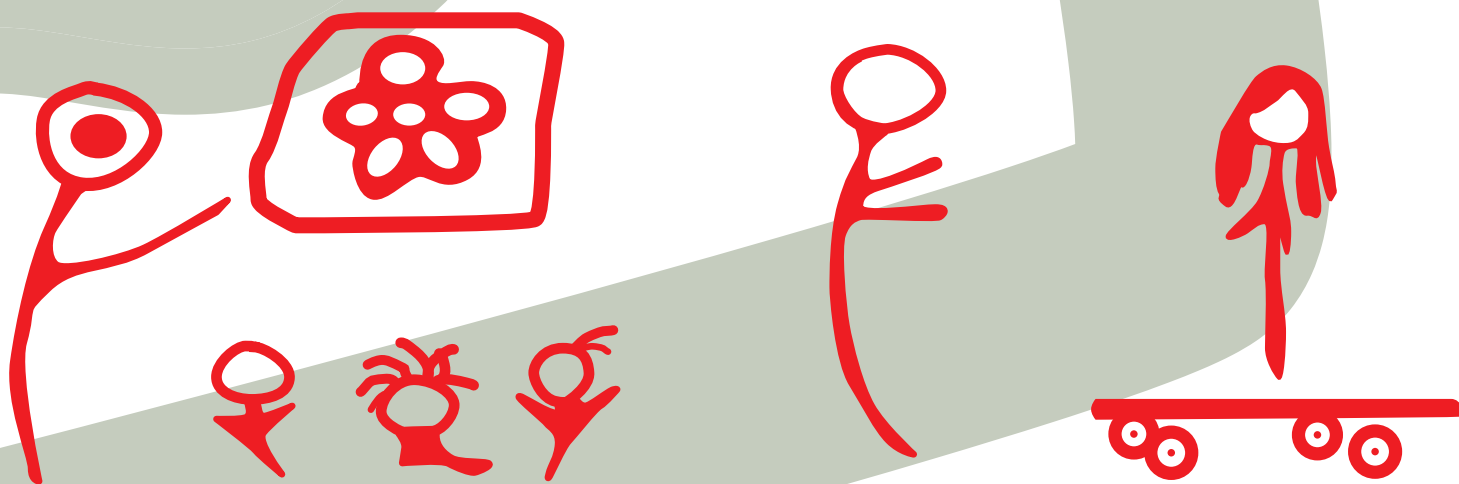


BOYS IN CARE STRENGTHENING BOYS* TO PURSUE CARE OCCUPATIONS

A handbook for teachers and vocational counsellors
working with boys* and multipliers for
gender sensitive vocational orientation



To download this handbook as PDF visit the Boys in Care Homepage: www.boys-in-care.eu

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- Istituto degli Innocenti (Firenze, Italy)
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For more information on the partners, see the end of the handbook.

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1. INTRODUCTION

Welcome to the Boys in Care handbook. The aim of this book is to provide professionals working with boys*¹ with information on how to strengthen boys* for pursuing educational and vocational choices in care occupations. The handbooks' focus lies on capacitating professionals to offer gender sensitive vocational orientation for boys*.

The information and methods in this handbook aim at enabling the readers to work with two target groups. It provides methods and information for facilitating trainings for teachers, vocational counsellors and social and youth workers as well as working directly with boys*. Therefore, it contains definitions and background information on gender stereotypes and inequality, masculinity expectations, labour market segregation and boys* in care work. It portrays various methods for gender sensitive vocational orientation focussing on strengthening boys* for choosing care occupations.

These methods are presented in six modules, where each module covers a specific topic of gender sensitive vocational orientation. The portrayal of these methods is combined with practical information on how to implement them as well as best practice examples. All parts of the handbook can be used for preparation of trainings for pedagogues and for self-training of professionals working with boys*, for instance teachers in primary and secondary schools, vocational counsellors, youth workers, boys* workers, social workers and other experts interested. With this handbook we hope to provide a practice-oriented companion for pedagogical professionals for implementing gender sensitive vocational orientation for boys* in their field of work.

¹ * Throughout this handbook we use the star * for example when writing about boys*, girls*, men*,women* or trans*. We do so to point out the constructivist character of gender and gender identities and to show that more than two of these identities exist. By doing so we want to emphasize that not all persons who are perceived as boys*, men*, women* or girls* also identify as such. The star also indicates the openness of gender identities and that these are ongoing never concluded processes. Exceptions are fixed terms like the "Boys in Care Project" or "Boys' Day".

The Boys in Care Work project

The handbook came into being in the context of the EU-project “Boys in Care work – strengthening boys in pursuing care occupations” (BiC). The project was carried out by six project partners: *Dissens - Institut für Bildung und Forschung e.V* (Germany), *Verein für Männer und Geschlechterthemen Steiermark* (Austria), *Center of Women’s Studies and Policies* (Bulgaria), *Istituto degli Innocenti* (Italy), *Center for Equality Advancement* (Lithuania) and *The Peace Institute* (Slovenia). The project was funded by the European Commission and several co-financing institutions and took place over the timespan of April 2017 to September 2019.

The project aims at...

- Explicitly naming boys* as a driving force and target group in the desegregation of educational and vocational choices with a focus on care professions;
- Developing, implementing and disseminating tools for teachers and vocational counsellors to be able to support boys* in their atypical vocational choices;
- Creating and improving initiatives, that support boys* in atypical vocational pathways;
- Challenging the under-representation of men* in professional care education including health care, elderly care, early childhood education and primary school teaching where in the majority of EU countries less than 15% of the care work is undertaken by men*;
- Creating supportive environment enabling boys* to pursue care careers;
- Challenging the cultural ascription of care work;
- Fostering caring masculinities and challenging gender norms.

For reaching these goals existing materials aiming at men* in feminized and/or women* in masculinized occupations were analysed in each national context. Based on this analysis a capacity building program was developed and carried out in each country. Further, drawing on existing initiatives like the Boys’ Day in Austria and Germany, support actions for boys* in care occupations were developed and conducted. Enriched by the experiences of these activities and the valuable input of the participants, the methods for gender sensitive vocational orientation for boys* in this handbook were fine-tuned. Besides this handbook a number of materials, like an online toolkit for gender sensitive educational and vocational counselling for teachers and counsellors, an exemplary curriculum for a training, and videos portraying men* in care-occupations were produced in the context of the *Boys in Care* Project.

For more information, please visit our website: <https://www.boys-in-care.eu/>

1.1. WHY STRENGTHENING BOYS* FOR CHOOSING CARE OCCUPATIONS IS IMPORTANT

Strengthening boys* to pursue care occupations is first and foremost a matter of promoting gender equality. Promoting a gender sensitive career and life orientation has the goal of enabling all genders to make their life's choices free from restrictive gender norms. This, of course, also counts for boys*. By strengthening boys* to pursue care occupations, this handbook tries to contribute to an overall goal of fostering gender equality.

Having a higher proportion of men* in care occupations means reducing the inequalities between all genders on the labour market since in most care occupations the proportion of men* is less than 30 %. Besides promoting equality on the labour market, strengthening boys* to pursue care occupations contributes to an elevated and de-gendered recognition of care work in society. Women* still predominantly do paid and unpaid care work. Strengthening boys* for care occupations can contribute to an understanding of care work not as feminized work but as an important societal task that has to be done by all genders. Another important aspect of strengthening boys* to pursue care occupations is that it promotes gender equality by fostering images of masculinity that includes care for others, caring about others, and caring for one self. This handbook aims at promoting masculinities that include healthier and less violent behaviours towards all genders.

In order to be able to strengthen boys* for pursuing care occupations, one has to know what the obstacles are that prevent a more gender equal participation in care occupations.

First of all, there are certain obstacles for boys* to choose care occupations that can be challenged within vocational orientation. In European societies, care occupations are feminized. Emotional and physical care and the upbringing of children or caring for the elderly are historically attributed to women* and inscribed as character traits in the female gender identity. On the other hand, traditional images of masculinity promote the stereotypical role expectations of the breadwinner. This means an expectation of men* being able to provide for the nuclear family through paid labour. In addition, masculinized work was historically located in the so called productive sphere as opposed to the reproductive sphere. Activities seen as masculine are especially technical tasks and not connected to emotional and physical care. These traditional cultural images of what is a masculine and what is a feminine occupation strongly shape the vocational orientation of boys*. Certain occupations conform to traditional images of masculinity and others do not. Therefore, boys* who would actually like to choose a care occupation might not do so because they fear devaluation through choosing an occupation that is linked to femininity. Even more often, boys* do not even consider care-occupations as viable career choices since these occupations do not conform to traditional images of masculinity. Thus, gender sensitive vocational orientation for boys* that reflects upon role expectations of traditional images of masculinity is an important contribution to enable boys* to make their vocational and life choices more independent from gender stereotypes, and therefore challenges them.

