moved opposite each other. Looking at him dance was so sexy and made me want him even more. When he suggested we go lie down together, I thought he wanted some privacy to finally have the chance to have sex.

Granted, he did stumble a bit as we were going up the stairs and grumbled while I was undressing him, but I thought he only wanted some persuasion. He was the one who was always hesitant about us having sex but I knew he wanted me as much I wanted him. I thought he only wanted me to show him it was okay to have sex and take the lead.

We had sex and it was fine. I even whispered to him that I really want him. I took him home after the party and I thought everything was okay. I texted him about going to a concert next week but he hasn't returned my calls or text in three days. I don't understand what happened. I am now confused.

#### Questions to discuss in your groups

- What messages did Farez get from Dino about having sex?
- What did Farez think when Dino whispered to him that he wanted him real bad and kissed him passionately?
- Why is Farez now confused?
- Why is Dino avoiding him you think?



## Adapting the Activity for Online Implementation

The activity can be modified in two ways. You can first present Dino's story (on PPT or the Word file on shared screen) and discuss it in plenary; then present Farez's story and discuss the differences in perspective between the two stories. To further engage the participants, you can ask two volunteers to read each of the stories, instead of just showing it on screen.

Alternatively, you can split the participants in two groups in breakout rooms, with one group discussing Dino's story and the other discussing Farez's story. The groups then come in plenary and discuss the differences in perspective.

To further intrigue participants and engage them in the discussion, you can run an electronic poll as to whether they think that this incidence is an incidence of sexual assault, and use their answers as a trigger to wrap up the workshop using the reflection questions in the debriefing section.

## Links to additional resources and information

International Sexuality and HIV Curriculum Working Group (2009). It is all one curriculum: Guidelines and Activities for a Unified Approach to Sexuality, Gender, HIV, and Human Rights'. Population Council, New York. Available for free download at:

[https://www.ippf.org/sites/default/files/2020-09/ItsAllOneCurriculum\\_English.pdf](https://www.ippf.org/sites/default/files/2020-09/ItsAllOneCurriculum_English.pdf)

IPPF Teaching about consent and healthy boundaries – a guide for educators.

[https://www.ifpa.ie/sites/default/files/documents/Reports/teaching\\_about\\_consent\\_healthy\\_boundaries\\_a\\_guide\\_for\\_educators.pdf](https://www.ifpa.ie/sites/default/files/documents/Reports/teaching_about_consent_healthy_boundaries_a_guide_for_educators.pdf)

Teach Consent Project:

<http://www.teachconsent.org/resources>

MeToo Movement: How to support a survivor.

<https://metoomvmt.org/explore-healing/support-a-survivor>

# MODULE 6

## Sex in the digital world

### Theoretical background<sup>100</sup>

#### What is Sexting?

Sexting is sending and receiving sexual messages through new technologies such as your mobile phone, an app, social media, instant messaging or through webcam. Like sex, sexting is an intimate exchange of energy. According to sex therapist Chantelle Otten, sexting can be anything that you feel comfortable with and whatever suits you and your sexting partner at the time: whether that means being a little more bare, or with clothes on and maybe a few buttons undone, maybe with clothes on looking hot, or being naked.

Sexting can include:

- erotic messages/ posts or posts/messages in sexual language
- nude or semi-nude photos or videos or photos/ videos in your underwear
- pictures/videos of poses in a sexual position
- photos/videos of sexual acts
- performing sexual things on a live stream
- live chats with someone on webcam involving sexual acts
- screen-captured photos/videos recorded from webcam pictures or videos of you

For some people, sexting is a way to explore their sexuality and acts a means for flirting, connection and intimacy. It is also a means to share an aspect of themselves with others and to explore

boundaries. At the same time, even when there is consent, trust and respect between people who are sexting, it is difficult to be sure that a sexual message will remain private. While on one hand sexting is a means to explore sexuality, in some cases, sexting can also be used as a means of coercion, control, abuse, blackmail or exploitation.

#### To sext or not to sext?

Shall I ask for a nude pic of a person I am flirting with or are interested in?

It is tempting to ask for a nude pic when you're flirting or are in a relationship. At the same time, it may also make the other person feel uncomfortable. To decide whether you want to ask for a nude, think of the following:

- Why do you want to do this? Do you find it sexy, fun, arousing, cool? Is it a way to explore your sexuality? Is it because you want to feel good about yourself? Or do you want someone's nude so you can brag to your friends about it?
- How do you think the other person will feel about it? Will they feel cool about it? Uncomfortable? Feel that you're putting pressure on them, even though you don't mean to?
- How would you feel in their position? Would you jump on the opportunity? Or hold back?
- If you ask for it, will there be free and meaningful consent on behalf of the other person or is the other person under pressure to do so?

<sup>100</sup> Sources: <https://www.childline.org.uk/info-advice/bullying-abuse-safety/online-mobile-safety/sexting/> and <https://kidshelpphone.ca/get-info/what-sexting/>

<sup>101</sup> According to the EU Kids online survey (2012), sexting appears to be picking up among adolescents with 15% of young people aged 12-16 mentioning to have received peer to peer sexual messages. Other more recent research in America raise this figure to 25%. <https://www.lse.ac.uk/media-and-communications/assets/documents/research/eu-kids-online/reports/EU-Kids-Online-2020-10Feb2020.pdf>



- Do you have open communication and is there space for the other person to say no?
- How would you feel if the other person does say 'no'? Would you take 'no' gracefully?

Shall I send a nude to someone I am flirting with or I am interested in?

It is tempting and sexy to send someone a nude picture/video of you. It may also be a way for you to flirt and to explore your sexuality with the other person. To make this decision, you can think of the following:

- Why do you want to send this pic/video? Is it because you want to flirt? To feel sexy? To spice things up in your relationship? Or do you feel it is something you have to do or is expected from you to do it? Not all people share nudes with their partners and you shouldn't feel obliged to do it.
- Are you feeling pressured from your friends to do it? Is it your way of fitting in?
- Are you fully, clearly and meaningfully consenting to send a nude and you're doing it willingly, out of free will and fully understanding what it entails?
- How well do you know the person you're sending the nude to? Is it someone you just met or someone much older than you? In some countries sexting among teenagers (under 18) with 4 years difference or more is considered a criminal offense (according to EU law stemming from the Lanzarote convention).
- Do you know how to engage in sexting safely?
- Do you want to do it because you feel you owe someone something?
- Are you worried that if you don't do it, you'll hurt the other person's feelings? Or that they may not like you anymore?
- Are you constantly under pressure to do it, coerced, threatened, blackmailed or given ultimatums (if you don't do it, then I will....) ?
- Can you handle the situation if something goes wrong? Do you know what to do and how to protect yourself?

### How to practice sexting safely?

- Avoid taking pictures/videos that show your face. Even if you're sexting with someone you know quite well, mobiles still get lost or stolen, meaning your pictures can still get out there. Plus, no matter how well you know a person, you can still be in for a surprise. You can proactively ensure your privacy, should the unforeseeable happen, by excluding features that would make you identifiable, such as your face, birthmarks or tattoos. Even without these, you can still get creative enough and make the sexual content sexy.
- Protect your identity by avoiding including your name or any other information that can trace the sexual material back to you: such as your address, location, school, identifying things in the background, or bits and pieces that could reveal who you are.
- Engage in sexting in a place where you can fully concentrate on what you're doing. Don't sext at work, school, university or in a place where you're with other people and you can get distracted. It is quite embarrassing to sext the wrong person by mistake. Work environments also monitor employee's devices and your pic/video may reach the wrong eyes. Also be mindful of the time of day you send the sext. Sending it to your partner when they are at work/school/university increases the risk of other people seeing it, even accidentally.
- Establish some boundaries with the other person whether you both can keep the photos. The riskiest thing about sexting is the longevity of it (once something is released online, it usually stays online). Prefer to use Snapchat, as the images get deleted immediately after the other person has seen them (granted they can still be screenshotted and saved if someone wants to). You can also use apps with end-to-end encryption which provide more safety. Delete the pics/videos from your end as well, so





you don't get into any embarrassing moments when you want to show friends pictures of your dog for instance. Alternatively, you can get a vault app (like Vaulty, NQ vault etc.) that allows you to hide photos, texts, call logs and instant messages, locking them away behind a password.

- Sext through a single, secure device, and cancel sync across devices. The worst thing is to have your picture pop up when you log in your tablet in front of your roommate or family member. Talk security settings with your partner too so you know your messages are safely handled from their end too.
- Sext with someone you trust and feel safe with. Granted things change and the person you trust today may betray you tomorrow. And surprises and accidents do happen. But it minimizes the risk than sexting with people you barely know.
- If you're under 18 consider the legal implications of sexting. Most countries have very strict laws against child pornography and keeping explicit pictures of people who are underaged can get you in legal trouble if someone finds out.

### What is non-consensual pornography?

Non-consensual pornography refers to the sharing of any kind of intimate, private or sexual images/videos without consent, specifically to cause distress or embarrassment. Non-consensual pornography is a crime and is punishable by law. No-one has the right to share private sexual images of you. Even if the sexual images/videos are shared with no malicious intent for harm i.e. the partner wanted to 'brag' about them to friends, this still counts as non-consensual pornography because it exposes intimate information about a person without their consent. Non-consensual pornography can take many forms:

- **Revenge porn:** Your partner sharing intimate/private/sexual content of you online to others with the aim to humiliate you and get back at

you for you breaking up. An example would be of a boyfriend posting a nude of his ex-girlfriend, without her face showing, with the caption "This girl goes to ...high school and she would go out with anyone".

- **Trading sexual images of you** in exchange for sexual images of other people
- **Sextortion:** Receiving threats that images of you, or live content on webcam, will be posted online, if you don't pay a ransom. This usually happens when flirting and chatting with a new 'friend' online transcends to you being persuaded into sexual acts over webcam. But unknown to you, the activity has been recorded and demands for money start. Sextortion can be committed by a single person or by international organized criminal gangs.
- **Sharing professional webcam sex work** on a website without the person's consent. The same goes for a client of a sex worker sharing context they recorded/filmed of the sex worker without their consent.

### Other forms of sexual abuse online<sup>102</sup>

Besides non-consensual pornography, there are other forms of sexual violent that can take place online. These include:

Sexualized bullying: Systematically targeting a person and excluding them from a group or community, by making use of sexual content that humiliates, upsets or discriminates against them. This includes a range of behaviours such as:

- Online gossip, rumours or lies about a person's sexual behaviour ('slut-shaming')
- Doxing: finding and non-consensually sharing personal information about someone and sharing it online to invoke sexual harassment
- Cyber bullying and online harassment on the basis of a person's actual or perceived sexual characteristics, gender identity and/or sexual orientation
- Offensive or discriminatory sexual language

<sup>102</sup> Source: Child Net International <https://www.childnet.com/>





and name calling

- Body shaming
- 'Outing' someone on the grounds of their gender identity and/or sexual orientation without their consent

Unwanted sexualization: receiving unwelcome sexual requests, comments and content, such as

- Sending someone sexualized content (pics, nudes, videos etc.) without them asking for it
- Sexualized comments on photos or posts
- Unwelcome sexual advances or requests for sexual favours
- Sexual 'jokes' or innuendos
- Rating peers on attractiveness/sexual activity
- Altering images of a person to make them sexual

Exploitation, coercion and threats: receiving sexual threats of being coerced/forced/threatened to participate in sexual behaviour online. This includes a range of behaviours, such as:

- Harassing or pressuring someone online to share sexual images of themselves or to engage in sexual behaviour online (or offline)
- Threatening to publish sexual content (images, videos, rumours) with the aim to force/ coerce someone do something you want
- Sending online threats of a sexual nature (e.g., rape threats to people with gender/sexual diversity for instance)
- Inciting others online to commit sexual violence
- Inciting someone to participate in sexual behaviour and then sharing evidence of it. In some countries, according to local law, if the person is under 18, this falls under child pornography and it is considered a criminal offence.

Sextortion: Receiving threats that images of you, or live content on webcam, will be posted online, if you don't pay a ransom.

- Being coerced to produce live video content

of sexual acts over a webcam and being blackmailed that this will be shared unless you pay ransom

- Blackmailed to produce more live video content of sexual acts or sexual acts online on the grounds of someone threatening to share sexual material that they already have of you
- Secretly recording a sex worker who professionally performs sexual acts online and then blackmailing them that you'll publish the material you recorded unless they pay or perform certain sexual acts (online or offline)

### What to do if someone posts sexual images of you?

If you've been threatened or you've had images of you shared without your consent, it can have a big effect on you. You may be feeling guilty, worried, scared, panicking, angry, helpless or even ashamed of what happened. But remember this is not your fault. Reach out for help and take action.

- If you know the person who shared your content **ask for the message to be taken down** immediately. Explain that you are prepared to take other action if they don't.
- **Don't reply to threats.** Don't reply to someone trying to threaten or blackmail you, and don't send more photos. It can be scary, but it can help you to regain control
- **Stay calm and keep evidence:** Before you take any other action, make a record of what has been posted online, by taking screen shots. Even if legal matters aren't your first thought, it could be important later so the police can have evidence of what has happened.
- **Report the content to the crime to the cybersecurity units of the police and also to social media sites:** Cybersecurity units can arrange to have the content removed, especially if the content has been leaked in 'soft-porn' websites. Reporting to cybersecurity also helps if you decide to take legal action at some point



in the future. The main social media platforms can also get revenge porn removed quite easily and promptly when you contact the website administrator.

- **Find out which websites have a copy of the image or video** - try a reverse image search and contact the webmaster (owner of each website) to remove the photo or video.
- **Ask search engines to remove the link to a search** . You can use the “right to be forgotten” by asking search engines like Google to remove material from their search results. Even though search engines don’t delete the photos or videos per se, this approach makes such material much harder to find.
- **Tell your family and friends** first before they find out otherwise. Talking can be intimidating, especially if you’re being threatened. But it can also help you get support and stay in control. It also helps soften the blow. Having a nude shared by other people or being threatened isn’t your fault. Preparing people who are close to you for what has happened, makes them more willing to respond in a positive and supportive manner.
- **Get help to help you cope with your emotions.** Talking about what happened can help you to see things differently and let your feelings out. Reach out to friends and people you trust. Online services can also help. Most countries run support helplines for people at the receiving end of abusive online behaviour. These helplines provide psychological support and also advice on how to have the content removed. Some helplines may also provide legal advice and can arrange to have the content removed from specific websites (such as ‘legit’ adult porn sites).

## Non-formal education activities on Sexual abuse in the digital world

*Starts on next page >>>*





# ACTIVITY 1

## Online sexual violence

### DURATION OF ACTIVITY

**90 minutes**

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.2: Dealing with our own prejudices as trainers
- Part 2 Section 1.4: Creating a safe, comfortable and inclusive space
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7: Dealing with difficult questions
- Part 2 Section 1.8: How to respond to disclosure of violence
- Part 2 Section 1.9: Further facilitate participants' path to safety
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)
- Module 6: Theoretical background on online sexual experiences, how to practice sexting safely and how to respond to online sexual violence

### MATERIALS NEEDED

- Handouts of the scenarios- one for each participant
- Flipchart paper, markers
- Preparation: Prepare beforehand four flipchart papers with the following titles and place them in four corners of the room
  - How can we have a safe sexual life online?
  - How online sexual violence be prevented?
  - What may prevent a person who has experienced online sexual violence (non-consensual pornography, revenge porn, sextortion, sexualized bullying etc.) to seek support?
  - What can you do if you have experienced online sexual violence?

### LEARNING OBJECTIVES

- Young people to identify healthy behaviours vis-à-vis various manifestations of sexual violence in the digital world
- Understand how attitudes about online sexual violence are often normalized and bypassed
- Explore how young people can explore their sexuality using online means and new technologies in a safe and consensual environment



## STEP BY STEP PROCESS OF THE ACTIVITY

(55 min for part 1, 35 min for World Café)

1. Divide the plenary in triads.
2. Give out the handout of the different cases studies to each small group. All small groups will discuss all the scenarios in the handout.
3. Invite them to read the scenarios and to discuss whether or not they believe that each scenario represents a healthy behaviour or case of online sexual violence. Ask them to justify their answer for each scenario. They have 20 min for reading the scenarios and for the discussion between them.
4. You can go around the groups while they are working, observing the discussions and probing them further of additional aspects to consider while making their decisions.
5. Once the groups complete their discussions, invite them to come back to plenary.
6. Open the discussion by starting with the first scenario on the handout and asking them what they think about it and why. Move on to the next scenario and so on. Explore some possible reasons why some groups have different opinions on what constitutes a harmful incidence or not. (20 min)
7. Wrap up the discussion of the scenarios, asking the following questions (10 min)
  - How was this activity for you? What made a particular impression on you?
  - Do you remember different forms of online sexual violence that we identified in the scenarios (non-consensual pornography, sextortion, revenge porn, sexualized bullying, cyberbullying on the grounds of SOGIESC, unwanted sexualization, coercion and threats etc.)
- Were there forms of violence that were not so easy to identify?
- Why do you think it is sometimes difficult to identify online behaviours as unhealthy/risk or as abusive?
- Do you think it is more difficult to identify online sexual violence than the violence that takes place offline?
8. After the various scenarios have been discussed, you can wrap up by presenting the different types of sexual violence (as presented in the theoretical section above) -5 min
9. Before going to the next part (World café on the wall) start by asking the following question as a trigger:
  - Do you think that young people should or should not try to explore their sexuality using online apps/new technologies to do so?
10. Even though there are various risks in how sexual encounters can take place online, at the same time young people in this time and age live a large part of their lives online and have every right to explore their sexuality using online means. The important thing is to explore how a person who decides to explore their sexuality online can do so consensually and safely. We would now go to the next part of our exercise, where we will explore how we can have a safe sexual life online and what young people can do if they have experienced online sexual violence
11. Divide the plenary into 4 small groups. Explain that each group will go to one of the 'stations' in the room, where the flipcharts are located and answer the question on the flipchart. They have 10



minutes to think of possible suggestions and write them down on the flipchart, leaving some room for other people to also comment.

**12.** The four stations are the following:

- How can we have a safe sexual life online?
- How online sexual violence be prevented?
- What may prevent a person who has experienced online sexual violence (non-consensual pornography, revenge porn, sextortion, sexualized bullying etc.) to seek support?
- What can you do if you have experienced online sexual violence?

**13.** Once their 10 minutes are up, they will rotate from station to station in a clockwise manner. They have 3-5 minutes to build on the suggestions already provided in the new station. They then move to the 3rd station and then the 4th station, spending a maximum of 5 minutes to add on the suggestions provided.

**14.** Once the groups have finished going around the stations, ask them to go back to the first station they started from and present it in plenary (10-15 min)



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

The different scenarios represent both healthy, risky and unhealthy/abusive situations as follows:

Scenario 1: revenge porn (regardless of the fact that the pic is not identifiable)

Scenario 2: Non-consensual pornography and risky behaviour because the best friend can share it

Scenario 3: Sextortion

Scenario 4: healthy online behaviour because privacy is respected, it is consensual and a common understanding is reached

Scenario 5: Even though not showing the face and using snapchat are positive online behaviours, this story still reflects coercion and that meaningful consent is not present

Scenario 6: risky behaviour because an accident can happen and the pics can end up in the wrong 'eyes'

Scenario 7: Non-consensual pornography: sharing professional webcam work without consent

Scenario 8: This is a case of sexualized bullying and in particular 'doxing'

Scenario 9: Sexualized bullying

Scenario 10: healthy/positive online behaviour

Scenario 11: Threats, blackmailing, sextortion

Scenario 12: Risky behaviour because there was no meaningful consent

Scenario 13: healthy/positive online behaviour because precautions for privacy are taken. It could turn riskier if the conversation doesn't take place.

Scenario 14: Healthy behaviour because action is taken against the sexual violence

Scenario 15: Cyberbullying on grounds of sexual orientation. Even though no harmful remarks were added, Tina was 'outed' against her will.

Scenario 16: Slut shaming online is a form of cyberbullying and online sexual harassment.

Scenario 17: Online sexual harassment.

Online sexual violence represents a tangible reality for young people. Non-consensual pornography is starting to become common, regardless of whether it is done as a joke, to 'brag', in an effort to exchange content, to take revenge at the partner (revenge porn), for coercion, to extort money etc. Fear, shame, embarrassment, guilt, shock, anger, helplessness, confusion, emotional withdrawal are common feelings amongst people who experience online sexual violence. The majority of young people in this situation may refrain from talking about what they experience, out of shame



or fear of being blamed. However, no survivor of online sexual violence needs to be held responsible for what happened: what happened was an invasion of privacy, a violation of human rights and an abusive act, for which only the person who exercises this behaviour is to be held responsible. It is important that young people do seek help and have a support system around them through this. Some pointers on this are included in the theoretical part of this module under **What to do if someone posts sexual images of you?**

While the cyberspace offers a range of possibilities for a person to explore their sexuality, in order to do so in a positive and empowering way, we need to ensure that all online sexual encounters are both consensual and safe. Only then can they contribute to a positive and pleasurable sexuality

Some useful tips are also included in the theoretical part of this module under **How to practice sexting safely?** and also under the theoretical section of Module 7, **Protect your online space.**



## TIPS FOR FACILITATORS

Even though the scenarios have been formulated in a general manner (most of them in the third person) it is possible that some people may relate to them and may have had possible similar experiences. If this happens and you understand that some people in your group are beginning to feel uncomfortable, validate what is going by reflecting that because we are all still striving to catch up with the online world, it is very possible that we may experience similar experiences as we're still figuring out how to engage in our online romantic/sexual encounters with safety. Also remind young people that incidences of non-consensual pornography, sextortion, cyberbullying, sexualized harassment etc. are never the fault of the person who is experiencing this violence. Even though it is difficult or embarrassing, awkward and a taboo, it is important to talk to someone if you're experiencing online sexual violence and to seek support. There are various online support services and helplines that have specific expertise and can help.

### *Tips for adapting the activity and follow up:*

You may decide to have the participants work individually on the worksheet of identifying incidences of online sexual violence if you prefer. You may also decide not to proceed with the world café method and have the discussion on how we can have safe sexual encounters online in plenary by asking young people to brainstorm.







# WORKSHEET

## ONLINE SEXUAL VIOLENCE

### Activity 1

	Healthy/ Positive online behaviour	Risky online behaviour	Incidence of online sexual abuse
1. Rob posted a nude picture of his ex-girlfriend after they broke up with the caption 'This girl goes to ABC high-school and she will have sex with anyone'. The picture did not show her face or her name or anything that could potentially identify her.			
2. K. sent a picture of themselves in a sexual pose to someone who they are attracted to and want to flirt with. The person shared it with their best friend asking 'Hey, what do you think I should do?'			
3. G. received a friend request from someone sexy. They started chatting and flirting. One thing led to another and the person asked G. to act all sexy without their clothes on in front of a web camera. A few days later they're threatening to post the live video of G. online unless G. pays them a substantial amount of money			
4. T. and L. have been sexting for some time now and it is something they both enjoy and do willingly. They talked about it various times and they have a joint understanding that the pictures remain private, in a protected folder on their phones.			
5. J's new crush started chatting them up through instant messaging. To spice things up the 'crush' asked J. to send them a nude picture, saying that they are willing to send J. one back. J. doesn't feel comfortable to do so but the 'crush' kept pressuring J. J's afraid if they don't do it, the other person will lose interest. How bad can it be? Their crush suggested that J. doesn't show their face and uses Snapchat to do it.			



	Healthy/ Positive online behaviour	Risky online behaviour	Incidence of online sexual abuse
6. M. likes to sext as a way to explore their sexuality. They do it from all sorts of places, work, university, cafés.			
7. G. is a sex worker and has been performing sexual acts online professionally. Three days ago a client posted a video of them on an adult pornographic website.			
8. Some classmates of yours have found out some personal information about the sex life of one of your friends. They have now shared it online, commenting on it and provoking others to comment as well.			
9. Someone took one of T.'s pictures, manipulated it and made it all sexualized. They also posted it online, making sexual innuendos about T. Recently T. has started receiving requests for sexual encounters.			
10. Someone who is interested in you and who has been flirting with you, has sent you a few pictures, either nude or half naked in sexy poses. Even though you're interested, you delete the pictures to avoid any 'accidents'.			
11. R. contacted F. a few days ago saying that they had gotten hold of a nude that F. had sent an ex-partner. They are now threatening F. to publish the image unless F. does something they want.			
12. Even though D. felt uncomfortable at first, they decided to send some intimate/sexy pictures of themselves to the person they have been dating because they felt they 'owed' them .			
13. Ever since you started sexting with the person you're attracted to, things have spiced up a lot and you really love it. You're always careful not to reveal your face and you airbrush your tattoos. You also make sure you do it when you're by yourself, in a place where you have privacy. You want to have a chat about boundaries and privacy settings with this person, but you're afraid it may make things awkward.			





	Healthy/ Positive online behaviour	Risky online behaviour	Incidence of online sexual abuse
14. You received a sexy pic of a girl from your class that the boys have been sending around and making sexual comments about. You delete it and let the girl know what is happening.			
15. Somebody 'outed' Tina for being a lesbian by posting online a picture of her kissing another girl. The comment at the bottom was 'Things you could never tell about Tina'.			
16. A group of students in your university are 'slut shaming' the new student for how they dress, act, who they go out with and how sexually active they are.			
17. M. has been constantly harassed online on the basis of their perceived sexual orientation. They also started receiving threats against their safety.			

## Adapting the Activity for Online Implementation

### PART 1

Similarly to Module 3, Activity 4 'Microaggressions', there are various options in adapting the first part of this activity where participants need to identify whether an incidence was a case of online sexual violence.

Option 1: If you're also working asynchronously with the group, one option could be to send the worksheet to participants beforehand so they complete it prior to the workshop. You can then discuss each incidence, one by one, in plenary.

Option 2: In a synchronous mode, you can break the group into smaller groups in breakout groups and ask the groups to work on the worksheet. If you feel the worksheet is too big for small group work, you can shorten by picking those incidences that most correspond to the profile of your group. Or you can divide the incidences across each breakout room (i.e. each group discusses 5-6 incidences).

Option 3: If you want to work in plenary instead of breakout rooms, you present each incidence in plenary and then participants to 'vote' using the thumbs up icon, by raising their hand, by showing a coloured piece of paper on the screen or by using light effects on their background.

Option 4: Toward this end, the activity can also be turned into a voting competition, where pre-designated (rotating) 'judges' (volunteer participants) can vote on a specific incidence. So that participants don't feel they are put 'on the spot', you can have 3-4 'judges' voting on a

particular scenario. Judges can vote either by a thumbs up, a coloured piece of paper that they raise up to the screen or by coloured side effects on their background. For the next scenario you can proceed with choosing different judges and so on.

Option 5: Another option would be to turn the worksheet into a digital quiz. Each incidence can be followed with the options 'Healthy/ Positive online behaviour', 'Risky online behaviour', 'Incidence of online sexual abuse', 'It depends/ it is complicated' as possible answers to choose from. Remember that the important thing is not to have 'right' answers (therefore do not score answers as right or wrong in the quiz) but to develop a discussion on how certain online behaviours can be risky or abuse, even though they usually may be bypassed.

Use the questions listed under point 7 in the 'step by step process of the activity' and also the key messages to guide a discussion after all incidences have been discussed.

### Part 2

The second part of the activity that entails the world café methodology, can be implemented using 'brainstorming' sessions for each 'station' in plenary. You can invite participants to write their responses on an online board (Whiteboard, Padlet, Mentimeter etc).



# ACTIVITY 2

## Megan and the Gorilla

### DURATION OF ACTIVITY

**60 minutes**

### LEARNING OBJECTIVES

- Explore peer and relationship pressures to engage in sexting
- Explore how to change the power around
- Understand how creating something in a digital format and then sharing it can go wrong
- Explore ways young people can engage in sexting in a safe manner
- Discuss the role of bystanders and how they can be helpful or not
- Discuss gender stereotypes and sexual discrimination

### MATERIALS NEEDED

- Video links:
- Megan's story: <https://www.youtube.com/watch?v=bStezpLKxLc>
- Gorilla: [https://www.youtube.com/watch?v=tl0yBlz9X84&feature=emb\\_logo](https://www.youtube.com/watch?v=tl0yBlz9X84&feature=emb_logo)
- Worksheet with questions to discuss the videos

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.4: Creating a safe, comfortable and inclusive space
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7: Dealing with difficult questions
- Part 2 Section 1.8: How to respond to disclosure of violence
- Part 2 Section 1.9: Further facilitate participants' path to safety
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)
- Module 6: Theoretical background on online sexual experiences, how to practice sexting safely and how to respond to online sexual violence

\* Inspired and adapted from 'Megan's Story' [www.thinkuknow.org.au](http://www.thinkuknow.org.au) and 'Gorilla', a video in RFSU's "Do you want to?" series, [rfsu.se/villdu](http://rfsu.se/villdu)



## STEP BY STEP PROCESS OF THE ACTIVITY

**1.** Introduction: In this activity we will try to dynamics that come into play during sexting

**2.** Separate the plenary in 4 groups in a fun and interactive way

**3.** 2 groups will work on the video of Megan's story and the other two groups will work on the Gorilla video. If there are tablets/mobile phones available for young people to use, they can go online and use the links to watch the video

delegated to their group. The groups can then discuss the questions underneath each video in the facilitation questions (you can give them printed out to them as a handout).

**4.** Alternatively, you can show the videos one by one in plenary, ask the young people to discuss them in pairs/triads for 10-15 min and then open the discussion in plenary before you move to the next one.

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## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING:

### Megan's story

- What do you think of the video you just watched (Megan's story)?
- Why do you think Megan took an intimate picture of her and sent it to her partner/crush/person she's flirting with?
- Why do you think Megan's partner/crush/person who received the photo, shared it with others?
- What should Megan's partner/crush/person who received the photo have done with Megan's photo instead?
- How did Megan's classmates react? What do you think of their reaction? How did they contribute to the problem?
- How do you think Megan feels now? How do the rest of the people feel?
- What options does Megan have now? What can she do?
- How can young people stay safe when engaging in sexting?
- Start from the scene where Megan's leaves the bathroom and develop alternative endings to the story.

### Gorilla

- What do you think of the story you just watched?
- Why do you think the girls asked the boy to take-off his shirt and act like a gorilla?
- What were the girls aiming at by behaving this way?
- Why do you think the guy goes along with it and does what they ask of him?
- How did the girls try to persuade the boy to do what they wanted? (grooming: 'you look fit', 'you work out',- then offending his manhood 'don't be a pussy')
- Did gender stereotypes play a role in how the story evolved?
- Is the guy vulnerable in this situation? Did he do something against his will?
- Can you call what happens in the video sexual harassment? Why/why not?



- How do you think the guy feels now?
- How do the girls feel?
- What do you think the guy should do now?
- How can young people stay safe when engaging in sexting?
- Start from the scene where the girls ask the boy to show his boobs and develop alternative endings to the story.



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

There are various reasons to engage in sexting. We want to feel desirable, sexy. We want to flirt, sexually connect with others. We may be under peer pressure to do it so we fit in. Or we may not think about it too much because 'everybody does it' (not true by the way!). Also, we may feel we 'owe' it to the person who asks us to, or we feel they may lose interest in us if we don't. Maybe it is also a way to express our attraction, care and interest in another person. No matter what the reason we want to engage in sexting, we should never feel coerced, forced, pressured or threatened to engage in it. It always needs to happen from a place of free, informed and meaningful consent. (contrary to what happened to the guy in the Gorilla video).

Sending sexual content to someone does not give them the right to share it with others. Sexting needs to occur in safe environment, with a clear

understanding that privacy will be kept. Megan's partner/crush didn't respect her privacy and violated her rights by sending the messages to others. Maybe they didn't think about it too much when they shared the image, or they did it as a joke, or they wanted to 'brag' about Megan or 'elevate their status' in the eyes of others. The classmates are also part of the sexual harassment that Megan is experiencing because they kept forwarding on the message, violated her privacy and safety, judged her and no-one stood up for her.

In the theoretical section of this module (above), there are various suggestions in How to practice sexting safely? and What to do if someone posts sexual images of you? which can provide some pointers on how young people can stay safe online when sexting. You can even print these out as handouts and distribute them to young people.

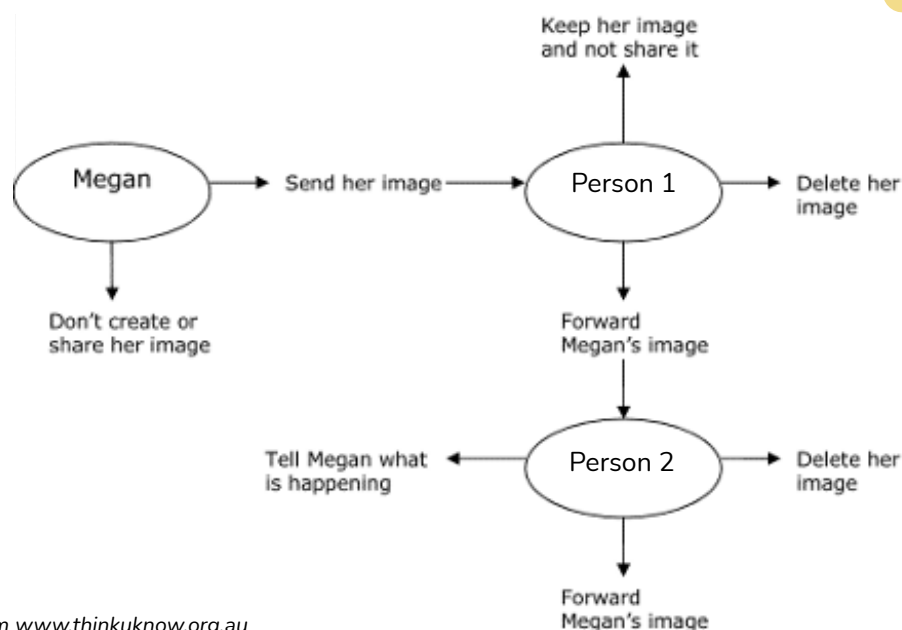


Image retrieved from [www.thinkuknow.org.au](http://www.thinkuknow.org.au)





## TIPS FOR FACILITATORS

It is quite important to discuss the issue of consent and where the line is drawn between consent and sexual harassment. Young people may think that because Megan had consensually sent the pic, that gets the other person off the hook. Or they may believe that the guy did consent willingly to take off his shirt but fail to recognize that he was put in a vulnerable position to do so.