This handbook especially focusses on gender sensitive vocational orientation for boys*. The focus on boys* provides the opportunity to specifically work on challenges connected to masculinity expectations in the context of life and career choices. Furthermore, the emphasis on care occupations makes it possible to take the specific circumstances of this field into consideration. Masculinity expectations especially entail a successful career in masculinized occupations. Being economically autonomous as well as doing prestigious and object-related, and often technical tasks, are important aspects of traditional images of masculinity. Caring in general and care occupations are traditionally not a part of masculinity. This needs to be taken in consideration while working with boys* on career and life orientation.

Until now, gender sensitive vocational orientation was mostly focused on girls* and fostering their career choices in STEM² occupations, like becoming an engineer, a mechanic or a chemist. This handbook provides a specific focus on boys* and enables work on the specific needs and challeng-

2 STEM occupations are occupations in the field of science, technology, engineering and mathematics

es boys* face regarding gender expectations in education, vocational orientation and care work. Engaging more boys* in care occupations³ also fosters an image of masculinity that entails the value of care work. In other words, men* that engage in care activities - also in the work sphere - see emotional and physical care as important and valuable traits. Thus, having a higher proportion of men* in care occupations also diversifies what can be seen as masculine and ultimately de-genders activities, occupations and character traits. Further, fostering caring masculinities has several positive effects on men* themselves and societies in general (Scambor, et al. 2016).⁴ The labour market in all European states is still strongly segregated by gender. In 2018 the proportion of men* in care occupations in the European Union was only 24%.⁵ This labour market segregation goes along with inequalities in wages, working time, and pensions. By strengthening boys* for choosing care occupations, this segregation can be reduced, which has a positive effect on economic equality. It is important to stress that this handbook is not about persuading boys* to choose care occupations against their will or best interests. It is about helping them to pursue this path if it is their interest to do so, and helping them to tackle the obstacles on the way. Further notes on labour market segregation can be found in chapter 2 and module 3.

By integrating a gender sensitive approach to vocational orientation for boys* we have the chance to help boys* to make their life and career choices more independent of gender stereotypes, foster images of masculinity that are more caring, and reduce gender specific educational and occupational inequality.

1.2. CONTENT OF THE HANDBOOK

After this introductory first chapter, the second chapter sets the context for gender sensitive vocational orientation for boys*. It provides information on gender stereotypes, gender inequality, and labour market segregation in Europe focussing on care occupations as well as more detailed information on these topics for the national context of each partner organization.

The third chapter is the main section of this handbook. Here, six training course modules are presented. Each module focusses on a specific topic related to strengthening boys* in care occupations and contains a proposed curriculum for facilitating this module, a short theoretical context of the module, methods with practical advice on how to use them, as well as experiences and best practice examples. The modules topics are:

1. Debunking Myths about Gender
2. Working on gender-based horizontal segregation in the education system
3. Challenges of gender equality in caring occupations
4. Job orientation with focus on gender
5. Addressing masculinities when talking about caring professions
6. What could gender equality look like?

In the fourth chapter materials and activities to support boys* in gender untypical career choices are presented. It portrays existing measures, practices and actions, focussing on supporting boys* to pursue gender atypical occupations as well as practices developed within the Boys in Care project. Further, it contains practical information on how to organize these support actions. The handbook closes with the conclusion.

3 In this handbook care occupations are understood as occupations in the fields of education, healthcare and welfare (EHW). This definition is identical to the category of EHW professions used by the European Institute for Gender Equality (EIGE 2017)

4 Further notes on Caring Masculinities can be found in Chapter 2 and Module 5.

5 See Figure 2 in Chapter 2.

2. SETTING THE CONTEXT

If you want to work with gender sensitive job orientation, you need to know fundamental terminologies, statistics and gender equality policies. This chapter will give you the information you need to have when focussing on strengthening boys* to pursue care occupations:

2.1. GENDER, STEREOTYPES AND INEQUALITY

The term *gender* refers to the social, cultural and political norms, conditions and processes that determine how women*, men*, and others (like transgender* persons and inter* persons) can or cannot live and identify themselves.⁶ By speaking of gender, we acknowledge, that (at least to some extent) the ways we are as men*, women* and others are subject to historical development and change, conscious control and to political regulation. Gender roles are constructed in social interactions and symbolic structures, and they represent powerful cultural and social attributions.⁷ Gender norms have a huge impact on what we can (imagine ourselves to) do as men*, women* and others. For example, the predominance of the male* breadwinner role in many regions and time periods or, vice versa, the role of women* as house carers with lower income opportunities go along with gender norms and expectations to behave according to these mainstream roles. And those who, for different reasons, do not fit in one of these categories, are usually ignored, ridiculed, aggressively “corrected” or repressed. Often people cannot even imagine living outside of these norms, while others can and (depending on their own will, opportunities and the power of these norms) sometimes do so. If gender norms are quite narrow and follow a “black & white” dichotomy, we usually call them stereotypes, like in: Men* are (or should be) strong and courageous, while women* are (or should be) beautiful and cautious; ‘pink is for girls and blue is for boys’ etc. Typical men* and women* stereotypes can be structured like this:

	Male* stereotypes	Female* stereotypes
Attributed skills	Ambition, enforcement, power, delegation, strength...	Diplomacy, communication, team skills, ability to find consensus, sensitivity...
Attributed characteristics	Purposeful, rational, risk-taking, closed...	Reserved, fearful, warm-hearted, emotional, caring...
Attributed spheres/places	Public places, work among other men*, boards, physically demanding jobs...	Private sphere, family, close to household and kids, caring jobs...
Basic tendencies/orientations	Agency: fulfilling a job/task; instrumental	Communion: caring for the community; expressive

Gärtner (2013)⁸, referring to Eckes (2008) and German Consulting Group (2005)

⁶ Gender is opposed to and connected with the term sex, which refers to the biological and bio-evolutionary characteristics and conditions of being a woman, a man or other.

⁷ <https://www.uni-bielefeld.de/gendertexte/gender.html>

⁸ Gärtner, Marc (2013): Entstehung von Geschlechterstereotypen. Vortrag auf der Ersten Gleichstellungskonferenz der Berliner Finanzämter am 05.11.2013: „Stereotype Rollenbilder im Wandel“, unveröffentlichte Präsentation.

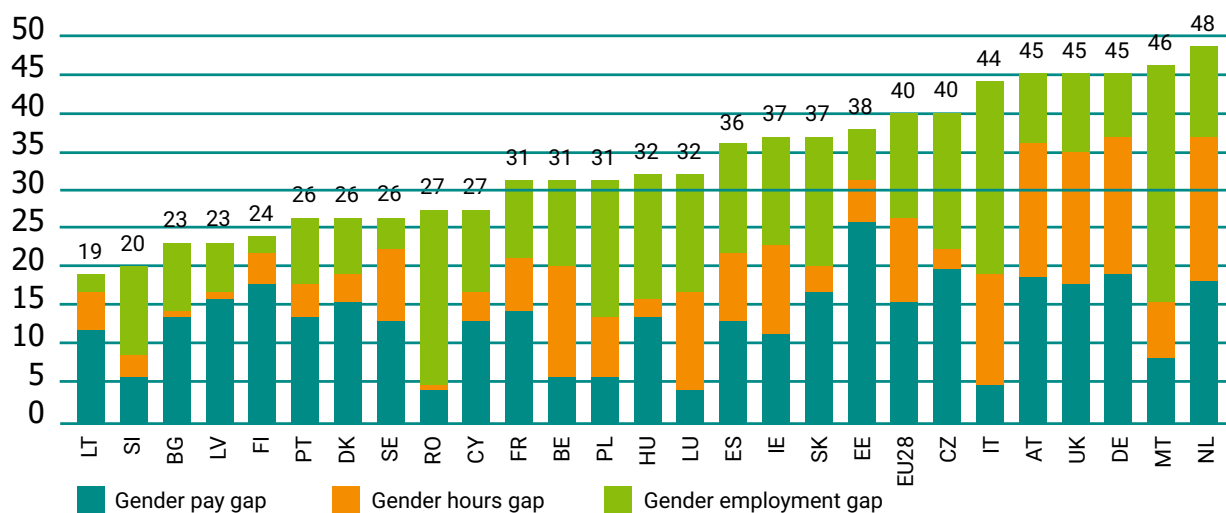
While gender norms and stereotypes contribute to our position as men*, women* and others in this society, on the other hand these structural positions reproduce (and sometimes modify) gender norms.