# WORKSHEET

## QUESTIONS TO ASSIST THE DISCUSSION OF THE VIDEOS

### Activity 2

#### Megan's story

- What happened in the video you just watched (Megan's story)?
- Why do you think Megan took an intimate picture of her and sent it to her partner/crush/person she's flirting with?
- Why do you think the person who received the photo, shared it with others?
- How did Megan's classmates react? What do you think of their reaction? How did they contribute to the problem?
- What are Megan's classmates thinking about Megan?
- Did Megan experience any form of gender-based violence?
- How do you think Megan feels now?
- What options does Megan have now? What can she do?
- How can young people stay safe when engaging in sexting?
- Start from the scene where Megan leaves the bathroom and develop alternative endings to the story.

#### Gorilla

- What happened in the story you just watched?
- Why do you think the girls asked the boy to take-off his shirt and act like a gorilla?
- What were the girls trying to achieve with this behaviour?
- Why do you think the guy goes along with it and does what the girls ask of him?
- How did the girls try to persuade the boy to do what they wanted?
- Did gender stereotypes play a role in how the story evolved?
- Is the guy vulnerable in this situation? Did he do something against his will?
- Can you call what happens in the video sexual harassment? Why/why not?
- How do you think the guy feels now?
- How do the girls feel?
- What do you think the guy should do now?
- How can young people stay safe when engaging in sexting?
- Start from the scene where the girls ask the boy to show his boobs and develop alternative endings to the story.



## *Adapting the Activity for Online Implementation*

Similar to the way you would have implemented this activity face to face, you can use breakout rooms for smaller group settings. Each group watches one of the videos and uses the worksheet to guide their discussion. You can then reconvene in plenary, and discuss what the groups have deliberated about. Wrap up the discussion using the facilitation questions for the debriefing and the take home messages to ground the understanding of different types of sexual abuse and the dynamics portrayed in each video .

If you don't want to work in small groups and would prefer to work in a plenary setting, you can show the videos one by one and discuss them with the whole group. However, since the plenary discussion could get too long for participants in this case, you can provide some time for participants to work on the worksheet questions individually first right after they have watched the video and before they commence a discussion in plenary. Wrap up the discussion with the take home messages to further ground participants' understanding of the abuse dynamics highlighted in each incidence.



# ACTIVITY 3

## Exploring and reclaiming sexuality in the digital world.

### DURATION OF ACTIVITY

**45 minutes**

### LEARNING OBJECTIVES

- Understand how a person can reclaim their sexuality in the digital world through consent and agency
- Explore how the internet and cyberspace can enhance a sex positive approach to sexuality
- Identify how consent, desire and agency help establish positive, pleasurable and safe sexual/romantic connections online

### MATERIALS NEEDED

- Handout of the excerpt of the interview of Richa Kaul Padte for all groups
- Flipchart, flipchart paper and markers

### RECOMMENDED PRIOR READINGS

- Part 2 Section 1.2: Dealing with our own prejudices as trainers
- Part 2 Section 1.4: Creating a safe, comfortable and inclusive space
- Part 2 Section 1.6: Teaching about sensitive and controversial issues
- Part 2 Section 1.7: Dealing with difficult questions
- Part 2 Section 1.8: How to respond to disclosure of violence
- Part 2 Section 1.9: Further facilitate participants' path to safety
- Part 2 Section 3.4: Tips for engaging participants online (if applicable)
- Part 2 Section 3.2: Creating a safe, welcoming space for participants online (if applicable)



### STEP BY STEP PROCESS OF THE ACTIVITY (60 min)

**1.** Ask young people to form 'buzz groups'/ triads with the people sitting next to them

**2.** Explain that you will give out an excerpt of an interview which discusses how the internet can provide new opportunities for pleasurable sexual/romantic connections which help break sexual taboo. Everyone will receive the same handout.

**3.** The triads have about 20 min to discuss the scenarios and to answer the questions underneath.

**4.** As young people are working on the task, go around and help out, prompting them with questions in order to provide food for thought or just observe what is going on.



5. Once the small groups complete their discussion, go back to plenary and open up the discussion for everyone.

## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING:

- What type of possibilities for sexually/romantically connecting with others does the internet offer, especially for women and groups whose sexuality has been marginalized? (besides sexting, encourage young people to think of online forums they can connect to or online communities they can become members of and receive support etc.)
- What positive aspects can the internet have in terms of exploring one's sexuality? (reclaiming sexuality for groups who have been marginalized, freedom of expression, information as power, exploration, breaking sexual taboo, exploring intimacy, building connections to others etc.).
- What does personal agency or having a sense of agency mean? How does agency relate to a sex positive approach to sexuality? How does agency help develop positive and pleasurable sexual/romantic connections online?
- Why are all these concepts (agency, pleasure, sex positive) important in the way we explore and express our sexuality?
- According to the interview, does the internet enhance sexual violence or not?
- The author recognizes that we need to remain grounded in the realities of young people today ("We are online. We are watching porn. We are expressing our bodies, our desires and our sexualities on the internet") and we can't ask young people to shy away from it. At the same time, how can we ensure that we have safe and pleasurable sexual/romantic online? What, according to the author, needs to lie at the hearts of this conversation?
- Having read the above excerpt, what is your personal opinion? Is cyberspace encouraging positive aspects of sexuality or negatives ones?



### TAKE HOME MESSAGES AND ACTIVITY WRAP UP

The cyberspace has opened up an infinite world of possibilities for young people to explore their sexuality, build connection and intimacy with others. On one hand, the internet provides the space and the freedom of exploration and action to young people and especially to women and groups with a range of sexualities that have been stigmatized or marginalized over the years. Having the freedom to explore one's sexuality, not only builds a healthy and positive approach on how people can express themselves sexually but it is also pleasurable and empowering. On the other hand, online sexual/romantic connections carry a risk for harmful experiences such as abuse, harassment

and exploitation, same as offline relationships. This however does not alter the reality that young people live in a digital world, are online, will make sexual or romantic connections online and some of them need and enjoy the vast possibilities that the online world has to offer in exploring their sexuality. Young people can thus learn how to have safe, healthy and pleasurable sexual/romantic connections online. Free and informed consent, information as power, empowerment and agency are crucial in having safe, healthy and pleasurable sexual/romantic connections online. (Agency an all-encompassing term that describes the power an individual has over their own body, mind and environment. It also refers to the sense of control they have over some specific action, being conscious of what they like and enjoy and going after it).



## TIPS FOR FACILITATORS

Talking about sexuality in an open manner and using words like pleasure, desire and agency may feel strange, awkward and perhaps embarrassing for young people. You can reflect on this fact in a general way, reflecting how much we still consider sexuality a taboo and instead of being driven by a sex positive approach when we talk about sexuality we're driven by fear, judgement, limitation, criticism. It is natural when sexuality is hardly talked about when we open up the space for a more free and open discussion to feel awkward and embarrassing. And that is okay. Validate that by exploring this awkward space, we allow ourselves to create new perspectives which can help us build a sense of agency and empowerment which are vital in having a positive, happy and fulfilling sexuality.

The discussion of this interview will make a lot more sense and be easier if you already had a chance to work on issues of sex positivity with the group (i.e. if some activities of Module 2 have already preceded this activity, so that young people had a chance to process some concepts and their own feelings and attitudes in relation to them).

### *Tips for adapting the activity and follow up:*

Decide whether you will discuss this interview with teenagers, especially in a school setting. Some schools may find it provocative so it will depend on the relationship you have with the school and your target group. It could be worth exploring implementing this activity outside the school environment where you'll have the freedom to conduct it without censorship.



# WORKSHEET

## EXPLORING AND RECLAIMING SEXUALITY IN THE ONLINE WORLD

### Activity 3

Excerpts of interviews with Richa Kaul Padte, author of *Cybersex: Rethinking pornography*<sup>103</sup>

One of the transformative capacities of the internet lies in its ability to enable human connections. Finding people to develop intimacies with has been deeply valuable to people living in isolated pockets of society. And for people living in places where conversations about sexuality are missing — or worse, where a range of sexualities are stigmatized or criminalized — the connectivity of the internet has been lifesaving. The sexuality that drove people into cyberspace was deeply personal, passionate, and intimate. And contrary to popular perceptions of “seedy” internet desire, this is still the type of sexuality that is driving people online today.

The internet has not created sexual desire; sexuality, at its core, has remained the same throughout the ages. People have always felt all types of desire. What the internet has done, however, is make desire more visible, accessible, and tangible. And through its participatory nature, the internet has also allowed people to forge sexual connections, shape sexual community, and change the landscape of what sex looks like.

But for many people, the question is: if the internet has made sexuality accessible to larger numbers of people, has it also done the same for sexual violence? As the world becomes further embedded in digital technologies, we are also seeing

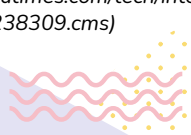
new forms of sexual violence being perpetrated against children, women, and minorities. From digital stalking to online sexual harassment, from “revenge porn” to rape videos, the concern is that instead of allowing for sexual freedoms, the internet is giving birth to sexual violence.

But the reality is that digital technology has not created new structures of control over marginalized bodies and lives. Instead, it has simply presented new avenues for existing hierarchies to operate. What was once “only” rape is now a rape video and blackmail. What might have once taken the form of a jilted lover stalking you across a college campus is now Facebook stalking, maybe with some revenge porn thrown into the mix.

Those who face sexual oppression offline are the primary targets for sexual violence online. But this violence is not created by technology; it is created by inequality. And that, perhaps, is where the internet is truly allowing people to move towards greater sexual freedom: in its potential to foster equality. Studies across the world directly link internet access to the empowerment of girls, women, and a range of other minorities. And this includes sexual empowerment, too.

What I think needs to be at the heart of this debate is consent. This is especially important

<sup>103</sup> Interview to Eszter Kismödi, Chief Executive of Sexual and Reproductive Health Matters (SRHM) and article “How the internet helped break sexual taboos, especially for women” at the Economic Times (<https://economictimes.indiatimes.com/tech/internet/how-the-net-helped-break-sexual-taboos-especially-for-women/articleshow/64238309.cms>)







when you move to the online world because what happens is that now with technology, you need to have consent at three levels: at the level of the sex, at the level of the filming and also at the level of the sharing and the uploading. Just because you have consent at one of these levels doesn't mean that you have consent at all of them. That's obviously how all consent works.

Going forward, and as my final message, I really think that we need to have pleasure, agency, and desire at the hearts of these conversations. Because yes, the situation is very difficult, and it is particularly difficult for women and sexual minorities, but we just can't tell people to pull back. We are online. We are watching porn. We are expressing our bodies, our desires and our sexualities on the internet. This is the world that we live in today. I think that if we start from a place of pleasure, rather than a place of fear, that is how we will build a more equal and feminist world, both online and offline.

#### Questions to discuss in your group

- How can the internet provide space for breaking sexual taboos and for exploring one's sexuality? What opportunities are presented online?
- The article mentions how conversations about sexuality are missing or how a range of sexualities are stigmatized or criminalized. How does the internet contribute to a person reclaiming their sexuality and using a sex positive approach in how they express it?
- What does personal agency or having a sense of agency mean? How does agency relate to a sex positive approach to sexuality? How does agency help develop positive and pleasurable sexual/romantic connections online?
- Why are all these concepts (agency, pleasure, sex positive) important in the way we explore and express our sexuality?
- According to this interview, does the internet

enhance sexual violence or not?

- Does the author believe that young people need to shy away from exploring their sexuality online?
- How can young people ensure that they have safe and pleasurable interactions online? What, according to the author, needs to lie at the hearts of this conversation?
- Having read the above interview excerpt, what is your personal opinion? Is cyberspace encouraging positive aspects of sexuality or negatives ones?



## Adapting the Activity for Online Implementation

The activity is easily adaptable online by substituting face to face small groups with breakout rooms. You can then use the facilitation questions to guide a reflection and discussion in plenary.

If the option of smaller groups/breakout rooms is not feasible, you can work in plenary, however breaking down the interview in shorter excerpts so it will be easier for participants to read through.

You can start with presenting the first excerpt from the interview on shared screen and discuss it with participants using questions from the 'facilitation questions for reflection and debriefing', followed by the second excerpt and so on.

You can wrap up the discussion using the key messages.

## Links to additional resources and information

Steeves, Valerie. (2014) Young Canadians in a Wired World, Phase III: Sexuality and Romantic Relationships in the Digital Age. Ottawa: MediaSmarts.

[https://mediasmarts.ca/sites/mediasmarts/files/pdfs/publication-report/full/YCWWIII\\_Sexuality\\_Romantic\\_Relationships\\_Digital\\_Age\\_FullReport\\_0.pdf](https://mediasmarts.ca/sites/mediasmarts/files/pdfs/publication-report/full/YCWWIII_Sexuality_Romantic_Relationships_Digital_Age_FullReport_0.pdf)

Kwok, I. and Wescott, A.B. (2020). Cyberintimacy: A Scoping Review of Technology-Mediated Romance in the Digital Age. *Cyberpsychology, Behavior, and Social Networking* Vol. 23, No. 1. <https://doi.org/10.1089/cyber.2019.0764>

Revenge Porn Helpline, UK, Information and Advice: <https://revengepornhelpline.org.uk/information-and-advice/>



# MODULE 7

## Breaking the cycle of SGBV

To break the cycle of sexual and gender-based violence it is important that we do not condone acts of violence, don't make excuses for abusers and avoid victim-blaming. Most importantly, we cannot remain silent nor idle. Addressing relationship violence and challenging off-line and online sexist, homophobic/transphobic/interphobic and discriminatory/hurtful language and behaviours (that degrade women/girls, LGBTIQ+ individuals and persons from marginalized groups) gives the message that such acts should not be tolerated and that they constitute serious human rights violations.

Unfortunately, many forms of SGBV have too long been ignored, bypassed and diminished in importance, creating a culture and an environment where such behaviours were accepted. SGBV degrades women, LGBTIQ+ individuals and all marginalized groups (such as Roma, people with disability, migrants, sex workers, people living with HIV) reflecting how society has historically placed these groups in second-class and less privileged positions, thus resulting in multiple layers of discrimination and oppression. By reflecting this reality and encouraged young people not only to challenge SGBV but to take an active stance against it, we help put women and girls, LGBTIQ+ persons, and other vulnerable groups "in their rightful place" in society where they can assert and fully enjoy their rights.

### Institutional and Community Response to SGBV

While the remaining sections, explore how individuals can react towards SGBV, an institutional response to preventing and combating SGBV is not only necessary but also vital. Community groups

and NGOs who work with specific communities at risk of SGBV can act as a bridge to bringing institutional responses down to the communities, by implementing programs in partnership with the state, engaging in advocacy and providing direct (peer to peer) community support. Institutional and community response can take the form of:

- Complete criminalization of all forms of verbal, physical, mental and financial violence against women, LGBTIQ+ persons, people with disability, individuals that belong to ethnic minorities and all marginalized groups.
- Implementation of the country's commitments under the international conventions such as the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW), the Istanbul Convention, the European Union Directives on Women Victims of Violence and the Lanzarote convention on the protection from sexual abuse and sexual exploitation.
- Systematically gather data or information on different forms of SGBV, document and monitor these forms violence, so as the state and all relevant stakeholders can have a clear and complete picture of the extent of the problem. This will also enable targeted interventions to be designed and their implementation and progress to be monitored.
- Designing interventions that are holistic in nature, i.e. are community-based (by community here we mean the targeted vulnerable population at hand); empower the community to act by build awareness, skills, knowledge and support systems within and outside the community; include provision of health and psychological services; work with the legal and justice sectors and establish partnerships with a



wide range of groups and institutions

- Sensitizing police officers, medical professionals, social workers, health professionals and educators about women's rights, gender equality, gender and sexual diversity, SGBV, and its impact and the need for responses that fully safeguard people's rights.
- Interventions implemented in health settings that go beyond medical care, but which provide information, link to other resources and support services and psychological support.
- Media campaigns to raise awareness of, and attitudinal change towards SGBV.
- Advocacy to (i) change laws and policies that are discriminatory or don't provide adequate and equal access to justice for women and marginalized groups (ii) change law-enforcement practices that harass or abuse women and people with diverse SOGIESC and deny them their human rights (iii) build institutional accountability for existing laws and policies upholding human rights of women and all marginalized groups (iv) countering stigma and discrimination against people with diverse SOGIESC.
- Advocacy to provide information and guidance to people experiencing SGBV and abuse to enable them to access support and services and to ensure that their rights are achieved.
- Implementation of mandatory comprehensive Sex education in schools
- Training and sensitizing marginalized groups their human rights and the legal framework that protects them from violence and abuse.
- Community prevention programs targeting specific populations at high risk aiming to raise awareness and build knowledge and skills through training, experiential and group learning. Community programs also need to include provision of counselling and psychological support for people who are survivors of SGBV
- Interventions targeting the people who are exercising SGBV such as programs targeting

perpetrators of IPV aiming to change attitudes/ behaviours and reduce or eliminate further violence, even though the effectiveness of such programs is largely questioned.



## A path to safety

### What can you do if you are experiencing SGBV?

Because of the normalization and dynamics of sexual and gender-based violence, it is not always easy to recognize how certain behaviours can become seriously abusive, which may result in you underestimating the amount and type of danger you might be in. Toxic and abusive behaviours tend to escalate, with violence becoming more serious and more hurtful as time goes by, especially if the early warning signs of abuse are not identified as such and addressed. If you are experiencing any form of SGBV, there are various steps you can take to protect yourself and minimize or escape the abuse.

It is important to first estimate if you are in any immediate danger

How likely is it that someone will hurt you? Most of the time it is very difficult to identify the level of risk for yourself. If you're unsure about your safety, it is important to talk to someone who can help. Professional services such as counselling services, community clinics, youth centres, online support services or helplines, online support for survivors of intimate partner violence/domestic violence can all help you explore your options. Most helplines operate on a 24-hour basis and are accessible any time of the day.





### If needed, get medical support

If you have been injured, physically hurt or sexually assaulted, contact emergency services or visit your nearest hospital emergency department. They can ensure you're physically okay, tend to your injuries and in some cases even connect you to other services which can help.

### Find support to help you cope with your feelings

It is hard to maintain your self-confidence and feelings of self-worth if you're constantly in a situation that belittles you, humiliates you and hurts you both emotionally and physically. It is also common to want to blame yourself for the violence you're experiencing. Remember that it is never okay for someone to belittle you, hurt you or threaten to hurt you. The best thing you can do in this situation is to remove yourself. But this is not easy, because you have to first cope with your feelings and start believing in yourself again. Talk to people who can help. Talk to friends who can understand and support you. Seek out psychological or counselling support, offline or online. Contact helplines, online support centres and NGOs who can provide emotional support, connect you to other services and also assist you in exploring your options.

### Take steps if you're harassed online or are cyberstalked

- Have a clear, firm discussion with the person stalking you, asking them to stop this behaviour and to stop humiliating and harassing you like that.
- If the behaviour continues, send them a clear, written warning, explaining that you'll need to report them if they don't stop
- Consider blocking messages from them to give them a message
- If the abusive behaviour continues report the behaviour to the webmaster of each social

media website, asking them to take down the abusive comments

- Save screenshots of texts, instant messages and social media activity to use them if you decide to report.
- If the harassment/ stalking continues, get help from the police or the cybercrime unit of the police.
- Avoid posting online profiles or messages with details that could track your location.

Plan for safety. If SGBV has reached a point where you are starting to feel unsafe, you need to create a plan of how you can get back to safety. This does not always mean leaving the relationship, or changing schools or jobs, but it means taking the steps necessary that can help make the violence stop. Planning for safety is difficult to do alone because, from within the experience of violence, it is hard to have a clear picture of what exactly you are experiencing and of the risk involved. Talk to someone who can help you create a plan to protect yourself.

### Talk to the police and other state services

If you feel unsafe, it is important that you seek institutional support. Seek out legal advice. Some NGOs, community centres, helplines, online support services provide information about your rights, the law and in many cases legal advice as well. Talk to the police. They're there to protect you. If you reach out to the police, they most likely get social workers involved who can help you with safety planning, i.e. a plan of how you can go back to safety. This involves how you can have support to cope with emotions, how to reach out to friends and family and talk about the abuse, the legal action you can take and more.

### Where to go if you have been living with the abuser and want to leave the abusive situation

Recognizing that there is a problem is the most crucial step in getting help. The second most important thing is for you to know that you're not alone. If you need to get out fast, you can explore your options. For women, there are shelters where they can seek temporary accommodation. The shelters also usually provide other services such as services for migrants/refugees, legal advice, emotional support, practical help (such as food and clothing), and good security. Social services can also provide temporary housing in some cases. While there are not shelters for all diverse groups of people who are survivors of gender-based violence, you can always reach out to a friend. Get in contact with a trusted family member or a friend and ask if you can stay with them for a while, as you work out your next steps.

### **If the violence is taking place at school<sup>104</sup>:**

A good acronym to remember for standing up against bullying experienced at school is staying SAFE: Standing positive and strong, Avoid the situation, Find support, Express<sup>105</sup> your feelings.

Standing positive and strong. Try to remain confident and not show fear. It is also more effective if you try to keep their 'cool' and don't 'loose' it, no matter how mad you may feel. You can respond to the person exercising the abuse by expressing your anger and disapproval in an assertive and not aggressive way, by using 'I' statements. For example, you could say: 'I don't like what you just said. I feel it is very disrespectful, demeaning and hurtful. I am asking you to stop this behaviour immediately'. Being positive and strong also means that you don't not retaliate with violence or aggression, no matter how 'justified' you feel to do so. Hurtful behaviour is never the answer to hurtful behaviour.

Avoiding the situation: Your first concern needs to be your safety. Try to avoid the situation as much as you can. For instance, avoid places and situations where you might not be safe, such as areas where there are no other young people or teachers around. Avoid being alone, always walk in the company of others, sit with a group of friends at lunch, walk with someone else to school, don't go alone in the locker room or the bathroom.

### Find support:

You are not alone, and you should not stay alone in this. Seek others who can help. Spend time in the company of people who accept you for who you are and make you feel good about yourself. Find others who have had similar experiences and support each other. Find an online community of people who post positive messages about gender and sexual identity and an online community which can support you. Try new group activities group activities where you may meet new friends who can stick up for you.

### Express your feelings:

Don't let your feelings bottle up. Keep a diary, journal or notebook where you can vent and express how you feel on a daily basis. Reach out to friends and talk to them about how you feel. Call a helpline, where you can express how you feel anonymously. Talk to the school counsellor or seek psychological services, online or offline which support young people (community centres, youth centres, social services etc.).

### Know your rights! Legal context

Every single person has the right to freely express their gender identity and sexual orientation and to have positive, fulfilling, pleasurable and healthy relationships with others without fear, intimidation, coercion, discrimination and abuse.

<sup>104</sup> The following can be turned into a handout and be given out to young people as a reference

<sup>105</sup> Concept and acronym developed by 'GLSEN' in the lesson plan 'Instant replay'. [www.glsen.org](http://www.glsen.org)



Gender expression and sexuality needs to be a positive and safe experience for all people, one that assures that their sexual rights are safeguarded and that they are in an enabling environment which encourages their physical and psychological wellbeing and supports them to reach their outmost potential. Sexual and gender-based violence constitutes a significant violation of human rights and particularly of the right to equality and non-discrimination, autonomy and bodily integrity, freedom of expression, the right to identity and the right to the highest attainable standard of health.

Most states have laws or policies designed to protect against all forms of violence, including intimate partner violence, domestic violence, sexual abuse, harassment, bullying, homophobic/transphobic violence, hate crimes and non-consensual pornography. All acts pertaining to gender-based violence violate human rights and in most cases are punishable by law. Every European country has a legal obligation to prevent and combat all forms sexual and gender-based violence. These obligations stem from the following International and European guidelines and conventions, which include inter alia:

- The Universal Declaration of Human Rights, (1948) <https://www.un.org/en/universal-declaration-human-rights/>
- Convention on the Rights of the Child (1989) <https://www.ohchr.org/en/professionalinterest/pages/crc.aspx>
- The Council of Europe's Convention on the Protection of Children against Sexual Exploitation and Sexual Abuse (Lanzarote Convention, 2007) <https://rm.coe.int/1680084822>
- The Council of Europe's Convention on preventing and combating violence against women and domestic violence (Istanbul Convention, 2011) <https://www.coe.int/en/web/conventions/full-list/-/conventions/rms/090000168008482e>
- The UN Convention on the Elimination of All Forms of Discrimination Against Women

(CEDAW, 1979)

<https://www.ohchr.org/en/professionalinterest/pages/cedaw.aspx>

- Recommendation of the Committee of Ministers of the Member States on combating discrimination on the grounds of sexual orientation and gender identity (CM / Rec 2010) <https://www.coe.int/en/web/sogi/rec-2010-5>
- Guidelines to promote and protect the enjoyment of all human rights by Lesbian, Gay, Bisexual, Trans and Intersex (LGBTI) Persons, Council of the European Union, June 2013 <https://eeas.europa.eu/sites/eeas/files/137584.pdf>

*[Here we can include links to local laws if it is deemed necessary]*

NGOs, online support services, helplines, community centres and youth centres all have information on your rights and can direct you where you can get legal support. They can also provide you with practical support on a range of things including creating a safety plan for yourself, taking legal action (if you need to), housing, financial support, immigration and asylum. They can also direct you to agencies which will be able to help you.

### **Breaking the isolation and reaching out. Who can help?**

When we are experiencing violence, we tend to isolate ourselves from others. This can happen either because of the dynamics of the abuse (the abuser purposively isolating you so they can have more control over you) or perhaps you may feel embarrassed, scared, disempowered, overwhelmed or depressed and have the need to shy away from other people. However, what you are experiencing is a serious violation of your rights and you should



not go through this alone.

Even if you have made the decision to leave a situation where you feel unsafe, it may still be hard and scary. Remember that you should not be alone in this. It is important to break your isolation and reach out to people who can help. If possible, talk to someone you trust, such as a friend, a colleague, a trusted adult, a parent, a teacher, a counsellor. You can also reach more professional services which are often offered for free at a youth centre, a community centre, a community clinic, a shelter, an online support centre, a helpline, a chat line, NGOs or other organizations providing services in sexual and gender-based violence.

### Protect your online space

As we are increasing living our lives more and more online, it is important to know how we can remain safe online and how to protect our online space, to minimize the risk of being at the receiving end of unhealthy online behaviours. Some useful tips on to protect your online space include:

- Monitor your privacy settings so you can choose who follows you and views the photos and videos you share.
- Turning off your webcam when you're not using it.
- Disable your location.
- Be picky about what you share publicly- certain things you may feel comfortable that it is okay for everyone to see but other posts you can decide to send to a select group of friends or followers.
- Mute, unfollow or block people who are making negative comments about you or others, or who may have made you feel bad, humiliated, exposed or abused in any way. You can do so without them knowing, as in most social media people don't get notifications that they have been muted, blocked or unfollowed. By blocking someone, they can no longer view your posts or

search for your account.

- Report abusive content to the social media administration so it can be taken out.
- Instagram specifically allows you to control who comments on your posts and you can even choose which words, phrases, and emojis you want filtered out when someone puts a comment.
- The cyberspace can also provide great opportunities for reaching out and finding a supportive community. Follow hashtags that can connect you to positive, inspiring and life-affirming content.
- Reach out to others who may be experiencing a difficult or challenging time. If you come across a post that makes you worry that someone might hurt themselves, you can report the content to the social media administration so that they can investigate it further and take action. Instagram and Twitter, for instance, will (anonymously) send a message to this person next time they open the app, providing information on available online and hotline resources and will encourage them to seek support.

### How to support a friend who is experiencing abuse<sup>106</sup>

It is not easy when a friend reaches out to us and tells us that they are experiencing abuse. We may be scared for them, worried that they may be in danger, feeling awkward because we may know the person(s) exercising this unhealthy behaviour, we may be unsure of what to do, or afraid that if we try to help, we may make things worse. All of these feelings are valid. However, we cannot stay still and impartial. The only way for the cycle of abuse to end is by making an intervention. And trying to help our friend is a significant part of this intervention. Some useful tips of how we can support a friend in an unhealthy/abusive situation include:

<sup>106</sup> Adapted from the manual: GEAR against IPV". Booklet IV: Students' Activity Book. (Rev. ed.). Athens: European Anti-Violence Network. Downloadable at <https://www.gear-ipv.eu/>



- Tell your friend they don't deserve this. No one deserves to be treated badly and it is important that they try to deal with this unhealthy situation.
- It is very natural that your friend may blame themselves and think that it is their appearance, expression and/or behaviour that is causing the abuse or unhealthy situation. Reassure them that it is not their fault. Any violent act happens because it is the conscious choice of the person exercising the violence and responsibility lies with them.
- Your friend may feel "guilty" for telling you. They may feel embarrassed, scared or even angry. Be prepared for many different feelings and/or reactions.
- Honour your friend's feelings and don't tell your friend how they should feel.
- Don't make judgments! Find out what your friend wants to do to handle the situation and support them in this process
- Try not to overreact, you may make your friend feel worse. That's not helpful. Your focus should be on listening calmly and taking your cues from the person talking
- Don't ask unnecessary questions. This isn't a time to be nosey.
- Be there. Express your willingness to be there and to support. Show that you are genuinely interested to listen. Avoid giving advice, especially saying 'If I were you, I would.....'.
- Avoid giving your friend the impression that they are defenceless and in need of a "protector". It is important that you 'don't take their power away' but, instead, you empower them to take action.
- The important thing is to explore with your friend the range of possible options, so they make a decision that is right for them. Allow your friend to make their own decisions, and respect those decisions even if you don't agree with them.
- Your friend may be confused and may change their mind. That's okay!
- Encourage your friend to get help. Connect them to available resources and people/places where they can receive help both online and offline. Encourage them to report online abuse by pressing the 'report abuse' button of the relevant sites. Cyber-abuse can also be reported to cyber-crime police services.
- Don't confront the person abusing your friend (if you know them) even in case that your friend thinks it would be helpful. It could make a bad situation even worse. Don't do anything that would risk your own safety.

### How you can react as a bystander<sup>107</sup>

The truth is that it is always difficult to step up and take action against any form of violence. It isn't easy to challenge someone who is abusive as it could be dangerous, embarrassing (if you're laughed at or not taken seriously) or could cause fear of losing the person's friendship. It may feel scary, intimidating, confusing, awkward and uncomfortable to do something. Remember that your comfort will increase the more you practice speaking up. There is no perfect intervention, and there are no instant conversions. However, in its own accord, every intervention is a success, because every time we speak out, we make the world a safer place, giving out the message that violence and violation of human/sexual rights should not be tolerated. Even though it is not easy to intervene, it is something that we must do. Silence is not an option because it gives the impression that the abusive behaviour is condoned or even acceptable.

Question the people exercising abuse and ask for clarifications. People who express negative, racist, sexist, homophobic/transphobic/interphobic attitudes expect other people to just go along with them, to laugh, to agree, to join in. They do not expect to be questioned. Saying, "I'm not clear about what you mean by that. Maybe you could explain?" or "Hey! What is happening here??"

<sup>107</sup> wwAdapted from the manual: GEAR against IPV". Booklet IV: Students' Activity Book. (Rev. ed.). Athens: European Anti-Violence Network. Downloadable at <https://www.gear-ipv.eu/>



makes people who are being discriminatory/hurtful to pause for a minute and reflect. This changes the flow and the dynamic of the conversation.

Give a face to the person experiencing the abuse: Reminding someone that their sister, friend, colleague, partner etc. might be talked about or treated in this way re-humanizes the person being demeaned.

Use 'I' statements: Don't accuse and don't point the finger 'you...you...you'. Talk about how you feel from your own personal perspective using "I Statements" which are easier for people to hear and are less likely to make others defensive. Instead of saying: "YOU are so sexist", which puts the other in a defensive position, you could say: "I don't agree with what is happening here/what you're saying; I believe that nobody deserves to be treated like this"

React without words: Convey everything you want to say with your body language, eyes, look without having to speak any words.

Seek others who are like you: Many times you want to react but remain idle because you may believe that you are the only one who feels uncomfortable. By joining forces with others who think like you (Part 1, section 2.2 What gives rise to SGBV?), makes your intervention stronger, more effective and it safer (as you minimize the risk for the people exercising abuse to turn on you). For example, you might simply turn to the group and ask, "Am I the only one feeling uncomfortable with this?" This strategy can also be useful when you know someone who has a pattern of expressing violence-supporting attitudes.

Your safety comes first: If you witness a violent incident it may be necessary to call the police and also ask for help from people around you. Do not intervene if you are alone and you feel that it could

be dangerous for you or that your own physical integrity will be challenged.

Offer your help: Another useful way to offer help would be to make your presence known so the abuser is aware that there is an eyewitness to their action. You could also offer your help to the person experiencing abuse. This would help them feel safer, but you should also keep in mind that it would be better to talk to them after the incident is over.

Use the "Report Abuse" Button: When you notice abusive online behaviour (hate speech, abusive comments, films or photos that are derogatory, degrading, homophobic, transphobic, interphobic or sexist) do not hesitate to report the abuse and demand that those postings are erased. Most social networks have such a button to report abuse. You can also take a stand by posting your own comments and by pointing out such behaviour as abusive and unacceptable.



## Non formal educational activities on empowering young people to break the cycle of abuse

*Starts on next page >>>*





# ACTIVITY 1

## Voice (it)!

### DURATION OF ACTIVITY

**45 minutes**

### LEARNING OBJECTIVES

- To understand what constitutes assertive communication
- Practice assertive communication in situations where rights are being abused.