Gender roles are not only prescribed and seated in norms; they are also characterized by a traditional hierarchy and certain inequalities. Gender inequality can have multiple facets, like more powerful positions for men* or a lower average income and lower pensions for women*.

The abolition of gender inequality is one of the goals of the European Union, starting in 1957 with an article on equal pay in the Treaty of Rome to the Women’s Charter in 2010. However, according to the Gender Equality Index (2005-2015) (EIGE 2017), progress towards gender equality in the EU-28 in the last two decades has been rather slow. The Gender Equality Index refers to six domains (work, money, knowledge, time, power, health) complemented by two additional domains referring to violence and intersecting inequalities. Each domain contains subdomains for a total of 31 indicators.⁹ In general the area which saw the greatest improvement is the area of power, while gender inequalities have increased in the domain of time, in particular in the area of unpaid care work there has been almost no improvement towards gender equality in that period.

One of the most important indicators of work-related inequality is the gap in payments and wages, usually referred to as the gender pay gap. In the EU-28, the median gender pay gap was at 16 % in 2017, meaning women* earned 16 % less than men* on average.¹⁰ But other indicators such as the employment rate and working hour’s distribution are also important. A graph combines these three major indicators, pointing out a differentiated picture of gender inequality in the EU.

Figure 1: Overall gender earnings gap, and contribution of the pay gap in pay, working hours and employment, proportion in %, 2014, EU-28:



Source: Eurostat, Structure of Earnings Survey (EL and HR missing), , available at: https://eeas.europa.eu/sites/eeas/files/2017_report_equality_women_men_in_the_eu_en.pdf

⁹ For an explanation of the Gender Equality Index, please see: <http://eige.europa.eu/gender-equality-index>; the full report is available at: <http://eige.europa.eu/rdc/eige-publications/gender-equality-index-2017-measuring-gender-equality-european-union-2005-2015-report>

¹⁰ https://ec.europa.eu/eurostat/statistics-explained/index.php/Gender_pay_gap_statistics#Gender_pay_gap_levels_vary_significantly_across_EU

2.2. GENDER, MEN* AND CARE

Gender inequality is substantially determined by a traditional gender difference in (higher) paid and lower/un-paid jobs: care and lower rated jobs for females*, technical and power-related jobs for males*. But within this persistent structure, changes are already taking place: Holter (2003) speaks about a shift in men*'s gender ideal from breadwinner, in which men* act as primary earners in their families, towards more *caring masculinities*, in which men* participate in caregiving. The *Study on the Role of Men in Gender Equality* (Scambor et al. 2013) outlined a convergence of basic labour market characteristics between women* and men* (e.g. employment, work time, job losses), and it also showed an empirical connection between work satisfaction and actual working time: male* employees are most satisfied with their working conditions in countries where weekly working hours are comparably low, while they are least satisfied in countries with the highest numbers of weekly working hours. Apart from labour market changes, and based on changing gender relations in European societies, expectations about gender equal share of care, and especially equal share of care for children, are evident (Heilmann & Scholz 2017). The *Study on the Role of Men in Gender Equality* located 'caring masculinity' both as a vision and target as well as part of men*'s present life patterns. The model is presented below in module 5, and it was inspired by feminist scholar Nancy Fraser. She developed a notion of gender equality, in which "care" is defined as the basis for social and economic cooperation, a human norm which applies to both men* and women* (not a female* task). Therefore the concept of "care" has to be understood in a wide sense to meet complex life requirements. Thus, care cannot be understood only as childcare but also as emotional support and showing affection (Scambor et al. 2013, p. 151)

So care has to do with activities in the domestic and family sphere, and also with personality traits and a perspective towards the social world. But what about the occupational world?

2.3. SEGREGATED LABOUR MARKET, SITUATION IN EUROPE

In connection with work-related inequality and with the pay gap in particular, we have to take a look at labour market segregation. Here, we can distinctly see horizontal and vertical segregation. Vertical segregation is the unequal distribution of gender groups, usually (and in official statistics) women* and men*, at different levels of the hierarchy. In leading positions and on management levels, including boards, men* are overrepresented.

Horizontal segregation means the separation of gender groups, into different professions and occupational groups, like boys* and men* choosing more technical, women* choosing more social professions. These choices are perceived and understood – sometimes directly, more often in a subtle and latent way – as 'gender-appropriate'. Thus, gender segregation in occupations and in economic sectors continues to be a universal characteristic of the labour market in Europe. In the *2017 Report on Equality between Women and Men in the EU*, where a special focus was put on the development of gender segregation in occupations and in economic sectors, 24.3% for occupational segregation and 18.9% for sectoral segregation were reported for 2014 (European Union 2017: p. 57).¹¹¹²

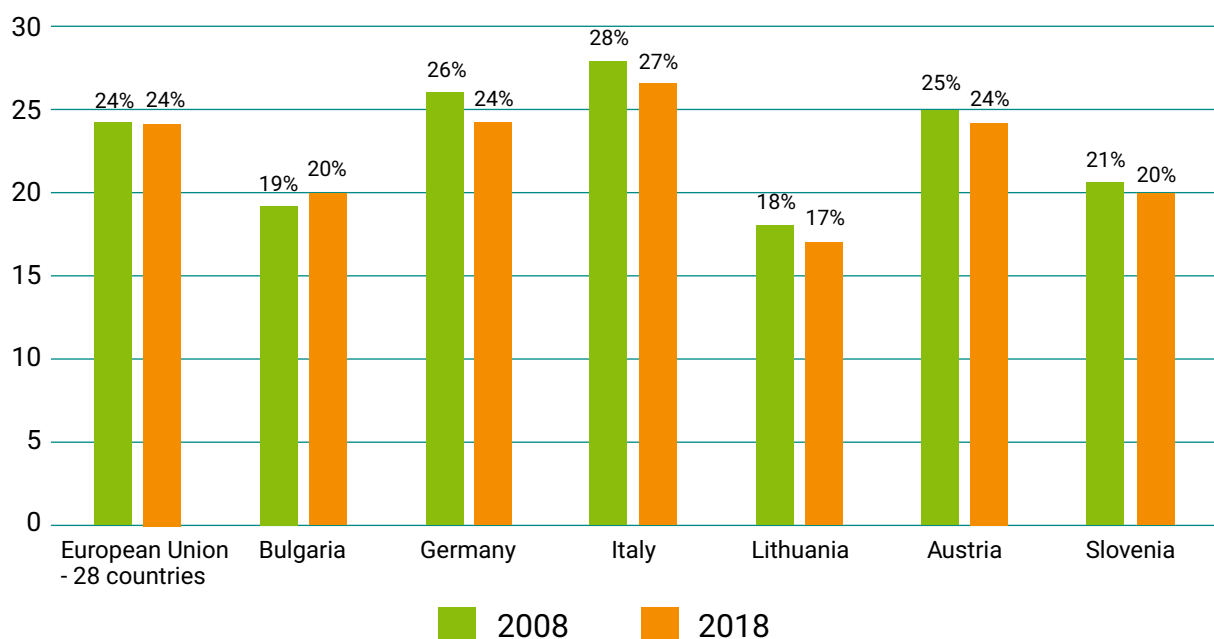
11 The numbers indicate "the proportion of the employed population that would need to change occupation/sector in order to bring about an even distribution of men and women across occupations or sectors" (European Commission 2017: p. 57)

12 Sectoral segregation refers to the phenomenon that men* and women* are often highly represented in certain sectors (e.g. health care). Within a sector, occupational segregation is evident: women* and men* are over-represented in certain occupations (e.g. nurse). Occupational and sectoral segregation are main causes of the gender pay gap (<https://www.eurofound.europa.eu/observatories/eurwork/industrial-relations-dictionary/segregation>).

2.4. CARE OCCUPATIONS AND GENDER

Focusing on care work throughout Europe, men*'s under-representation in professional care work is remarkable. The following Figure (2), shows the development of men*'s rate among paid care work between 2008 and 2018.¹³

Figure 2: Share of men* among care workers by country, in %, 2008 and 2018, age 15-64



Source: Eurostat, Labor Force Survey (LFS). own calculations

We can see a tendency of lower shares in the eastern compared to the western countries. Above all, these differences are not particularly strong and seem to have decreased in the last decade. Roughly, a fifth or a quarter of care jobs are occupied by men*, and on average, we see a slight decrease.

In some countries, this decrease can be seen in the context of regulations of feminised migrant paid care work in the past decade (see Scambor et al. 2015). Bettio & Verashchagina (2009) have shown that increasing rates of migrant workers in care occupations can lead to challenges in occupational segregation and to an under-valuation of paid care work too, due to cheap jobs. Based on these data we can conclude that an already feminised sector has experienced a further decline of men* in paid care work.

The figures reflect prevailing gender norms in societies (care jobs as 'women*'s jobs, men* do not want to 'compete' with 'natural caregivers'), but also more tangible reasons like working conditions (e.g. low salaries) as well as a lack of male* role models and insufficient information for boys* at school about paid care work.

¹³ The category 'care workers' includes occupations of education, human health activities and social work. This classification is equivalent to the classification of EHW professions.

2.5. OCCUPATIONS, GENDER AND BIOGRAPHY

We tend to think that people chose their careers according to their options, (e.g. school grades and skills), and interest. But what determines the interest and professional motives of younger people when they opt for career paths?

According to developmental psychologist Gottfredson (1981), career aspirations are deeply connected to concepts of professions, i.e. ideas of the professions' activities and prestige, but also stereotypes about people working in these professions. She speaks of an *occupational map*, which is constructed in four phases analogous to the developing self-concept:

In the first phase of 3-5 years, children recognise occupations as a characteristic of the adult world. In the second phase, between the ages of 6-8, children develop gender role stereotypes and gender identity. Gottfredson argues that the first selection criterion for potential occupations is the consistency to their own gender identity. If this is not guaranteed, the occupation is excluded from further consideration (Gottfredson 1981, p. 549). In the third phase, between the ages of 9 and 13, the occupations are selected on the basis of their prestige and fit with the social background. Finally, in the fourth phase (14 years and beyond), the personal interests, values and cognitive challenges of the occupation follow as selection criteria (Holtermann 2016). This is why occupational orientation in schools (and, more general, occupational formation of younger people) is critical to expand the occupational map again.

It can be summarized that - albeit differentiated - horizontal segregation is visible in every EU country and, more specifically, in the countries of the *Boys in Care* project consortium. The sector(s) of care work are highly feminized, however, there is also an increase of men*'s share at least in some care professions in many countries (like nursing in Bulgaria). Also, political framework decisions (like the expansion of child care facilities in Germany) create new options (like a higher demand also for male* kindergarten teachers).

The negative effect is not only a stereotype-based (self-)reduction in professional choices. Sectoral gender segregation also has a significant influence on the gender pay gap in all EU countries (Boll et al. 2016): men* and women* enter different paid sectors, the lower paid sectors are predominately entered by women*.

Occupation and sectoral segregation is already rooted in education, where gender patterns in different fields of studies (secondary and tertiary education) are persistent, with young women* predominantly present in social, care and welfare-education, while the rate of (young) men* is high in technical education. Therefore, *Boys in Care* offers methods and focuses on initiatives that intervene at the stage of vocational decisions at high school age and may help to bring more men* into that field (see module 2)

Despite such segregation and obstacles, paid care work, (e.g. for children or elderly), is a globally growing sector, which leads to new benefits in terms of safe and secure conditions in the future.¹⁴ Education is extremely important in a knowledge based society and economy; nursing will be important, too, especially with regard to elder care in an ageing society. Diversity in care work is particularly important in order to address the target groups of this work (like children, students, sick, disabled, elderly, people with social problems, etc.) specifically and competently. This applies for many dimensions of diversity such as ethnicity, but also for gender diversity and the integration of men* in this field. It is also relevant in terms of the labour market integration of diverse social groups, like migrant men* and refugees. Not at least, and not only limited to gender segregation, care work is important in order to shape conditions in gender relations positively, in the sense of equality, and caring masculinity.

The situation of gender segregation and the job orientations system vary in all six countries of the *Boys in Care* project. To have an overview for Austria, Bulgaria, Germany, Italy, Lithuania and Slovenia the next part will show the most important information for each country. These include the national situation of segregation, information about the occupational orientation system, and measures and materials in occupational orientation.

2.6. COUNTRY SPECIFIC SITUATIONS

Austria	
Segregation	<ul style="list-style-type: none"> • Persistently high gender pay gap (2016: 20.1%); high gender segregation on labour markets and in schools (two thirds of which show gender segregation). • Men*s share in caring occupations is 24% (2018). While (young) women* slightly modify occupational changes, (young) men *keep traditional choices; men*s share among nurses is 15%, in kindergartens 1.4% (2014/15). • For more than a decade, an environment of measures tackling horizontal segregation emerges, first aiming at girls*/women*, some already at boys*/men*.
Occupational orientation system	<ul style="list-style-type: none"> • Educational and vocational guidance is provided by different institutions (schools, Labour Market Service, NGO). • Focus is on the age group of student (13-14 years of age), mandatory for 7th and 8th grade in school. • Different measures: individual counselling, 2 hour lesson units in middle school, integrated in (e.g. German language) lessons in secondary level I schools. • External vocational counselling and workshops through vocational information centres at the labour market service. • Different professionals are responsible for the provision of these services in school (e.g. student and education counsellors, vocational orientation teachers and coordinators, as well as youth coaches and school psychologists) and in Vocational Information Centres (e.g. trainers); furthermore social workers in NGOs provide special initiatives targeting girls* in MINT fields of education and work and boys* in care work (e.g. <i>Boys' Day, Girls' Day, Daughters' Day</i>).
Measures and materials in occupational orientation	<ul style="list-style-type: none"> • Measures aiming at women* in masculinized occupations: Girls' Days, annually; FEMtech – Women in Research & Technology; FIT -Women into Technology. • Measures and materials aiming at men* in feminized occupations: Boys' Days, annually (including videos, workshops and other material). • Measures and materials in schools: Federal Ministry (BMB) collection of information & counselling material (IBOBB): Homepage & other material; Occupational orientation as a school subject in 7th/8th grade; School books according to this subject. Gender (stereotypes) in occupational orientation is implemented as a subject in teachers' trainings. • Measures and materials of labour market services and other institutions: BIZ (Vocational Information Webpage), AMS-Karrierekompass (Career Compass): internet-portal on education, profession, and careers, including videos (https://www.karrierevideos.at), AMS Research Network, Brochure "Berufe ,Soziales" ("Professions 'Social Sector'", base for career videos)

Bulgaria	
Segregation	<ul style="list-style-type: none"> • Gender pay gap is slightly below EU median (2016: 14.4%); decrease of men* in care jobs, from about 26% (1980) of men* to 20% (2018). • No data available for particular care occupations. Nursing professions in the Bulgarian language is only in the feminine form and this is a barrier for boys* and young men to consider it at all as a professional choice. • No research on career orientation for boys* and girls* separately, including examples of atypical profession or occupation choices. • Scarce national research work on men*'s caring roles (e.g. in families).
Occupational orientation system	<ul style="list-style-type: none"> • Vocational education starts in the sixth grade (13 or 14 year old students). • Until the age of 16, some vocational education elements are included in the training curricula. • Afterwards students obtain an initial level qualification in a certain occupational field. • A similar mechanism exists for students in vocational upper secondary schools. • School-to-work transitions are embedded in the institutional structures of educational systems. • The educational system shapes the gendered occupational trajectories for men*, but neither vocational, nor higher education has a significant effect for women*: men* with vocational education are more likely to work in male-typed occupations, and, higher educated men* are more likely to choose gender mixed occupations. • Specific initiatives targeting girls* in STEM (e.g. Entrepregirl or Rails Girls) have been implemented from 2013 until nowadays.
Measures and materials in occupational orientation	<ul style="list-style-type: none"> • There are measures and materials in schools, labour market services and other institutions; only few examples are not gender stereotypical. • Measures aiming at women* in masculinized occupations: Entrepregirl and Rails Girls. • Measures and materials aiming at men* in feminized occupations: unknown or not available.