### MATERIALS NEEDED

- Copy of the list of statements for the participants
- Empty space in the room where the 4 'judges' will sit
- 4 chairs for the judges and 4 chairs for participants
- A flipchart outlining in bullet form the 4 criteria of assertive communication: 'I statements', 'clearly and specifically explaining what the issue is', 'explaining how the person feels or how they are impacted by the situation', 'stating what the demand/request/solution is'.

## STEP BY STEP PROCESS OF THE ACTIVITY (60 min)

1. It is sometimes the case that when we need to express to our partners that we are feeling uncomfortable/hurt with a certain situation, we are unsure how to do it effectively. What's more, we may find it difficult not to become aggressive, passive or passive aggressive. In this activity, we will explore positive and assertive communication using the methodology of the music game 'Voice'. I will read a situation to which the first contestant will respond. Then, the judges will judge whether the response fulfils 4 criteria:

- I statements are used throughout the response
- The problem is clearly stated
- The person explains how they feel about what's going on or how this situation is impacting them
- Stating what the request/demand is (what you need the other person to do about this)

2. An example of this could be 'I have noticed that you're late again (stating the problem). I get really frustrated when I have to wait time and time again because you are often late. It makes me feel anxious and like I'm not a priority (explains feelings). Can you please be on time next time or I would appreciate it if you could text me in advance that you're running late so I don't have to wait for you in vain. (request is made)'

3. Can we invite 4 of you to act as the 'judges' and 4 of you to be the 'contestants', i.e. the ones who will practice assertive communication?

4. The first 'judge' will evaluate if 'I' statements were used, the second judge if the problem was explained clearly and specifically, the third will



evaluate whether the person made it clear how they feel or how they are impacted by the situation and the fourth judge will evaluate if a demand/request was made.

5. Once the 8 volunteers take their place, ask the 'judges' to turn the chairs backwards so the 4 'contestants' see their backs.

6. Start with the first contestant and read out the first situation. Ask them to respond to the person using the 4 principles of assertive communication. Give them a couple of minutes to think of an appropriate response. Once the contestant responds, ask the first judge to turn their chair if the contestant fulfilled the first criterion, then ask the 2nd judge to turn if the contestant fulfilled the second criterion and so on, till all the judges turn or not. You can play some 'drum roll' music in between, while judges are taking their time to turn or not turn.

7. Invite the judges to explain why they turned or why they didn't (for instance, how did the contestant explain the problem, what was not so effective in the demand they made etc.). Discuss with plenary some other possible ways the contestant could respond, making a better use of the 4 steps of assertive communication. Estimate each round to take not more than 8 minutes

8. The next contestant then has a go, then the next and so on.

9. If you have time you can repeat this process one more time, asking 8 new volunteers to take the positions of judges and contestants.

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## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (10 min)

- How was this process for you?
- Was it easy/difficult to think of an assertive response? Was it easy/difficult to recognize an assertive response?
- Why was it easy/difficult?
- What makes it difficult sometimes to be assertive towards a partner ?
- How are the above barriers limiting a person for standing up for themselves? What is the impact of not using assertive communication you think?



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

Assertive communication is not easy. Some people refrain from using assertive communication because cultural expectations may make them think that being assertive is rude. Other people refrain from being assertive out of fear that the partner may get angry, or out of lack of awareness/skill in standing up for oneself, feeling that their demands/requests will not be taken into account or because there is coercive control in the relationship, there is essentially no space for assertive communication. While being assertive doesn't come easy, it becomes better with practice.

Part of being in a healthy relationship is being able to say what you think without being scared or worried. Remember, you have the right to say how you feel. A good partner/friend should respect this, even if it means that you disagree with them. For instance, try saying how you feel when you're asked for a nude or sexual message. Put out your demands for feeling safe, respected and for your privacy to be valued. By assertively claiming what we need or what we need to change in our relationships, we can help make our relationships/sexual or romantic encounters safer and healthier.

Extra tips on being assertive<sup>108</sup>

- Start with your posture. Put your shoulders back, stand up straight, put your chin up, and make good eye contact with the person you're speaking to. Even if you're not having a conversation face to face and you're calling or texting, your posture is still important because it 'boosts you up'.
- Be careful of how you use words: don't blame the other person and don't become rude
- Even though it may be difficult, try to control your feelings as much as possible. If you're

rude, unkind, or if you're angry, swearing, saying nasty things and shouting, then you are being aggressive. Aggressive behaviour can hurt other people, and it might cause you more problems.

- Pick your moment. Staying calm is the most important way to be assertive without getting aggressive. Pick a good time to have your conversation. Don't try to start a difficult conversation if you are feeling tired, tense, angry, agitated or hungry. If you feel yourself getting really frustrated or angry, try and calm down by taking some slow deep breaths. If you feel you're losing control, it might be better to end the conversation and revisit another time.
- Being assertive gets better with practice. You can always ask a friend or a person you trust to practice a situation with you first. Sometimes acting 'as if' you feel really confident can help you feel stronger inside.

<sup>108</sup> Adapted from: <https://www.childline.org.uk/info-advice/your-feelings/feelings-emotions/being-assertive/>



# WORKSHEET

## VOICE (IT)! – LIST OF CASES TO RESPOND TO Activity 1

1. Your partner started monitoring your Instagram and other social media activity and express their disapproval about things you do online (posts, comments, tags, likes etc.)

2. Your partner is very jealous. They constantly call you, text you, demand to know where you are, they have an opinion about what you wear and who you can be with. You feel suffocated and want them to stop.

3. Your partner would like both of you to engage in sexting to spice things up in the relationship. Respond by stating what you need in order to make you both feel safe during sexting.

4. Your partner expresses their constant disapproval about the amount of time you spend with your friends. In their opinion, you should be spending all your time together.

5. Your partner demanded that they have the passwords to your social media account. They offered to give you theirs, so it is fair.

6. When you're in front of others your partner, makes degrading 'jokes' about you and the way you look.

7. A person you met a few weeks ago asks you to take off your shirt on webcam to show how fit/beautiful you are

8. Your partner has been pressuring you to have sex but you don't want to. Not yet, anyway. At a friend's party when you declined again, they got really angry at you and said that they're running out of patience with you.

9. Your partner threatens to use a nude he has of you if you don't do a sexual favour for them.







## *Adapting the Activity for Online Implementation*

This activity can practically be implemented online almost as it is.

You can start by preselecting the 'judges' (asking for volunteers).

Pre-selected volunteers take the place of the contestants. Present the 'situation' each contestant has to respond to, in PPT in plenary, so all participants can have a look.

Ask the judges to vote (one by one) , either by raising a piece of coloured paper to indicate their positive/negative vote or by pressing the thumbs up button.

Enhance the anticipation by playing a drum roll at the background till the judges cast their vote.

Wrap up the activity in plenary, using the facilitation questions for reflection and debriefing.



# ACTIVITY 2




## Lights, Camera, Empathy !

### DURATION OF ACTIVITY

**80 minutes**

(or 60 minutes if there will be no enactment)

### MATERIALS NEEDED

-  Handouts of the case studies
-  Flipchart paper, flipchart stand, markers
-  Explanation of the acronym Y-CARE on a flipchart or PPT slide

### LEARNING OBJECTIVES

- Help young people overcome their concerns about stepping in and helping a friend who is going through a difficult time
- Encourage young people to take action and provide support by understanding that this is the only way you can help a friend break the cycle of abuse
- Explore how young people can provide support
- Explore how the Y-CARE model (you are not alone; connect the person to resources; accept their feelings; respond with empathy; encourage the person to take action) can be useful.



### STEP BY STEP PROCESS OF THE ACTIVITY (35 min)

#### Introductory part (15 minutes)

**1.** Ask young people to think of a time when a friend asked them for help or advice. Brainstorm on how this made them feel and write the words that describe these emotions on the board/

flipchart. Remind the young people of the safety, anonymity and confidentiality guidelines in the group agreement and encourage them not to share details of the event, but only the words to describe the feeling.

\* Inspired and adapted from the Trevor Educational Material: <https://www.thetrevorproject.org/education/lifeguard-workshop/>



2. Encourage the group to be specific and descriptive when describing how they felt. For instance, a person may mention feeling that it was meaningful/good that someone trusted them enough to ask for help; another person may mention feeling nervous/worried about saying the wrong thing or helpless because they didn't know how to react.

3. Then, ask young people to think of a time when they were the ones asking for help or advice. Brainstorm on how that felt for them and write the emotions mentioned on the board/flipchart. Perhaps some people felt worried about being judged, or embarrassed or relieved. Similarly, remind them of the guidelines for safe space and point out that no specific details of the specific event are needed but you're only discussing the feelings.

4. Once the group has had a chance to reflect on how it feels to ask for and to receive help, ask them to think of what types of comments can be helpful to a person who asks for support. Challenge them by asking: would comments such as "that's not a big deal, get over it" be helpful or they would sound dismissive. Encourage them to think of the positive comments that are more helpful such as 'that sounds really difficult' or 'I'm sorry you're going through difficult times. Thank you for sharing it with me. Let's see how you can deal with this' or 'You are not alone in this. I am here and I am glad you reached out' etc.

5. Write the positive comments and questions on the board.

6. Present the young people with the acronym 'Y-CARE' and tell them that this can help them think of helpful things they can say when someone reaches out to them for help.

7. Explain that Y-CARE has been created by the organization 'The Trevor Project' which supports young people through difficult times. You can show

the following on a slide:

- **You are never alone.** Don't feel that you have to carry all the burden when someone reaches out to you for help. It may feel overwhelming to be the only source of support. You can ask them to also turn to other friends and family and adults they trust
- **Connect the person to helpful resources** (helplines, NGOs, trusted adults, community services, school counsellors, social workers or other places where they can get support)
- **Accept the feelings of the person.** Listen- actively listen and show that you care. Understand that what they are feeling feels true and valid for them. Don't dismiss their feelings because they are important to them.
- **Respond with empathy and understanding.** Acknowledge that it is difficult for them and that it was courageous of them to reach out to someone.
- **Empower them to get help or to take action to stop an abusive, difficult, unhealthy situation.**

### Case study analysis ( 35 minutes)

8. Now tell the young people that they will act like script writers to a movie and they will write a script of how a person could react when a friend of theirs is in trouble. Once they finish their script, they can act it out in a short role play (sketch) of duration 2 minutes max. They have 25 minutes to write the script and to rehearse the role play.

9. Split the plenary in smaller groups and present the groups with a different scenario on which to work on.

10. As the groups are working on the task, go around the groups and help out, prompt the group with questions to provide food for thought or just observe what is going on.

11. Once the groups finish with their scripts, they present their role plays in front of the plenary

## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (15 -20 min)

- Watching the different scripts, which reactions did you find particularly useful? What worked well? Can you identify these positive interventions more specifically and name them?
- Is there something that you would have done differently? Before you give your feedback, let us remind us of our rules on no-judgement. We are all here to learn and any mistakes were not intentionally negative nor does it mean that the scripts show that the people don't care.
- Is it easy you think to take action and try to help a friend who is going through difficult times? What may make it easy? What may make it difficult and hold us back?
- What will happen though if we don't take action and don't help out?
- How can we show self-care, i.e. support to ourselves when we're trying to support a friend?



### TAKE HOME MESSAGES AND ACTIVITY WRAP UP

While it is only always easy to approach a friend who is going through difficult times, the only way to help that person break the cycle of abuse or negativity they are experiencing is by taking action to help them. By taking no action, we help violence and abuse to be perpetuated. Intolerance, discrimination, marginalization and abuse are serious human rights violations and every person needs to feel safe and to have a nurturing and supporting environment where they can enjoy their rights.

When we realize that a friend is experiencing abuse we may feel unsure of what to do. We may even worry that we may make things worse by saying the wrong thing. The suggestions listed under Theoretical background of Module 7, 'How to support a friend who is experiencing abuse' and 'How you can react as a bystander'. A toolbox of

intervention strategies' can prove quite helpful.

Tip for facilitators: You can read out these recommendations for intervention, put them up on PPT slides and/or give them out to young people as handouts.



### TIPS FOR FACILITATORS

Although rare, this activity can lead to self-disclosures of depression or of difficult feelings because of the discrimination, exclusion or violence young people are experiencing. Before you begin this workshop, it is important to be aware of how you can support people who are experiencing unhealthy/abusive situations.

### *Tips for adapting the activity and follow up:*

You can adapt the scenarios and/or create new ones so that they better reflect your local contexts and are more relevant to young people realities.



# WORKSHEET

## CASE STUDIES FOR THE SCRIPTS

### Activity 2

#### Case study 1:

It is 2 am and you're scrolling through your Instagram feed. You notice that your friend Shanah, who you haven't seen in a long time, is posting songs with dark lyrics and a series of sketches with death themes. Shanah has been going through very difficult times in her relationship and she was frequently abused by her partner. You have a feeling that Shanah is depressed and going through very dark times.

Using the Y-CARE principles reach out to Shanah and try to help her out.

#### Case study 2:

Ian and Mohammed are best friends. Ian has a feeling that Mohammed is exploring his sexual identity, dating both girls and boys. Ian has noticed that Mohammed has been failing his school subjects and is missing school occasionally. He also hasn't shown up to basketball practice in the past few weeks and appears quite withdrawn and distracted. It is like he feels ashamed of himself. Ian knows Mohammed's family and even though they are kind of traditional, they love Mohammed very much.

Write a script about Ian offering Mohammed support.

#### Case study 3:

Mandy started expressing their gender identity differently through their style, clothes, mannerisms and general behaviour. Three weeks ago, Mandy's parents threw out a bunch of Mandy's favourite outfits that they consider to be the "wrong gender" for Mandy to wear. Charlie has noticed that Mandy's behaviour has changed during the last couple of weeks. Mandy seems angry most of the time while at other times they look depressed, withdrawn, disoriented and lost in thought. A few days ago, Charlie noticed some cut marks on Mandy's inner arms. He is worried about Mandy.

On Friday, Charlie meets Mandy at a friend's party and Mandy is drinking a lot. Charlie wants to leave the party and suggests that he takes Mandy home. Mandy however insists on driving. While Charlie mentions it might not be safe, Mandy says, "no one would really miss me if I were gone."

Write a script about how Charlie can respond to Mandy.

## Adapting the Activity for Online Implementation

When adapting the activity for online delivery, you can run the brainstorming session in the beginning on an online board (Whiteboard, Padlet, Mentimeter etc). Present each topic separately (how they felt when someone asked for advice, how they felt when themselves asked for support and positive/supportive questions/ comments) and invite participants to brainstorm on a new slide each time.

Once the groups complete their brainstorming, you can work with the case studies in smaller groups (breakout rooms). Once the groups complete their discussion, you can convene in plenary to present each case and the proposed responses for support.

Alternatively, you can work in plenary, presenting each case at a time and discussing it afterwards. To further engage the participants, you can ask for a volunteer to read each case.

Lastly, you can wrap up the discussion in plenary using the facilitation questions for reflection and debriefing. End with the take home messages.



# ACTIVITY 3

## Would you step in?

### DURATION OF ACTIVITY

**60 minutes**

### LEARNING OBJECTIVES

- Help young people explore how they can intervene when witnessing incidences of sexual and gender-based violence.
- Raise awareness on our responsibility as bystanders and how important it is not to stay silent
- Identify specific techniques for challenging peers' attitudes and behaviours that support SGBV

### MATERIALS NEEDED

- Flipchart paper, markers
- Copies of the scenarios for each group

### RECOMMENDED PRIOR READINGS

- 'How to support a friend who is experiencing abuse' and 'How you can react as a bystander' of the theoretical background of Module 7

## STEP BY STEP PROCESS OF THE ACTIVITY (60 min)

**1.** Start by asking young people to mention whether they think it is easy or difficult to intervene when they witness an incidence of SGBV. (5-10 min)

- What may hold them back? What may they be concerned about?
- What can help them feel more confident to make an intervention?

**2.** Start with the following introduction: One of the best ways to overcome the concerns and fears that keep us silent when we witness an incidence

of gender-based violence is to have a toolbox of strategies on hand for intervening when the situation arises. That way, we don't have to think so much about what to do, whether to do it, when to do it, and so on as we'll be a little bit more prepared.

**3.** Divide the group into 6 smaller groups. If you choose to use less than 6 scenarios, divide the group into small groups equal to the number of the scenarios that will be used.

\* Inspired and adapted from the activity 'A toolbox of intervention strategies' from the manual "GEAR against IPV". Booklet III: Teacher's Manual. (Rev. ed.). Athens: European Anti-Violence Network



4. Explain that you will give out a scenario to each group where an intervention is called for. Ask young people to imagine what they would have done in these situations and to assume that even though the characters in the scenarios may not represent their close friends, they are still acquaintances. Also give out the 2nd worksheet where they can record their interventions.

5. The groups have about 15 minutes to discuss the scenarios and to answer the questions underneath each story.

6. As the groups are working on the task, go around the groups and help out, prompt the group with questions to provide food for thought or just observe what is going on.

7. Once the groups complete their discussion, go back to plenary and ask representatives from each group (or one person from each group) to report on their discussions. (15 minutes)

8. Discuss the possible strategies that young people came up with, with the plenary. The focus should be on generating a list of concrete

intervention strategies that everyone could use, not only for incidents similar with the one discussed, but also for a variety of situations.