Germany	
Segregation	<ul style="list-style-type: none"> • Persistently one of the highest gender pay gaps in the EU (2016: 21.5%); high level of segregation. Men*'s share in caring occupations is 24% (2018). • School based vocational training is a female* domain (72%), while dual training is a male* one (60%, 2015). • Public occupational orientation differs between federal states, is seen as a life-long process, and is implemented in schools, universities and employment agencies. • In terms of gender and occupational orientation, an environment of gender-sensitive approaches has grown.
Occupational orientation system	<ul style="list-style-type: none"> • In Germany, educational policy lies mainly in the hands of the regional (Länder) governments. • The specific situation in Berlin: Vocational education starts in year 7 (comprehensive schools) or in year 8 (grammar school) in secondary schools. • Vocational training offers are directed towards an assistance of students to make vocational choices according to their strengths and interests. • Four forms of vocational guidance exist at school (educational activities around vocational choice, internships and other forms of contact with working realities, documentation of the process and transition guidance). • Schools are obliged to create a concept for occupational orientation (responsible teachers have to cooperate with the employment agency). • Educational activities include skills assessments, providing information for parents (gender-sensitivity is unclear) and practical experience (e.g. from one-day experience in year 7 to longer internship in year 10). • <i>Boys' Day</i> and <i>Girls' Day</i> offers are defined as a one-day-internship; additionally, a social internship is recommended.
Measures and materials in occupational orientation	<ul style="list-style-type: none"> • Measures aiming at women* in masculinized occupations. Various initiatives like <i>Femtec</i>, <i>Life eV.</i>, http://www.komm-mach-mint.de, <i>Girls' Day</i> since 2001. • Measures and materials aiming at men* in feminized occupations: <i>Boys' Day</i>, annually since 2005/2011, including campaign/posters <i>Vielfalt Mann</i>" (<i>Men's Diversity</i>) for men* in kindergartens; <i>Neue Wege für Jungs</i> (<i>New Paths in Career and Life Planning for Boys</i>) (start in 2005); <i>Soziale Jungs, Männer in Kitas</i> (<i>Men in Kindergartens</i>, studies and campaign), <i>klischee-frei.de</i>, <i>Daddy be cool</i> (Parit. Bildungswerk): Training of boys* of 7th grade in parenting • Measures and materials in schools: Vocational guidance as part of school curricula; Workbook <i>Career choice passport</i> • Measures and materials of labour market services and other institutions: Federal Centre for Health Education: komm-auf-tour.de; Institut der deutschen Wirtschaft: beroobi.de, Employment agency: planet-beruf.de

Italy	
National Situation/Segregation	<ul style="list-style-type: none"> • Horizontal segregation is close to EU average, one of the lowest gender pay gaps in the EU (2016: 5.3%), with a particularly low women's employment rate (49.8% in 2018). • Men's percentage in the teaching professions rises with the age of pupils (from 0.7% in pre-primary schools to 3.7% in primary schools, 22% in secondary schools of first level and 34.3% of second level) (year 2016). • Gender segregation is evident in secondary and tertiary education (e.g. girls constitute the overwhelming majority of students in human sciences high schools (89.1%); and as graduates in the subjects of teaching (94%), linguistics (85%), psychology (83%), health professions (69%) (academic year 2017-2018).
Occupational orientation system	<ul style="list-style-type: none"> • In 2013, <i>Guidelines for lifelong guidance</i> was issued, with the aim of contributing to the effort to define a consistent education system focused on the person and his/her needs, aiming (among other things) to promote full and active employability and social inclusion. • <i>Guidelines</i> specify how external professionals need to be involved in the school in some cases, bringing in special competences which are requested to support the young people in the transition between school and work, for a full social and labour inclusion. • Gender issues are not mentioned in the <i>Guidelines</i>. • The current school guidance system is mainly characterised by its merely information-based character (offering lists about schools and graduate courses, limited school guidance services). • Guidance services are mostly available immediately before choosing the upper secondary school (at the third year of the lower secondary) or the University (at the last year of the upper secondary) without covering the whole time-span of studies. • Connections between gender and the education choices are generally still lacking in guidance services at school.
Measures and materials in occupational orientation	<ul style="list-style-type: none"> • Measures aiming at women in masculinized occupations: initiatives supporting the study of STEM subjects including the <i>STEM month</i> of schools in cooperation with companies (promoted by the Department of Equal Opportunities). • Measures and materials aiming at men in feminized occupations: unknown or not available. • Measures and materials in schools: School guidance and vocational training website of the Ministry of Education, University and Research (www.istruzione.it/orientamento/); other institutional websites: www.universitaly.it/; www.almalaurea.it/; www.almadiploma.it/). • Measures and materials of labour market services and other institutions: on-line portals with training offers, and job offers (organized at regional level).



Lithuania	
National Situation/Segregation	<ul style="list-style-type: none"> • Gender pay is gap about EU median (2016: 14.4%); Horizontal segregation above EU average, with only 0.51% men* in preschool institutions. • Men*'s share in caring occupations is 17% (2018). Although care work is feminized, leadership in organizations of care work is masculinized.
Occupational orientation system	<ul style="list-style-type: none"> • Two key documents provide general guidelines on vocational training/counselling: The law on vocational education system and regulations on the implementation of vocational counselling. • The <i>Program on Career Education</i> (approved in 2014) indicates vocational counselling should be an integrated issue in all disciplines and grades in general education: elementary school (1-4 grades), second level (5-8 grades), third level (9-10 grades) and fourth level (11-12 grades); on other levels a cycle of the activities should be organized. • Vocational education (,career competence') should include the following topics: self-awareness, learning of career opportunities, career planning and career realization. • Main subjects in the system of educational career services are vocational counsellors and teachers (school), informal education institutions, municipal institutions, employers, voluntary organisations (regional level), and authorised institutions by Ministry of Education (national level). • A critical evaluation of the professional counselling system by the state audit addressed issues like absent methodology and information on long-term vocational counselling plans while gender equality aspects were not addressed in the evaluation. • Specific initiatives targeting boys* in care professions do not exist.
Measures and materials in occupational orientation	<ul style="list-style-type: none"> • Measures aiming at women* in masculinized occupations: Mentoring program <i>Women Go Tech</i>; <i>School Education Gateway</i>: informational thematic website - role models, inspiration; FB: Mothers for STEM: support group. • Measures and materials aiming at men* in feminized occupations: unknown or not available. • Measures and materials in schools: Program on Career Education in schools (2014) with training for different grades/ages; <i>Career Education and Development of Monitoring Models in General and Vocational Education</i>, project by the Information Education Centre of Lithuanian Pupils (since 2010) including website mukis.lt for occupational orientation; Guidelines for Career: Students' & Teachers' book; Ministry of Economy (2015): Guide for a social enterprise; <i>Who will we be in the future?</i> Training book for 5th/6th grade. (check if italics are correct above) • Measures and materials of labour market services and other institutions: unknown or not available.

Slovenia	
National Situation/Segregation	<ul style="list-style-type: none"> • Horizontal segregation is slightly above EU average with very small changes. • Men*'s share in caring occupations is 20% (2018), with health care and social security (19.2%), education (21.1%). • Slight increase in male kindergarten teachers (1%) and kindergarten assistant teachers to 3.4 %.
Occupational orientation system	<ul style="list-style-type: none"> • School counselling services play a key role in career orientation. • <i>Guidelines for School Counselling Services</i> (1999) define the tasks of career counselling; performed by professionals (psychologists, pedagogues, educational counsellors, remedial teachers). • Career orientation consists of the following activities that are implemented by school counselling services: informing (about further education, vocations and possibilities of employment), diagnosis, career counselling & guidance, placement, representation, feedback, informing and monitoring. • School counselling service (pupils, parents and school management) helps pupils to plan their educational and career path (in cooperation with the Employment Service). • Intensive career counselling starts in penultimate grade of primary school (at the age of 13-14): school counselling service performs a test of pupil's abilities in cooperation with the Employment Service. In the last grade also a survey on career choices and a test of career interests is performed. • Career orientation is also performed in local and regional offices of the Employment Service and in Career Information and Counselling Centres (e.g. team consultations at schools, work with parents, ability test, providing information material).
Measures and materials in occupational orientation	<ul style="list-style-type: none"> • Measures aiming at women* in masculinized occupations: Project <i>Encouraging and motivating young women in their decisions about career paths for girls*</i> of 7th, 8th and 9th grade. • Measures and materials aiming at men* in feminized occupations: unknown or not available. • Measures and materials in schools: systematic career counselling about further education in primary schools, information days in secondary schools; websites <i>My Choice</i> and <i>www.otroci.org</i> (by a private company, target groups: parents, children and primary school teachers; contains worksheets on occupations, work-life, etc.). • Measures and materials of labour market services and other institutions: project <i>Vocational weaving mill for boys = girls</i>: challenges structural gender stereotypes, while stereotypical stereotypes are still present (men* = technical activities).

3. MODULES

Instructions how to use this Chapter:

This chapter contains six different modules. The modules can be understood as a detailed workshop plan. They contain the necessary background information, methods and further readings. Each module focusses on a topic which is related to strengthening boys* in care professions. They are all structured similarly: Purpose of the module, learning outcomes, module outline with different sections and useful additional links, and literature. Depending on your target group two different approaches are possible:

If you want to work with boys*:

All modules contain important information concerning strengthening boys* in care professions. For your pedagogic work with boys* it's good to read all the background knowledge of the respective module. The methods which are presented here have different target groups, some focus on adolescent and some on adults. Depending on your target group and their capacities and skills you should choose the adequate methods. It's possible to use only one module or, use to them all together.

If you want to train teachers, job counsellors or other professionals, or use it for self-training:

The background knowledge is suitable to be directly presented to adults. When using the methods, you need to check if the ones which are focussed on adolescents are suiting to your target group. In most cases they are. You can use each module by itself, or all modules together for training or self-training. On the Boys in Care Homepage a three day training course curriculum for multipliers will be available.¹⁵

Fundamentals for gender sensitive education:¹⁶

If you work with adults in the direction of gender sensitive job orientation, you should keep in mind the basis for gender sensitive education: You need to teach knowledge, attitudes and methodologies. To teach these they should already be the foundations of your pedagogic work.

Knowledge: It is important for teachers and vocational counsellors to know about gender inequalities in society and how these are constructed by society and our daily actions. Questions which your participants should be able to answer are: How does gender socialisation work? What are the gender pay gap and the gender care gap? Which role does gender play in job orientation and power distribution in society?

Attitude: The personal attitude of educators related to gender equality issues is central to the credibility of their actions towards young people. The attitude shows if the knowledge of social inequalities and of gender sensitive education reflects in their daily actions and behaviour. Questions which your participants should be able to answer are: Do and did I reflect on my role as pedagogue and what gender has an influence on that? Do I still need qualifying support so that I can support boys* wholeheartedly in their choice of gender-untypical professions? How do I react if there is discriminating behaviour?

¹⁵ www.boys-in-care.eu

¹⁶ Source: Dissens e.V. et al. (2012): Geschlechterreflektierte Arbeit mit Jungen an der Schule - Texte zu Pädagogik und Fortbildung rund um Jungenarbeit, Geschlecht und Bildung; http://www.jungenarbeit-und-schule.de/fileadmin/JuS/Redaktion/Dokumente/Buch/Geschlechterreflektierte_Arbeit_mit_Jungen_an_der_Schule_Dissens_e.V-3.pdf

Methodologies: To work with the highly complex topic of gender inequalities, teachers and vocational counsellors need to have the adequate didactic methods. They need to make the complexity of gender manageable for the target participants, which are either adolescents or other professionals. The methods have the basis of sensitisation and reflexion. For that you need to know and to teach risks, effects, as well as background information.

This manual provides knowledge and methodologies. To work on your own attitude is a constant process and it's good to do that in self-reflection and in supervision of your own work and actions.

If you work with gender inequalities there can be strong emotional reactions by the participants, depending on the method. Gender is one basis of our identity and if this is questioned, it can lead to irritation. On the average, people don't like to be questioned so deeply. On the other hand, this irritation is fundamental for learning. For people who do not meet gender stereotypes, including many LGBTIQ+ people, the training topics discussed here can be liberating and/or stressful. You need to be sensitive and to avoid forced "outings" or re-traumatisation. People who don't want to live under the heteronormative and binary gender system are used to working with these topics on a daily basis. Like all other participants, they have the exclusive right to decide for themselves to what extent they want to make public their personal issues with gender.

Men* working with children: often under general suspicion of sexual abuse.

During our trainings and in the scientific discussion we are regularly confronted with the anxiety of men* that they will be accused of sexual abuse. In institutions and places, where men* work with children they are often considered as risk factor in terms of the sexual abuse of children. Parents, employees and institutions are reproducing this suspicion.

Sexual abuse does happen in work with young children. All institutions as well as people working with young children are well advised to take a closer look at the subjects of generalised suspicion and sexual abuse. There is a need to address the topic and develop methods to deal with these. Often the general suspicion isn't explicitly addressed but it can have a long term effect on all involved. There is a need to establish professional educational practices, guidelines and procedures in institutions, especially in terms of body contact, how to deal with the sexuality of children and protections against sexual abuse. Basis for the practices is a protection concept for children.

Young men* wanting to work with young children are influenced by the generalised suspicion of sexual abuse from men*. Affected are, next to other things, the job orientation as well as perception of young men* working with young children. For this reason it's important to address the topic with men*, employees, institutions and parents.¹⁷

¹⁷ Further reading in English: Michael Cremers/Jens Krabel (2012), Generalised suspicion against male ECEC workers and sexual abuse in ECEC centres: an analysis of the current situation and modules for a protection concept: https://mika.koordination-maennerinkitas.de/fileadmin/user_upload/Cremers_Krabel_ECEC_protection_concept.pdf

3.1. MODULE 1: DEBUNKING MYTHS ABOUT GENDER

Purpose

The module aims at reflecting on attitudes towards gender stereotypes in a group. It helps to challenge stereotypical attitudes about femininity and masculinity. It also provides information about social construction of gender and allows us to burst myths about femininity and masculinity using experiential methods

Learning outcomes

After completion of this Module, trainees will obtain following competencies:

- Recognize gender biases in everyday interaction and reflect on constructed expectations about femininity and masculinity
- Understand that gender stereotypes are constructed and internalised through socialisation and make impacts on professional choices of school students
- Have knowledge about social construction of gender and be better equipped in providing evidence against impacts of biology as an often articulated factor in creating behavioural gender differences.
- Be able to answer some questions relating to gender stereotypes from other colleagues, teachers and students
- Have the skills to react to gender-biased myths with more confidence

Module Outline

The module lasts for 220 min.

Section 1. Introduction to the module/topic	25 min
Section 2. Gender Walk	30 min
Section 3. Gender Boxes	60 min
Section 4. Theory – essentialism and social construction approaches to gender stereotypes	45 min.
Section 5. De-gendering Everyday Situations	60 min

Module Sections

Section 1. Introduction to the module

Make a short introduction in the following way: ask everybody to stand up and walk around until the facilitator claps. Then stop clapping and ask people to stand in groups of three or four persons and introduce each other and discuss some very simple topics from everyday life (the facilitator should prepare several topics for discussions for three or four turns: topics for discus-

sion could be include preferences for work in the morning or in the evening, preference for active sports or passive ones, preferences to taking care of pets or not having pets, etc.). There should be three or four rounds of walking around meeting all the time different people and introducing themselves, followed by discussion of those simple topics.