9. When discussing the strategies that each group comes up with, it is possible that a lot of them will overlap the strategies described in Module 7 Path to Safety (How to support a friend who is experiencing abuse and How can you react as a bystander). You can use the lists in these sections to help you to group young people's responses into concrete suggestions. You can prompt the groups to explain what they mean with their recommendation and ask them whether they find any commonalities with other suggestions already discussed, so as they can be grouped together. (15 -20 min)

10. In the end prompt young people to discuss other strategies that may not have been mentioned

11. Make sure you have recorded all possible strategies recommended by young people and put them together in 'one toolbox' – You can place the flipcharts with the recommendations under a heading 'Toolbox of intervention strategies' and display them in a visible place in the room.

## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (5 -10 min)

- How do you feel looking at the 'toolbox' we created?
- Do you think it is something that you can use?
- Becoming more aware of things you could do/say when you witness an incidence of SGBV, do you feel more confident to intervene? Or is it something that is still difficult?

### *Tips for adapting the activity and follow up:*

Both the scenarios and the strategies proposed may need to be adapted in order to be relevant to local contexts. You could also add more scenarios in cases where you'd like to address additional issues in relation to SGBV.



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

As things currently stand, the voices/actions which sustain SGBV violence are both more numerous and louder than those voices/actions standing up against it. That is why it is so important to confront attitudes, behaviours, assumptions, and language that contribute to a climate of violence against women and people with diversity in SOGIESC.

You all have generated a great list of strategies for challenging other people's harmful language, attitudes, and actions. Hopefully, now you feel more prepared to speak up when the situation calls for it. The truth is that it is always difficult to step up and take action. It isn't easy to challenge someone for using violence against someone or for degrading someone as it could be dangerous, embarrassing (if you're laughed at or not taken seriously) or could cause fear of losing the person's friendship.

Remember that your comfort will increase the more you practice speaking up. It is also important to remember that despite all your willingness to help, miracles may not happen straight away. There is no perfect intervention, and there are no instant conversions. However, in its own accord, every intervention is a success, because every time we speak out, we make the world a safer place, giving out the message that violence and violation of human/sexual rights should not be tolerated. Even though it is not easy to intervene, it is something that we must do. Silence is not an option because it gives the impression that the abusive behaviour is condoned or even acceptable.

Another important thing to remember when you want to react to an abusive/discriminatory/harmful incidence, is that your own safety should always be considered first. When confronting a person exercising violence, it is important to avoid engaging in any type of violence with that person. If the situation does not seem safe, or if it seems likely that if you say something it will result in more violence, then it may be better to let a comment or action go unchallenged and try to find a way to address it at a later time. At the same time, being concerned about another person's reaction is not an excuse for doing nothing. Being aware of your fears does not make it okay to give in to them. On the contrary, it allows you to try to have control over your fears so that they won't paralyze you when you need to speak out. A useful intervention in these cases is to 'gang up' with like-minded people who also want to help or you bring in 'outside' support such as other friends, a trusting adult who could help, the police etc.



## TIPS FOR FACILITATORS

This activity specifically asks young people to imagine intervening in circumstances where they are used to remaining silent, thus there may be some resistance to developing strategies for intervention. Sometimes, young people will resist developing strategies by explaining that if they found themselves in such a situation, they wouldn't intervene. Respond by asking them to think hypothetically. What could they say that might make a difference?



# WORKSHEET

## CASE STUDIES

### Activity 3

#### Scenario 1

In your Instagram feed, you notice a post underneath the picture of one of the girls in your school. One person wrote underneath 'Well if you dress like that, bitch, of course you were asking for it! Look at all the other pictures of you- always around boys, all sexy and shit. You are a total slut. How dare you accuse J... that he sexually abused you? Have some respect!'

#### Scenario 2

You are at a party and as you are leaving, you see a boy trying to pick up a girl who is drunk. She is staggering a lot and she cannot stand straight. It seems to you that the girl is reluctant to follow him.

#### Scenario 3:

As you are entering a café, you hear some commotion. A group of your classmates is harassing another person from your school. 'Hey tranny!!! What is your real name, hah? What are you REALLY? A man or a woman? Bet you had surgery, too ha? How lame! You are just so lame'. None of the other bystander seem to intend to do anything about it.

#### Scenario 4:

You meet your friend to go to the movies together and you have the impression that he was crying. Sometime in the past, he had told you that his dad does not accept the fact that he is gay. He often screams and swears at him, insults and humiliates him. Today he even threatened to throw him out the house! You notice that it seems that he has some bruises on his arms.

#### Scenario 5:

You are very worried about your friend Natasha. From what she had told you, her boyfriend often insults and humiliates her and he always wants to know where she is and with whom. He also closely monitors her social media accounts so he can check who she is in contact with. Today he just showed up uninvited to a party where you and Natasha were, because he tracked her phone. He was so mad he caused a big scene, shouting at her and grabbing her violently from the waist.

#### Scenario 6

A friend comes to you shell-shocked. They tell you they recently had a request from an attractive stranger on social media which lead to lot of chatting and heavy flirting. Your friend was really attracted to this person and felt they could trust them. Last night this stranger persuaded your friend into some sexual acts over webcam. Unknown to your friend, the person was recording the sexual activity and now they demand money so they won't post the video online.



# WORKSHEET

## CASE STUDIES

### Activity 3

<p>What are the reasons to intervene in this situation?</p>	<p>How do you think the person exercising the violence would respond to your intervention?</p>
<p>What are the reasons not to intervene in this situation?</p>	<p>How would the person experiencing the violence respond to your intervention?</p>
<p>How do you think you could intervene in this situation? What do you think you could do? What could you say?</p>	

## *Adapting the Activity for Online Implementation*

You can work on the worksheets in plenary by presenting them on shared screen or participants can work on them in small groups in breakout rooms. It is easier if you combine the worksheets into one, having both the scenario and the questions in one place (see sample below)

To further engage participants you can run a short vote/poll/quiz to test whether they would intervene in this scenario or not

You can also turn this activity entirely into an online quiz and hold a short discussion after each scenario has been presented, using the questions underneath each scenario to guide

you. When you're setting up the quiz, please remember to pre-program enough time to allow participants to read the scenario properly and take in the required information.

If you opt for creating an online quiz, you can also incorporate some of the reflection questions (for instance 'for what reasons would someone not intervene in this situation' or 'for what reasons would someone intervene in this situation') to make the discussion more interactive (see some pictures of a sample quiz below)



# SAMPLE WORKSHEET

## ‘WOULD YOU STEP IN’

### Activity 3

#### Scenario 1

In your Instagram feed, you notice a post underneath the picture of one of the girls in your school. One person wrote underneath ‘Well if you dress like that bitch, of course you were asking for it! Look at all the other pictures of you- always around boys, all sexy and shit. You are a total slut. How dare you accuse J... that he sexually abused you? Have some respect!’

- What are the reasons to intervene in this situation?

- What are the reasons not to intervene in this situation?
- How do you think you could intervene in this situation? What do you think you could do? What could you say?
- How do you think the person exercising the violence would respond to your intervention?
- How would the person experiencing the violence respond to your intervention?

#### Sample questions for the quiz

As you are entering a café you hear some commotion. A group of your classmates is harassing another person from your school. ‘Hey tranny!!! What is your real name, hah? What are you REALLY? A man or a woman? Bet you had surgery, too ha? How lame! You are just so lame’. None of the other witnesses to the incident seem to intend to do anything about it. Would you intervene in some way?

Don't know. I am not sure

Yes, maybe

Yes, for sure

Probably not

I definitely wouldn't

What would be the reasons to intervene in this case?

Write your response...



- To give the message that abuse is not okay and should never be tolerated
  - To break the cycle of abuse/discriminatory behavior
    - To support/protect/empower the girl
- To stop the abuser from abusing others in the future

## For what reasons would someone NOT intervene?

Write your response...

- Fear that the person may abuse them too
  - Not knowing what to do or how to react
- Thinking that this does not concern them and bypassing it
  - Agreeing with the person who wrote the comments

## How could you react as a bystander?

Write your response...

- Question the person exercising abuse and ask for clarifications (Hey what's happening here?  
This is not okay)
- Expressing your own opinion and disapproval, using I statements (instead of accusations)
  - Say what you feel with an emoji or non verbally
- Seek others who are like you and you all write disapproving comments together (uniting your  
voices against the abuse)
  - Express your support to the girl
- If the comments get out of hand you can always press the 'report abuse button'







# ACTIVITY 4

## Just do it! Standing up to sexual violence

### DURATION OF ACTIVITY

**35 - 40 minutes**

### LEARNING OBJECTIVES

- Explore the barriers holding young people from intervening in the event that they have witnessed /become aware of an incidence of sexual violence
- Help young people identify ways they can use to intervene when they have witnessed or have become aware of incidences of sexual violence in their surrounding environment
- Raise awareness on our responsibility as bystanders and how important it is not to stay silent

### MATERIALS NEEDED

- [https://www.youtube.com/watch?time\\_continue=9&v=tWT88a-dGYY&feature=emb\\_logo/](https://www.youtube.com/watch?time_continue=9&v=tWT88a-dGYY&feature=emb_logo/) (just do it)
- Worksheet with questions to guide a discussion on the video



## STEP BY STEP PROCESS OF THE ACTIVITY

**1.** Introduction: Sometimes, when we have witnessed or have become aware of an incidence of abuse, intervening can feel difficult. While it is indeed hard, it is important that we find some strategies for doing something and not normalizing sexual assault. If we have a chance to explore possible ways of intervention, then it will be easier for us to know what to do in such incidences.

**2.** Separate the plenary in 5-6 groups in a fun and interactive way. Estimate each group to have 4-5 persons maximum.

**3.** If there are tablets/mobile phones available for young people to use, they can go online and use the link to watch the video delegated to their group. Alternatively, you can show the video on the projector, in plenary.

\* Inspired and adapted from 'Just do it', a video in RFSU's "Do you want to?" series, [rfsu.se/villdu](https://rfsu.se/villdu)



4. The groups can then discuss the questions about the video (given out as a handout) for 15 minutes

5. Come back to plenary and discuss the questions all together

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## ? FACILITATION QUESTIONS FOR REFLECTION AND DEBRIEFING: (20 min)

- What are your thoughts while watching the video?
- Is it easy to react in such situations? What can hold us back?
- What is the video trying to show?
- What makes Alex unsure about intervening? What holds him back?
- If you remember, Alex had said: 'It is Filip! The guy who bakes muffins and writes romantic songs'. What does he mean by that? What is he trying to do by saying that?
- Why is Hasan insisting that they should intervene? What gives him that 'bad gut-feeling'?
- What do you think is motivating Hasan to take action?
- How do you think the two boys are feeling about having to stand up to a guy they know who is doing something that is not okay?
- Do you think the fact that both Alex and Hasan decide to take action together has helped them to have the courage to stand up to Filip?
- How did the story continue?
- What could Hasan and Alex do to address what may have happened between Filip and the girl (Example: ask the girl if she is okay; ask Filip what he's doing; find the girl's friends; look for other allies; look for an adult; "accidentally" interrupt etc.)
- How could Alex and Hasan's intervention help out the girl?
- How could Alex and Hasan's intervention help out Filip?
- Why is it still important to intervene if you see something happening that does not feel okay?
- What can you do to overcome your fears that something may go wrong or ensure that you stay safe when you take action (don't do it alone and always look for other allies, try to get an adult involved, call security/ the police if things are getting out of hand etc.)



## TAKE HOME MESSAGES AND ACTIVITY WRAP UP

It is not always easy to react when we have witnessed an incidence of abuse. We might be afraid that we may make things worse, or we are worried of how the people around us will react, and sometimes we might know both the people involved in the incidence and that feels awkward, as we're unsure where our loyalties lie. We may also try to justify the person exercising the violence, as a way to excuse what happened and abstain from taking action. However, not taking action for whatever reason only helps to normalize the abuse and sends a message that such behaviours are acceptable.

When we have that bad feeling in our stomach, it is an indication that something is wrong. Taking action stops the unhealthy behaviour from escalating, provides support to the person experiencing the abuse, reflects to the abuser that their behaviour is not okay and thus gives the opportunity to rectify things and also helps change social attitudes about the acceptance/normalization of violence.

There are many ways to take action against such incidences: ask the girl if she is okay; challenge/question Filip's actions by asking him what he's doing; find the girl's friends and ask for their support; look for other allies; ask for an adult to intervene; "accidentally" interrupt and try to divert Filip's attention elsewhere; ensure that you're safe when taking action, never react alone etc. Some additional intervention strategies are also listed under the Theoretical background of Module 7 'How you can react as a bystander'.



## TIPS FOR FACILITATORS

If you have time, you can ask young people to enact their endings to the story instead of just reading it out. This would make the activity more fun and interactive. You can have all groups enact their ending and then hold a wrap up discussion in plenary about all the possible outcomes. The focus of this discussion needs to be on how young people can overcome their fears that something may go wrong if they interfere and also explore what ways of interfering could prove useful in such situations.



# WORKSHEET

## JUST DO IT! QUESTIONS TO DISCUSS THE VIDEO

### Activity 4

- Why is Alex unsure at first if they should intervene? What holds him back?
- Why is Hasan insisting that they need to intervene? What has he noticed?
- Why do you think the two boys decide to do something in the end?
- How would Alex and Hasan's intervention help out the girl?
- How would Alex and Hasan's intervention help out Filip?
- What is key message of this video you think?
- Write a continuation to this story. Hasan and Alex walk out the room and .....





## Adapting the Activity for Online Implementation

An easy way to adapt this activity is by substituting face to face small groups with breakout rooms. Participants can watch the video in their groups and discuss the questions in the worksheet.

You can then wrap up the discussion in plenary using the facilitation questions.

To keep the participants further engaged during the discussion in plenary you can use a short online quiz . For instance, possible questions for the quiz could include:

- What makes Alex unsure about intervening? What holds him back?
- Why is Hasan insisting that they should intervene?
- What could Hasan and Alex do to address what may have happened between Filip and the girl?

- How could Alex and Hasan's intervention help out the girl?
- How could Alex and Hasan's intervention help out Filip?

You'll need to pre-work some possible answers to these questions (you can use the take home messages to guide you).

# Part 04

## How do we know we have achieved our objectives?



Chapter 1: A quick overview of monitoring and evaluation

# CHAPTER 1

## A quick overview of monitoring and evaluation

An important aspect of our work as trainers, youth workers and project managers is looking back on, reviewing and reflecting upon our work, as well as observing participants, understanding their needs and motivations, consulting with them and supporting them in their process of learning and empowerment. It is the way we constantly evaluate and inform our practice that allows us to measure the impact of our work (Hield, 2012). Reviewing, reflection, debriefing, discussion, observation and consultation are all important processes in the way we use to analyse information in the process of evaluation.

Evaluation helps us to identify the extent to which our objectives have been met and if we're on track with what we're trying to achieve. It gives us a more holistic picture of our achievements by allowing us to recognize the added value of our work and the extent to which it has indeed benefited participants. It also helps us to plan better and use our resources more effectively: based on the feedback from the evaluation we can adapt the program/workshop, focus on the aspects that are really important and relevant, plan things differently and ultimately improve our training for future participants. Last, but not least, it provides answers to the following questions:

- Have the real needs of beneficiaries been addressed?
- Were there any (intended and unintended) changes in the lives of beneficiaries?
- Has any modification in knowledge, attitudes and self-reported behaviours been achieved with regards to how beneficiaries can protect themselves from SGBV ?
- What impact has been made internally in our

organization- i.e. capacity building of trainers, better planning of trainings, new strategies that may have been developed etc.



### 1.1. Formative and summative assessment

The difference between formative and summative assessment is reflected in Robert Stakes' quote: *"When the cook tastes the soup while cooking, that's formative; when the guests taste the already finished soup, that's summative"*<sup>109</sup>

During formative evaluation we aim to maximize our learning process while our training is being conducted, thus we engage in continuous review, ongoing analysis and drawing conclusions. Summative evaluation looks at the overall and final outcomes such as whether or not the objectives have been fulfilled; any achievements in learning; shifts in knowledge/attitudes/behaviours and stances; impact on organizational aspects and impact in a wider social context. This is also referred to as the final evaluation as it consists of drawing conclusions at the end of the process.

Creative methods of evaluation (such as drawing, non-verbal expression, theatrical improvisations, individual reflection, group sharing, symbolism etc.) come in handy when we want to provide the space for young people to express their needs, thoughts, concerns and ideas in alternative ways and in more depth. Other times, we may opt to use more 'formal' ways of evaluation such as questionnaires,

<sup>109</sup> Robert Stakes, professor of education and director of CIRCE at the University of Illinois, quoted in "Evaluation and Education: A Quarter Century". Chicago: University of Chicago Press, 1991: p. 169.)



structured or semi-structured feedback forms or focus group discussions following a pre-designed discussion guide. An important aspect to consider when deciding what evaluation methods to use (if of course there are no specific requirements under the program or set by the donor), is that in trainings where sensitive issues are discussed and some strong feelings may arise, young people may feel uncomfortable to revisit these feelings at the end of the training. In these cases, avoid the sharing of feelings as an evaluation tool but opt for various options that engage participants to share their feedback either in creative ways or in more structured forms like questionnaires. Verbalizing feelings can take place afterwards, as a second step to our evaluation, if we so wish as participants would have been given a chance to 'ground' their experience first.