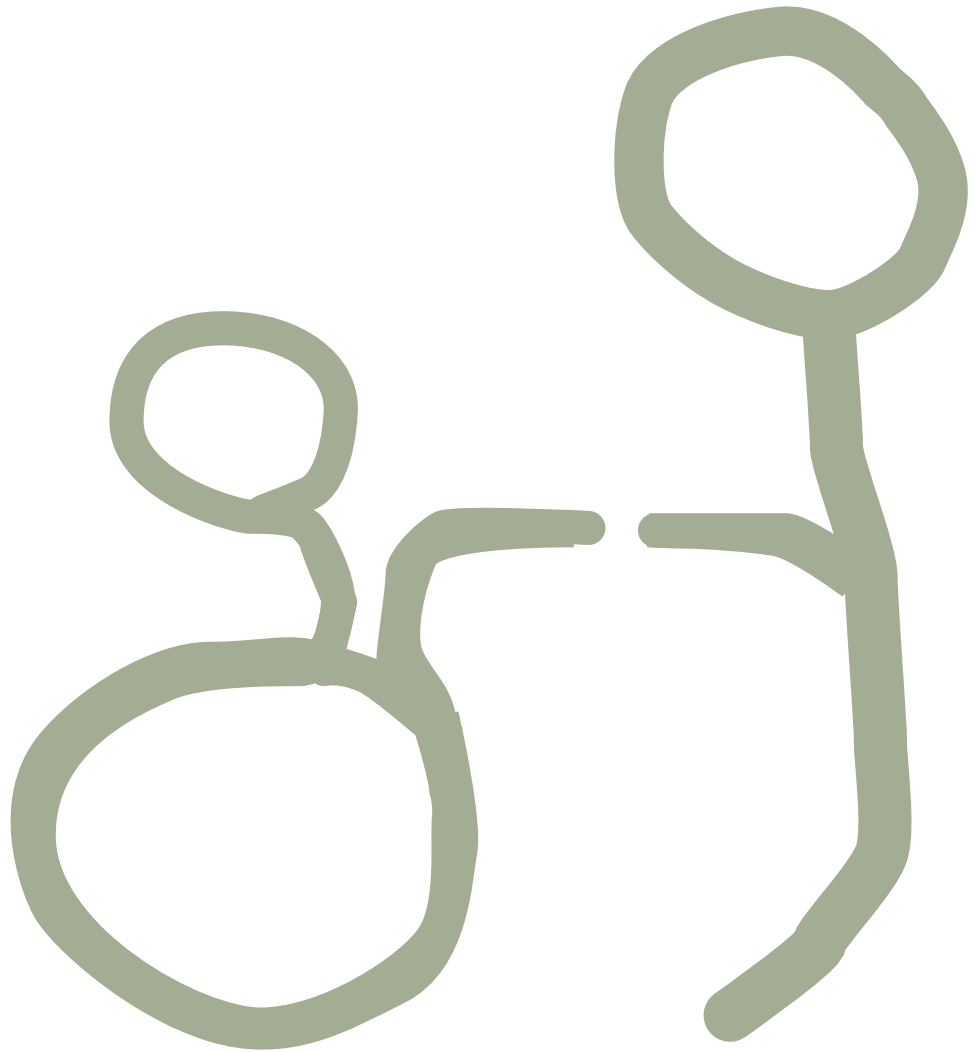
Introduce the agenda of the module focusing on gender and socialization to be discussed in this module.



Section 2. Gender Walk

Method:	Gender walk
Topics of the method:	Gender stereotypes and gender socialization.
Target group:	Pupils of 12 years and more. Vocational counsellors, teachers, youth workers.
Necessary material:	A board (or PPT presentation) where to write the questions (optional).
Time:	Around 30 min.
Implementation and limits:	Number of participants: 6 - 20 (depending on the size of the room) Rooms: 1 room not too small and as empty as possible (it is necessary to have a space where people can move easily so put tables, chairs at the border of the room) Situation: this can be regarded as a warm up exercise to be done at the beginning of the session.
Instructions and procedure:	<ul style="list-style-type: none"> • Explain to participants that when you shout out the word 'Walk' they are to walk around the room as fast as possible but without bumping into anyone. When you shout 'stop' they are to stand one in front of the other in couples. • Explain that you will call out a sentence, which they can discuss in that pair for two minutes in total. At the end of the two minutes you will shout 'Walk' again and they can walk around the room again until you shout 'stop' and call out the second statement, and so on. <p>Statements to be used:</p> <ul style="list-style-type: none"> • Something typical of my gender that I like doing. • Something typical of my gender that I don't like doing. • Something not typical of my gender that I like doing. • Something not typical of my gender that I would like to be able to do without judgment. • Something I hope will happen during the workshop series (optional).

Aims of the method:	The method aims at discussing gender socialization and gender stereotypes by starting from the personal experience of the participants but with a light approach as the questions normally raise issues related to everyday experience, hobbies, preferences and so on. It aims to introduce a reflection on how gender socialisation can limit people's experiences, activities and life choices. It starts from people's experiences and only later in the discussion the facilitator can introduce some explanations/reflections on how gender operates by indicating what is supposed to be an appropriate behaviour/activity for men* and for women*. The discussion can also lead to a reflection about the consequences for those people who violate these gender codes (which can go from disapproval, being considered weird or inappropriate, to more serious consequences of being criticised, ostracised, bullied and so on).
What significance does gender have in this method?	Gender is central to this method, which is aimed precisely at adopting a gender sensitive perspective when analysing every day activities.
How does the method broaden the ideas about vocational possibilities for boys*?	The method does not directly tackle the issue of vocational possibilities of boys*. It is meant as a first exercise to reflect on gender socialisation to which more specific exercises on vocational possibilities should follow. However, it is possible that during the discussion among the issues raised by participants, there may be examples concerning work/job situations that can be helpful to discuss about how gender influences choices in work.
To what extent does the method highlight paths of non-traditional behaviour?	By asking participants examples of behaviours which are not conforming to a traditional understanding of gender norms.
Variations:	It could be modified by asking a similar typology of questions but in relation to work/job. (E.g. a job not typical of my gender that I would have liked to do).
Aftermath:	After this warm up about gender socialisation, more specific exercises about how gender affects the choice of educational and work choices should be carried out.
Comments, experiences, tips, risks:	<p>Possible risks:</p> <ul style="list-style-type: none"> • The discussion reinforces the idea that some behaviour/activities are typical of just one gender, so confirming the validity of gender traditional norms (although it never happened to me in my experience) • Participants raise very personal situations that have caused them pain, and that the facilitator has difficulty to handle, or that could expose the participant too much (so the facilitator could suggest that they continue talking about the specific instance separately when the workshop is over).
Sources of the method:	Amnesty International. Making rights a reality. Gender Awareness Workshops (2004). Available at: https://www.amnesty.org/en/documents/ACT77/035/2004/en/



Section 3. Gender Boxes

Method:	Gender Boxes
Topics of the method:	Make participants reflect upon their approach to gender as such and their own gender in particular. enhance understanding that gender is not only about women*s issues and that it is not a static issue to be discussed along the dichotomy male-female or man-woman. Encourage to reflect on socially-constructed nature of gender roles.
Target group:	Pupils of 12 years and more. Vocational counsellors, teachers, youth workers.
Implementation and limits:	Number of participants: 15-20.
Necessary material:	Popular (entertainment) magazines rich in advertisements and pictures, paper boxes (or flipchart), markers, scissors, glue or scotch tape.
Preparation:	A handout with the questions for discussion should be prepared.
Time:	60 min.
Rooms:	The room should be big enough for the groups to work in teams and complete the task without too much interacting between the groups.

<p>Instructions and procedure:</p>	<ul style="list-style-type: none"> • Compose the groups of 4-5 people in each • 2 groups will be working on issues of female stereotypes and 2 groups with the issues of male stereotypes • Each group should get a set of magazines, look through them and cut the selected pictures and/or phrases which participants consider to most resemble the stereotypes of women* and men* in society (depending which box they have to decorate). Participants should decorate a box given to the group (or it could be flipchart which is used by the group to make the billboard). The group which deals with female stereotypes should have the heading WOMAN on the box/billboard. The group which deals with male stereotypes should have the heading MAN on the box/billboard. (20 min) • When the boxes/billboards are ready, each group will present the stereotypes they identified and compare similar or different aspects that the groups highlighted. (10) • Then all participants will be asked to discuss how the gendered stereotypes impact on the understanding of gendered norms, roles and expectations for girls* and boys* (gender boxes). • Questions for discussions: <ul style="list-style-type: none"> • How a young lady should look and behave in order to be popular in society? • How a young man should look and behave in order to be popular in society • How the attitudes about “real” woman and man are constructed? How do we learn in our culture about expectations and roles of women* and men* in society? How does our culture construct the “gender box” for girls* and boys*? • What happens when a girl* or boy* does not fit to “gender box”? • What are the consequences of “unfit” norms within the gender box? How do peers, teachers, parents and society behave towards those who might be considered as “unfit”? • To sum, what are pluses and minuses of being in the “gender box”.
<p>Aims of the method:</p>	<p>This method is suitable to explore gender stereotypes and stereotypical representation of gender roles, which are constructed by popular culture, their negative impact on girls*’ and boys*’ choices, expectations and lives.</p>
<p>What significance does gender have in this method?</p>	<p>By applying this method the exercise addresses gender stereotypes and their negative impact on girls*’ and boys*’ everyday lives, roles and choices. It also gives insight to understand the link between gender socialisation and gender inequalities and raises challenges to overcome “accepted” and “normalised” beliefs about femininity and masculinity.</p>
<p>How does the method broaden the ideas about vocational possibilities of boys*?</p>	<p>This facilitator during the exercise can facilitate discussions on impact of gender stereotypes for boys*’ and girls*’ vocational choices. It shows how one learns about gender roles through socialisation. The kind of examples about what is a “real” woman or man that one finds in advertising or youth magazines can be found in many other areas of life as well. The conclusion could lead to the students’ acknowledgement that no matter how much pressure they are under to conform, they and their peers have the right to ‘live outside the box’.</p>