### Tips for choosing an evaluation method:

When selecting, designing and delivering evaluation activities it is important to consider the following questions:

- Are there specific requirements by the program or the donor with regards to evaluation that we need to take into account?
- Is there adequate time to run the evaluation? Does time availability provide the space to combine different types of evaluating activities?
- Is the activity accessible and suitable for the individuals or group we are working with?
- Does the activity address our objectives and will it provide the necessary feedback for us to understand that our objectives have been met?
- Is the activity fun and engaging and will it instigate young people's interest to participate in the evaluation process?
- Does the activity produce information that is tangible and that can be collated, providing useable evidence?
- Is the activity plausible? Can participants engage in it without difficulty or hesitation?
- Is the activity flexible enough for young people

to share thoughts that go beyond mainstream responses and that we normally didn't expect to hear?

- Is the activity unthreatening? Does everyone feel safe and comfortable to join in no matter what skills or previous experience they have?
- Do we have required skills and are we feeling adequately confident to deliver the activity?

The method we choose does not necessarily have to address all the issues outlined above but it is important to consider all aspects of an evaluation technique in order to understand its strengths and limitations before we choose it. Moreover it is also useful to try to incorporate a variety of evaluation methods that provide young people with different communication styles and with equal opportunities to express their views, thoughts and feelings. If for instance we have decided we are going to give questionnaires to fill out, it is a good idea to combine them with other approaches as well: after participants fill in the questionnaires, invite them for a more inclusive sharing through group or individual reflection, theatrical improvisation etc.

No matter the methodology used, evaluation methods need to be thoroughly introduced in the same way we introduce all other activities of our training. It is important to explain to young people before the beginning what the evaluation activity is, its aim, why we have chosen it, what the purpose is for conducting it and especially what will be done with the results. This does not only provide an understanding of the framework in which evaluation is conducted; it also engages young people in the evaluation process.



## 1.2. Creative and fun ways to evaluate how the training went<sup>110</sup>

Evaluating impact often necessitates going beyond standard questionnaires and tick box forms as these techniques don't naturally enable a deep level of imaginative thought or a complex recollection of events. Creative ways of evaluation can provide a fun, interactive and enjoyable space where young people can provide valuable feedback. Some creative evaluation methods can include:

### Sharing of words

This can be done using a variety of ways such as:

- Inviting young people stand in a circle, close to each other, with shoulders almost touching and expressing one word that reflects their overall feeling/impression/experience with the training.
- Using a known song, nursery rhyme, quote or poem, ask young people to complete the sentence/lyric.
- By giving young people 5 words that are linked to the objectives of the training (such as for instance confidence, sex positive, relationships, learning and feelings) invite young people to write lyrics, and then perform a rap song, any other song or a poem that expresses their overall experiences during the training, based on the five words they have been given.
- In a group setting, invite young people to share one word or one short sentence as an answer to different questions 'thrown at the group' by the trainer (to measure what young people have gained in terms of knowledge/skills/capacities, what they have particularly enjoyed or what they haven't enjoyed that much)
- Invite young people to create a graffiti of their words by writing some words that represent their experience on a large piece of paper that has been put up on the wall.

### Voting by movement

- Draw a large circle and give each of the participants in the group a small object. Invite them to place their object according to the degree of agreement with different statements you will read out, the centre of the circle representing 'complete agreement' and the edge being 'complete disagreement'. You can then photograph the results, so you can keep a record of their responses.
- A variation of the above activity is to invite young people to 'vote with their feet' and physically move into the space, according to their degree of agreement with certain statements. The four corners of the room could represent the responses 'agree', 'neutral/neither agree or disagree', 'disagree' and 'don't know/I'm not sure'.

### Symbols

Symbols can provide an unthreatening stimulus that encourages young people to talk or write about their experiences during the training. The symbols are used as a rating system for evaluating the performance of certain aspects of the training process (such as knowledge gained, degree to which personal attitudes/behaviours have been re-evaluated, confidence building, knowledge about how young people can protect themselves from SGBV and other aspects such as satisfaction with the venue, the training duration and the content). Symbols to use can include:

- Weather symbols (sunny, somewhat cloudy, cloudy, rain, thunderstorm)
- Traffic lights (red, yellow, green)
- Filling up a glass (empty, half full, completely full)
- Thermometer (blue for cold/undesirable, purple for middle and red for hot/desirable)
- Rainbow: choosing a colour from the rainbow and explaining how it is linked to their experience

<sup>110</sup> Adapted from Hield, A. (2012). *Creative Evaluation Toolkit*. Bradford, UK: Artworks Creative Communities.

- Emojis
- Using the palm and the five fingers to elaborate on their experience: 'What are you taking with you from the training' (palm), 'What did you like?' (thumb up), 'What would you like to point out?' (pointing finger), 'What was not OK?' (middle finger up), 'What did you particularly treasure/appreciated?' (ring finger) and 'Something small I'd like to add' (small finger). You can ask participants to complete this individually, by drawing their hand on a piece of paper and filling in their responses. You can then collect the different 'hands' and put together the different responses so you can get a more holistic snapshot of how the training went.

Participants can write a comment on a post it under the symbol that represents their response to a specific question. For instance, under the question 'which aspects of the training did you find most useful', young people can use the sun symbol to explain what was the most useful aspect for them, the cloudy symbol to explain what was not so useful and the thunderstorm symbol to point out what they found as the least useful aspect. While you can set the meaning of the symbols beforehand, you can also allow young people to use their creativity in their personal interpretation of the symbols. Some people may interpret the rainy symbol as 'cathartic' or the half-full glass as a sign of optimism and hope.

Other symbols may also include abstract drawings such as for instance the 'Dix-it' cards. These can be used as symbolisms for participants to project their feelings which they can share (if they want to) in the group.

## Acting it out

Using drama, improvisation, still images and movement can enable young people to express

themselves in a more conceptual way than they may be comfortable to articulate verbally. By exploring their emotional response to a question through a physical (as opposed to a verbally articulated) process, young people are encouraged to think in new ways, and overcome social and cultural barriers to talking about feelings. Acting it out can be expressed through:

- Creating still images individually to represent their feelings/thoughts
- Creating a group 'sculpture' with their bodies, in order to represent their collective experience during the training
- Making a movement to express how they felt for specific aspects of the training
- Creating 'machine-like movements', where young people are invited one by one to express a movement about what they particularly enjoyed during the training. The first person stands in the middle of the circle and makes a movement over and over again, a second person stands next to them making their own movement over and over again, a third person stands next to the other two making their own movement so they all start forming a 'machine' together. One by one, the participants have a go until all of them stand next to each other, making their own unique movements that together comprise the different parts of the whole.

## Drawing

Drawing responses to key words, or representations of feelings, may provide the space for young people to explore and understand what they experienced during the training less self-consciously and with more detail than if they were to try to articulate them in words. Drawing can be done in small groups, where groups can create a collective drawing of their experience or it can be done individually through the concept of a 'map of experience' or 'journey'.

Young people are invited to draw a map, a river, a path through a forest, a train ride or any other depiction of a journey, where they can map all the important aspects of their experiences during the training, any positive feelings, negative feelings and/or any other thoughts/emotions that come up for them when they reflect back on their 'journey' during this training process.



### 1.3. Collecting and analysing feedback from single ad-hoc workshops online

1. You can try various online tools to collect open ended feedback from the ad-hoc workshops with young people. Some of the online tools that can be used to collect participants' thoughts include Mentimeter ([www.mentimeter.com](http://www.mentimeter.com), the open-ended slide), the Whiteboard in Zoom or a google document/google doc for instance.
2. You can collect participants' feedback by asking the question : **'What was the most important thing you have learnt today?'**
3. Participants record their answers: limit to one answer per participant. If you have a small group (10 people for instance) you can allow up to two responses per participant.
4. You will end up with a slide that will be filled with open ended responses and scattered words.
5. To analyse the open-ended responses look for overlapping patterns or 'themes' . Can you for instance *group some of the replies together under the same 'theme'*, even if they're worded differently? For instance are some of the words referring to being more able to *recognize*

incidences of SGBV? Feeling *more empowered or confident* to take action? Do the words suggest that participants *reflected on their own behaviour or re-evaluated beliefs*? Or do the words refer to *specific knowledge* (i.e. understanding that gender identity and sexual orientation lie on a spectrum)?

6. Please pick out only the responses and categories that **appear most often**. There is no need to report on every single answer, especially if that answer seems to be stand-alone.



### 1.4. Self- reflection as a means of evaluation

Reflections provide the possibility to increase self-awareness through sharing feelings and insights that participants have gathered through the day or during a certain activity. While reflection is used during the debriefing of an activity, it is also very highly recommended at the end of the workshop when participants evaluate and reflect on the whole experience that they have gained.

Reflection has many benefits:

- It enables participants to exchange experiences with other participants;
- It allows participants to express their emotions and by doing this to become aware of them;
- It allows participants to organize and structure the stream of ideas and suggestions;
- It provides an opportunity to learn from others;
- It helps facilitators to "keep in touch" with the group.

It is important that during reflection everyone has a chance to express their thoughts and feelings. The rest of the group listens without commenting, unless there are some questions

they need to ask for clarification. The process of reflection might be quite sincere and intimate that's why it is recommended to remind the group rules as well as to sit in a close circle. Trainers should be aware of those participants that usually tend to take more space than others, so as to ensure that all participants have enough time to speak. It is useful to specify how many minutes/sentences each of them has.

**Reflection groups:** Reflection groups provide the opportunity to get some more elaborate feedback on the activities and the group, provides the space for young people to share their feelings, reflect on their experience and their learnings, build on each other's experiences and deepen their relations within the group. Participants are split in small groups according to the number of trainers or designated 'reflection group facilitators' ensuring that the groups are "balanced" as much as possible (in terms of gender, age, language etc.). The groups are encouraged to reflect on the training process, including:

- aspects of the training that were the most enjoyable
- most useful experiences,
- what they feel they have learnt,
- feelings they have experienced,
- capacities/skills they feel they are building
- issues that have been troubling/difficult,
- any concerns/fears,
- what was not so effective and needs to change etc.

The reflection group facilitator will then share the feedback from the group with the training team, however always maintaining confidentiality and anonymity.

While reflection groups (as outlined above) represent the most commonly forms of reflection, self-reflection is also important. Self-reflection is usually done individually and does not involve

sharing, unless there are participants who are very keen and prefer to share their thoughts with the group. Self-reflective techniques can include:

#### Writing a letter to yourself:

Participants are asked to write a letter to themselves, mentioning how they felt during the training, what they gained, what new knowledge they have acquired, how they plan to use the things they have learned in their personal lives and what they will do differently from now on. They may write in their own language and what they write is totally between the participant and, well... themselves. This is a personal method and helps participants to become aware of what progress they made as a result of their participation, which they would not realize otherwise.



## 1.5. Trainers' own self-reflection and self-evaluation

Often, as trainers we do not have time to reflect critically on our experiences in the training process. However, self-reflection and self-evaluation are essential parts of our own learning and it is important that we take the space and time to reflect on what we specifically feel has worked well and what has been challenging or difficult for us. Some ways we can engage in self-reflection and self-evaluation include:

- **Journal writing/Keeping a trainer's diary** to note our reflections regarding the process, our concerns, resistances, difficulties/challenges but also our successes and achievements. It is also important to record participants' reactions, and particularly the changes observed in participants' knowledge, attitudes and stances. Essentially, journal writing needs to concentrate on thoughts, feelings, fears, desires and needs both of the trainer and the participants.

Sample questions to guide the trainer's self-reflection could include:

- Overall, how did you feel after the workshop?
- What do you think went well? What are you most happy about?
- How did participants respond when you implemented the activities?
- What made a particular impression on you re participant's positive responses or reactions?
- What made a particular impression on you re participant's negative responses or reactions?
- What was particularly challenging for you? How did you overcome this challenge?
- Next time what would you do differently?

- **Trainers' reflection groups.** This can be administered in the same way as the participants' reflection groups, where one of the trainers acts as the moderator and the remaining trainers as the participants. Trainers have the opportunity to exchange experiences, provide feedback, acknowledge what has worked well, celebrate successes and support each other in aspects that can be challenging or difficult.

- **Mentoring.** Less experienced trainers can be matched with more experienced trainers who can provide them with guidance and support throughout the training process.



## 1.6. Structured qualitative ways of assessment

If there is adequate time for the evaluation process, more structured qualitative methods of assessment can be incorporated in order to collect more in-depth data on young people's experiences. Structured qualitative assessments are particularly useful in mapping shifts in perceptions, attitudes and behaviours and in understanding how young people plan to apply the knowledge and capacities

they have gained throughout the training in their own lives and in their own contexts. Structured qualitative assessments also allow us to understand the real benefit of the training towards young people and to also explore the aspects that have been the most (and least) relevant, enjoyable and impactful.

While structured ways of assessment are very useful in attaining a valuable 'depth' of understanding, they often require considerable qualitative research skills and are quite time-consuming both in their administration and analysis. Nonetheless, they provide that substantial 'extra' depth of information that is often the most catalytic and meaningful in forming a more comprehensive impression of the training's impact. Examples of structured qualitative evaluation methodologies normally include focus group discussions or in-depth interviews.

**Focus group discussions :** A focus group is a group of interacting individuals, usually in small numbers such as 6-8 participants, which are brought together by a moderator (or facilitator), with the aim to gain information about a specific topic. The moderator guides the group discussion using a semi-structured discussion guide that has been prepared prior to the implementation of the focus group, based on specific evaluation objectives. Using appropriate questions and techniques (such as probing, clarification, follow up, challenging and exit questions) the moderator tries to understand participants' experiences during the training, what the benefit was for them, any changes they have experienced, aspects that did not work well and what they would like to see improved in future similar trainings.

Using a focus group allows the moderator to encourage conversation, which can lead to a feedback effect among the group that spurs further conversation which might not have come up if other methodologies were used (such as questionnaires



or individual interviews). Essentially, the moderator instigates a discussion, and the participants get the ball rolling by bouncing ideas off of each other and building on each other's' responses.

Focus groups are usually recorded so that the trainers can have the opportunity to go back and listen to participants' responses; research ethics connote that confidentiality and anonymity must be kept at all times. Based on the feedback of the focus groups, trainers can understand the extent and depth of the impact of their intervention and use the results to make improvements.

The following is a sample semi-structured discussion guide, prepared for a relatively short focus group discussion of around 25 minutes. You can adapt the questions according to the issues that are important for you to explore, asking additional questions, excluding or rephrasing these proposed ones. Moreover, the semi-structured nature of the discussion, allows for a substantial amount of flexibility in the interview, allowing you follow the issues that the young people themselves bring into the discussion and asking more questions around those.

### Safe from SGBV-Sample Focus group discussion guide

1. If you would say something to a peer about this training, what would you say?
2. Reflecting on your journey through this training, what was **the most powerful moment** for you, or the moment that kind of stayed with you? Why was this so?
3. Was there a moment that was **particularly challenging or difficult**? How so?
4. What was the most valuable thing you **gained from the training**?
  - How was this important to you? Please explain.
5. What would you say were the **key messages** of

this training?

- What did this training **try to convey to young people**?
6. What **was the impact** the training had on you, on your perceptions, understandings and skills?
  7. To what extent do you think the training encourages young people to engage in a process of **reflection and revaluation of certain perceptions or behaviours**?
    - **What perceptions/behaviours** did the training help you reevaluate?
    - **How did this happen?** How did the training encourage you to do this? Please explain.
  8. How did the training impact your readiness in **addressing** sexual and gender-based violence?
    - (if yes) **How** did the training help you do so? Please explain.
    - What **type of knowledge and skills** did you gain in this respect (i.e. knowing what action to take in order to protect yourself and others from SGBV)? Please provide some examples
    - (If the training didn't enhance their skills or readiness). **What could have helped** to better enhance your skills and readiness level to address/stand up to SGBV?
    - What do you **think was missing** from the training in this respect?
  9. And how about your **confidence level** in taking action against SGBV? Has the training had any impact on your overall confidence in reacting to incidences of SGBV?
    - **In what way did it help/not help** your confidence level? Please explain.
  10. Overall, what did you think of **the activities** we did during the training?
    - What did you **like** about them?
    - What do you think **worked well**? Please elaborate.
    - What **didn't you like** so much?
  11. If you could redesign this training, what would you change or what would you **do differently**? Please elaborate.



**In depth interviews** use a similar methodology to the focus group discussion (using a semi-structured discussion guide with probing, clarification and follow up questions) but instead of using a group setting, the moderator interacts with respondents on an individual level, one at a time. In-depth interviews allow for more detailed responses to the questions asked because there is more time allocated to a specific participant. The fact that there is only one participant also allows the participant to speak more freely and openly (especially with regards to sensitive topics) as they do not have to be mindful of group dynamics.



## 1.7. Pre and post questionnaires<sup>111</sup>

Pre and post questionnaires can be used to evaluate shifts in awareness, knowledge, perceptions, stances and self-reported behaviours of young people with regard to the topics discussed in this toolkit. Young people who participate in the workshops will need to fill out a questionnaire before the workshop commences (pre-questionnaire) and then fill out the same questionnaire at the end of the last workshop (post-questionnaire). Ideally, workshop participants need to fill out the questionnaire again, 4 months after the end of the training intervention (follow-up questionnaire) in order to track the sustainability of the intervention. However, this is not always possible as we may not have access to the target group after the training intervention has been completed. The results of the pre, post (and follow up) questionnaires are analysed and compared, to measure any modification (positive or negative) in young people's knowledge, attitudes and self-reported behaviours regarding SGBV issues after the implementation of the workshops has been completed.

It is also recommended (even though it is often difficult to do) to use a control group, with young people of a similar profile that will not participate in the workshops. The control group will also fill out the same questionnaires (pre, post and follow up) at the same time intervals as the young people who have participated in the workshops. The purpose of this process is to validate that any observed change in workshop participants can be attributed to the effect of the workshop(s) rather than to any other external factors (such as social media campaigns) that may have influenced young people's knowledge, attitudes or behaviours. Moreover, it is recommended that the number of young people that will participate in the workshops to be equal to the number of young people that will be assigned in the control group so that a meaningful statistical comparison can take place.

Below, a SAMPLE pre and post questionnaire is outlined which can be used to evaluate your educational intervention, taking into account that this intervention consists of at least 3 training sessions, one from each category ((i) introduction to SOGIESC diversity and hierarchies of power, (ii) manifestations and impact of SGBV and (iii) addressing/standing up to SGBV and exploring avenues to safety.

The questions for the introductory part are mandatory. These aim to identify young people's shifts in normalized perceptions, attitudes and beliefs about gender, SOGIESC diversity, privilege and inequality. Similarly, the last part of the questionnaire (standing up to SGBV) is also mandatory and needs to be included as is. This aims to capture the extent to which the educational intervention has been successful in equipping young people with knowledge and skills in protecting themselves and others from SGBV.

<sup>111</sup> Adapted from the manual "GEAR against IPV". Booklet III: Teacher's Manual. (Rev. ed.). Athens: European Anti-Violence Network.

The middle part of the questionnaire, however, will vary according to the modules and activities that will be included in the specific training program you will run in your local contexts. Questions in this part are outlined per module so you can pick and choose according to which modules you will incorporate in your training.

### PLEASE NOTE:

The pre and post methodology can only be effective if you carefully select questions in your questionnaire that specifically match the discussions you will hold and the key messages you will deliver in your activities. If for instance, a question on intersectionality is included in the questionnaire but during the presentation of a case study you don't have the opportunity to bring intersectionality to the forefront, then these questions will most probably not present significant shifts and it may appear that your intervention was not so impactful. Similarly, if your discussions focus particularly on identifying SGBV rather than on the dynamics of it, no significant shifts will be noted in questions that explore victim-blaming attitudes for instance. This would suggest that questions similar to the latter need to be excluded from the questionnaire and that questions pertaining to knowledge/awareness, rather than attitudes, are more applicable.

Once you finalise your questionnaire, go through the questions and match them with the discussions you are planning to have, the messages you will focus on and the awareness you want to create. In this way, you can ensure that you are evaluating knowledge and attitudes towards issues that you will have specifically given the opportunity to young people to explore during the workshops.

When conducting the analysis, please also pay attention to matching the 'personal codes' from the PRE and POST questionnaires, to ensure that all young people who filled out a questionnaire prior to the intervention, also filled out a questionnaire after the intervention. Ideally, the two samples (pre and post) need to be identical in order to achieve the maximum validity of the results. However, this is not always possible as sometimes participants, especially in online settings, tend to 'drift away' as sessions progress.

# SAMPLE Pre And Post Questionnaire to be used for evaluation

## CREATE YOUR PERSONAL CODE

Please fill in each square according to the following:

- the 2nd letter of your first name
- the month of your birth (01-12)
- the last two digits of your phone number

a	b	b	c	c

<b>City</b>	
<b>Group</b>	
<b>Date</b>	

The information you that you will provide to the following questions is strictly CONFIDENTIAL and ANONYMOUS. Please do not write your name anywhere on this questionnaire. There are no right or wrong answers, we are only interested in your personal opinion. Thank you for your feedback. Your answers will help us improve the content of our workshops and implement activities that are most targeted to young people's needs.

## PART A

The following 6 statements are mandatory and need to be included in the questionnaire

Please rate to what extent you agree or disagree with the following statements, by checking the response that best describes YOUR OWN OPINION.

1= Completely disagree , 2 = Somewhat disagree, 3= Neutral, 4= Somewhat agree, 5= Completely agree and 0 = Don't know/I am not sure.

	Completely DISAGREE	Somewhat Disagree	Neutral	Somewhat AGREE	Completely AGREE	Don't know/ I am not sure
1. All people identify as boys or girls, men or women	1	2	3	4	5	0
2. There are two aspects to sexual attraction/ sexual orientation: (i) heterosexuality and (ii) homosexuality.	1	2	3	4	5	0
3. One of the key causes of sexual and gender-based violence are societal expectations and social norms about gender, gender identity, gender expression and sexual orientation	1	2	3	4	5	0
4. A person should be able to freely express their gender and sexual identities as they personally define them and experience them, no matter how different these identities are from the norm.	1	2	3	4	5	0
5. It is perfectly acceptable to address a person according to the gender they look like, rather than using the pronoun this person prefers for themselves.	1	2	3	4	5	0
6. Differences in gender, gender identities and sexualities result in differences in power or privilege among different groups in society	1	2	3	4	5	0

## PART B

Include some of following statements according to the modules and activities you have used. Even within a certain module, you can select only those statements that best match the specific activities and key messages you will deliver during your training.

Please rate to what extent you agree or disagree with the following statements, by checking the response that best describes YOUR OWN OPINION.

1= Completely disagree , 2 = Somewhat disagree, 3= Neutral, 4= Somewhat agree, 5= Completely agree and 0 = Don't know/I am not sure.

	Completely DISAGREE	Somewhat Disagree	Neutral	Somewhat AGREE	Completely AGREE	Don't know/ I am not sure
7. Often young people's capacity to make decisions about their sexual lives does not solely depend on their own personal power to do so	1	2	3	4	5	0
8. The more we are encouraging sexual freedom, the more we are encouraging young people to embark in unsafe sexual encounters.	1	2	3	4	5	0
9. A young person can express their sexuality in an open and sex-positive manner, even if they choose not to have sex	1	2	3	4	5	0
10. It is okay for young people to explore diverse sexual experiences as long as there is informed, clear, meaningful and active consent.	1	2	3	4	5	0
11. Young people should have the capacity to act as they choose in their sexual lives and generally define their sexuality by the choices, they make themselves for themselves.	1	2	3	4	5	0

## Module 3: Gender-based Violence in Different Contexts

	Completely DISAGREE	Somewhat Disagree	Neutral	Somewhat AGREE	Completely AGREE	Don't know/ I am not sure
12. People who experience gender-based violence are usually weak characters	1	2	3	4	5	0
13. Violence usually happens because the person who experiences the abuse must have done something to provoke it.	1	2	3	4	5	0
14. You can't really say that it was sexual abuse between two people who had had sex before and are currently dating.	1	2	3	4	5	0
15. Excluding, avoiding or isolating a person who expresses their gender differently (i.e., outside the binary man/woman) is not so hurtful because no-one is being abusive to them	1	2	3	4	5	0
16. Trying to encourage a person to better conform to gender roles or to assume a clearer masculine or feminine identity is a way to protect them from SGBV	1	2	3	4	5	0
17. Sometimes certain jokes, comments or gossip are wrongly classified as sexist or homophobic because they are often unintentional and harmless.	1	2	3	4	5	0
18. Certain people experience higher vulnerability to gender-based violence because they may experience multiple layers of discrimination due to their intersecting identities (gender, gender identity/expression, (dis)ability, sexual orientation etc)	1	2	3	4	5	0
19. Calling sex workers various derogatory names is a form of sexual violence.	1	2	3	4	5	0
20. There's nothing wrong with a husband to force his wife to become pregnant because they are married	1	2	3	4	5	0

	Completely DISAGREE	Somewhat Dis- agree	Neutral	Somewhat AGREE	Completely AGREE	Don't know/ I am not sure
21. It is justifiable for a woman to be beaten up or otherwise severely punished if she has disgraced her family	1	2	3	4	5	0
22. Some cultural practices can be a form of violence against women (such as female genital mutilation, forced marriages etc.)	1	2	3	4	5	0
23. The indifference of police to support certain groups (trans people, LGBTIQ+, sex workers, Roma, ethnic minorities etc) is a form of SGBV	1	2	3	4	5	0

#### Module 4: Intimate Partner Violence

	Completely DISAGREE	Somewhat Disagree	Neutral	Somewhat AGREE	Completely AGREE	Don't know/ I am not sure
24. There is nothing wrong with giving your partner the password to your social media account, especially if they have also given you theirs	1	2	3	4	5	0
25. It's justifiable for your partner to get really angry and pushy when you're physically intimate but don't want to have sex	1	2	3	4	5	0
26. Showing up uninvited to check on your partner or demanding to constantly know where they are, is a form of caring and protectiveness	1	2	3	4	5	0
27. There is nothing wrong with spying on the mobile phone of your partner	1	2	3	4	5	0
28. Constantly pressuring one's partner to quit some of their hobbies and to spend less time with their friends is a form of relationship abuse	1	2	3	4	5	0



	Completely DISAGREE	Somewhat Disagree	Neutral	Somewhat AGREE	Completely AGREE	Don't know/ I am not sure
29. You cannot say that it was rape if a sex worker was forced to have sex against their will, because they were only doing their job	1	2	3	4	5	0
30. When someone shares intimate, sexual pictures of their partner with others, they most likely do it as a joke.	1	2	3	4	5	0
31. You can change the violent behaviour of someone by being patient and hoping that their behaviour will change over time.	1	2	3	4	5	0
32. Making sarcastic comments about your partner's appearance or body and constantly comparing them to 'mainstream sexy people' is a form of gender violence	1	2	3	4	5	0
33. Threats to 'out' your partner (if they are LGBTIQ+) are a means of control and intimidation	1	2	3	4	5	0
34. Monitoring a partner's posts, shares, likes, tags, and their followers in social media is normal behaviour between two people who care for each other	1	2	3	4	5	0
35. It is easy for a person to walk out from an abusive relationship	1	2	3	4	5	0

## Module 5: Sexual Violence

	Completely DISAGREE	Somewhat Disagree	Neutral	Somewhat AGREE	Completely AGREE	Don't know/ I am not sure
36. Some cases of sexual harassment are often meaningless, harmless incidences that shouldn't get so much attention.	1	2	3	4	5	0
37. You can assume that someone is fine to go ahead with a certain sexual activity if they said nothing about it.	1	2	3	4	5	0
38. It's safe to assume that someone wants to have sex with you if the two of you already had sex before	1	2	3	4	5	0
39. A woman should consent to have sex with someone she is about to marry and her parents approve of	1	2	3	4	5	0
40. It's okay for someone to demand sex from their partner if they keep buying them gifts and take them out to expensive places.	1	2	3	4	5	0
41. It is okay to explore a more 'spicy' sex life with your partner if you both willingly consent to it	1	2	3	4	5	0
42. If two people willingly go out on a date, we can't say that sexual abuse happened between them	1	2	3	4	5	0

## Module 5: Sexual Violence

	Completely DISAGREE	Somewhat Disagree	Neutral	Somewhat AGREE	Completely AGREE	Don't know/ I am not sure
43. There's nothing wrong with engaging in sexting (sharing sexual pictures/videos) as long as there is consent, trust and respect of privacy.	1	2	3	4	5	0
44. It's best to send a sexy or naked picture of you to your sexual partner if they ask you to, because they may lose interest in you if you don't.	1	2	3	4	5	0
45. When a guy is asked to send a naked picture of himself to someone he's flirting with, he has to do it in order to prove his manhood.	1	2	3	4	5	0
46. Gradually, strategically and persistently trying to persuade someone to send a sexual picture of themselves when they are not sure they want to, is a form of sexual abuse.	1	2	3	4	5	0
47. There is no safe way to engage in sexting. It's quite risky sexual behaviour.	1	2	3	4	5	0
48. There's nothing wrong with gossiping about someone's sexual picture which has been shared widely and doing nothing about it. You're not the one who shared it anyway.	1	2	3	4	5	0
49. Online sexual activity just reflects how we have completely lost human connection	1	2	3	4	5	0

## PART C

The following statements are mandatory and need to be included in the questionnaire

1= Completely disagree , 2 = Somewhat disagree, 3= Neutral, 4= Somewhat agree, 5= Completely agree and 0 = Don't know/I am not sure.

Please rate to what extent you agree or disagree with the following statements, by checking the response that best describes YOUR OWN OPINION.

	Completely DISAGREE	Somewhat Disagree	Neutral	Somewhat AGREE	Completely AGREE	Don't know/ I am not sure
50. Gender-based violence is a private matter. It is better to leave the people involved to sort out their differences by themselves, in their own way.	1	2	3	4	5	0
51. It's best for people who experience gender-based violence to try to deal with it on their own. This will make them stronger.	1	2	3	4	5	0
52. I think I am quite aware of what sexual and gender-based violence is and I feel confident I can easily recognize its different manifestations	1	2	3	4	5	0
53. In the event that I personally experience sexual or gender-based violence I believe I have the knowledge and skills to take action to protect myself	1	2	3	4	5	0
54. If I witness a person being abused, I believe I have the knowledge and the confidence to intervene and help them	1	2	3	4	5	0
55. If I witness a person being abused, I believe I have the skills to support them	1	2	3	4	5	0

# Conclusion

SGBV affects women, girls, men, boys, people with diverse Sexual Orientations, Gender Identities and Expressions and Sexual Characteristics (SOGIESC), LGBTIQ+ persons, sex workers, people with disability, ethnic minorities and generally all groups in society. SGBV is a gross violation of human rights and has an unequivocal effect on young people's lives, affecting their options and access to resources and opportunities, their overall growth and development and their overall wellbeing.

This toolkit was developed with the aim to provide a foundation upon which young people can make interventions in their communities in order to equip other young people with the knowledge, awareness, sensitization and sensitivity on how to deconstruct hurtful norms about gender, sexuality, hierarchies of power and violence itself. Most importantly, the toolkit aimed to provide a foundation for interventions that aim at empowering young people to build personal and

sexual agency so they can fully embrace their own identities and those of others, develop a feeling of ownership over their own bodies and sexualities, make their own decisions about their sexual lives, develop attitudes of respect and acceptance, and generally strive towards having more equal, just, safe, happy and fulfilling relationships, both social and interpersonal.

In our introduction we reiterated how important it was for this toolkit to reflect young people's voices. In this respect, this toolkit concludes with young people's voices, their own thoughts, feelings, experiences and the impact they encountered when putting this toolkit to use.

Huge, heartfelt gratitude to all young people who have been part of this wonderful journey. Your passion, energy, creativity, knowledge, drive, resilience, persistence has been most mesmerising. Thank you for all the hope and inspiration!

# Testimonials

I feel like the participants all found the activities useful and productive. It was a good starting point for some self-examination, self-exploration, reflection and insight. Even as a facilitator, I feel like the activities had value for me too since it gave me the time and space to stop, consider these questions and reflect on them for myself.

I am proud for being able to create a safe space for our participants to talk about difficult, sensitive and personal experiences. Providing this safe space empowered them. Empowered them to look for solutions and also how they themselves can provide support to others who had similar experiences.

This was a great experience! I was thinking in the beginning it would be too complicated, but it wasn't. It felt good that I did something great for my community! I talked to them about topics they don't hear often. I felt that I 'owned' this workshop: it was my workshop and I can do what I want and make it a great place for young Roma men and women.

The stories in the toolkit were so real. We weren't at all surprised with the stories who mentioned Roma people. I had met people who had those experiences. The participants agreed on the institutional violence, that police brutality is real, some girls were matched with the stories, admitted that they were those people in the stories and experienced what was written in the stories.

Through these trainings I re-experienced the magic of non-formal education on which this toolkit is based on...Through these trainings, it was like our participants went through a 'cultural reset', making new understandings, developing new knowledge and sensitivities.

This toolkit enabled me to expand my horizons. It gave us the opportunity to explore new topics and new approaches. It gave us the opportunity to discuss very important things that do concern young people but which we had not addressed in the past.

With these workshops it was like taking little steps to make society better and prepare students by giving them skills for life

Our trainings with this toolkit touch people's hearts. It's a wonderful thing to know you can touch people's lives this way. It makes you feel you're doing something important and that to do your part in changing the world

I feel these trainings address very important topics and the way they were planned out in this toolkit made it easier to implement. This made me more motivated to continue organizing them/facilitating them in our organization.

The toolkit provided us with all the information we needed and covered all issues that could happen, how to deal with disclosures of abuse for instance, how to show sensitivity when participants talked about their private lives, how to deal with difficult or heated discussions. We felt really prepared! We knew how to react to students' feelings, remained calm, we knew that we should not get too involved in their situation, no judging, not to fall into the trap of telling them what to do and give advice. It was their process and it was empowering this way.



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