<p>Variations:</p>	<p>Doing slightly different steps as the “gender boxes” are composed can modify the method.</p> <p>Prepare an empty ‘dart board’ on a flip chart beforehand. This will be used to ‘plot’ participants’ scores:</p> <ul style="list-style-type: none"> • Ask the participants to mark on the ‘Scale of percentages’ the degree to which they think they fit in the box. (0 = outside the box, 100 = completely in the box). • Ask the class to reflect on the scores. • Discuss how they feel about fitting or not fitting within the gender box. <p>Reflect on the ‘dart board’ with the class scores:</p> <ul style="list-style-type: none"> • What do you observe? • How do you feel about not fitting in the box? • How do you feel about sometimes having to conform so you fit in the box? • How do you feel about others who do not fit in the box? <p>Expected outcome and activity wrap up:</p> <ul style="list-style-type: none"> • The vast majority of students, if not everyone in the group, will see themselves as living outside the box, i.e. far from the centre of the target. • Conclude the activity by saying that no matter how difficult it is not to conform, students have the right to stay outside the box; to be valued and respected for who we are, and we have the responsibility to value and respect others.
<p>Comments, experiences, tips, risks:</p>	<p>This method:</p> <ul style="list-style-type: none"> • provides the possibility to start discussions and explore beliefs concerning what it means to be a boy* or a girl in the society they live in • facilitates debates about segregation of professions along gender lines and limits for professional choices due to negative impacts of stereotypes • can help to identify how socialization and institutions construct norms of femininity and masculinity and challenges to change them.
<p>Sources of the method:</p>	<p>Mediterranean Institute of Gender Studies (2012). Youth4Youth: A manual for Empowering young people in preventing gender-based violence through peer education. Available at: www.medinstgenderstudies.org/wp-content/uploads/Y4Y-Manual_digital_v12.pdf</p> <p>Van der Veur, Dennis; Vrethem, Karolina; Titley, Gavan; Tóth, György (2007). Gender Matters: A manual on addressing gender-based violence affecting young people. Council of Europe. Available at: http://www.eycb.coe.int/gendermatters/pdf/Gender_matters_EN.pdf</p>



Section 4. Theory: Social construction versus essentialism: Approaches explaining the process of producing gender differences

Scientific explanations about the creation of gender categories

In public discourse, much focus on differences between women* and men* highlights the observations about these differences in terms of their behaviour, choices, feelings and thinking. These observations generated by media, education, politics, economy, medicine and other institutions pave the arguments that women* and men* are separate and often opposite *species*. Scientific research approaches different female and male identities in two ways. On the one hand, it reflects on the differences between women* and men* as differences in human nature, genes and biology (*essentialist* approach). On the other hand, these differences result from our *thinking* about and *producing* social roles, expectations and social norms for women* and men* in society/culture (*constructivist* approach). Gender stereotypes play an important role in constructing the differences between women* and men* and, also, prescribing expectations (what women* and men* should be) and conducts (how they should behave) (Ellemers 2018).

Differences of race, ethnicity, social class, gender or sexual orientation are not just simple categories. Mechanisms that control inner relations in a society insert these differences into hierarchical structures and create a system of inequality. This structure is often perceived as fixed and most people assume that social categories do not change. This attitude is based on an essentialist approach – an attitude that behaviour does not change because it is “natural”, dependent on genes or biology. This attitude is used very strongly to explain the “unchangeable nature” of gender identity due to biological differences between women* and men* and produce understanding that it is a fundamental principle organizing society.

Biological difference about women* and men* serve to provide various “proofs” that biology affects women* and men*’s behaviours, statuses and power in society and professional choices. For example, it is generally assumed that different levels of testosterone and oxytocin in male and female bodies can make impacts on their professional choices. Hormones create the effect that men* are physically stronger than women*, and women*, due to their ability to bear children, are seen as more emotional and caring. Therefore, men* and women* choose different activities (Ellemers 2018). Some studies refer to the differences in the brains of women* and men* to argue about the ability and preferences of women* for emotional attachments and social relations, while men* tend to engage in rational thinking and acting (Joel et al 2015). However, much academic research has proved that there is no evidence that the brains of women* and men* are entirely different. Indeed, there are individual differences between a concrete woman* and man* rather than between women* and men* as social groups. Thus, research in social science indicates that gender differences to the greatest extent depends on the socialization processes and develops over the life span. These research findings serve to criticize biological arguments and its impact as the main factor in creating behavioural gender differences (Ellemers 2018).

Proponents of the social constructivist school provide a multitude of evidence to argue against essentialism, jointly highlighting that gender, race, ethnicity, social class and other categories are socially constructed. “The social order” does not express “the nature of things” and cannot be derived from the “principles of nature”. It exists just as a product of the human activity (Berger and Luckmann 1966). The theory of social construction argues that a person does not know what does it mean to be a man* or woman*, have disability or be healthy, be migrant/refugee or citizen of host country, be rich or poor. One gets to know the meaning and sense of all these categories during social interactions. During the socialization and social interaction, we form knowledge about the acceptable conduct, roles and codes for a girl* and boy*, and acquire values, norms, rules and ways to assess behaviours. Various institutions such as school, peers, family and many others participate in constructing the meanings for different categories such as gender, “race”/ethnicity, age, etc. Children learn and internalize “correct” gender roles and behaviours when playing various games,

picking up toys, reading books with parents and so on. Parents, teachers or peers react positively or negatively to specific children's acts when s/he behaves in the "appropriate" way to her/his expected gender roles. These interactions construct norms for feminine and masculine roles and behaviours. The content of knowledge depends on contexts in which a person lives and his/her positioning in that particular society (Thomas 1966). In some historical periods, for example, (Baroque or Romantic) emotions were defined as an indispensable sight of male identity and expressions of masculinity, while rational and pragmatic thinking became the attribute of female (Paulauskas 2017). In present times, oppositely, a man should be strong, rational, rich and suppress his emotions, while a woman should be beautiful, caring, passive, a good wife, and dependent. Through socialization children learn these qualities as "acceptable" and "normative" for women* and men*, and identify the criteria for assessment of their identity, expectations and roles.

Process of constructing social realities: phases and contexts

Following Peter Berger and Thomas Luckmann, explanations (Berger and Luckmann 1996), the process of construction of social reality undergoes three interrelated phases. Firstly, the externalization phase is the process of social interaction between people, which creates cultural products - artefacts, social institutions, values or attitudes related to a group in a particular context. Later, these products separate from their creators and gain an autonomous existence. Everyone participates in the creation of categories that emphasize differences. This happens through everyday routine actions such as, for example, when parents teach their children how a "real" woman* or man* should behave, or when one child calls another by offensive words like "crybaby" or "fatty", or a teenage girl* stops playing active physical games due to worrying about being called boyish or odd. These ordinary "educational", comments and remarks work as a training process to learn what is acceptable for girls* and boys*, what expectations are about them, and what "proper" behaviours are valued.

Secondly, in the process of *objectivation*, the previously created "products" such as norms, attitudes, behaviours, social institutions, etc., become autonomous, independent reality. People cannot perceive that they are the authors of the social and cultural environment and its interpretations. They start to perceive all these constructed products as ones that have an objective being and exist as a self-evident "truth" in society.

The last phase is called *internalization*. In this stage, people realize seemingly objective facts about created cultural products. This happens through socialization when a person learns certain roles in society. In this stage, created "facts" become an integral part of individual consciousness. That is why people from the same culture have similar perceptions of reality and rarely questions the validity of the available provisions.

Different contexts such as institutions, interpersonal context and inner context construct the gendered norms, expectations, beliefs and stereotypes.

Institution - is a set of rules and relationships that regulate social interactions. The main social institutions are:

- A family: performs functions of reproduction, socialization, protection, regulation of sexual behaviour, emotional comfort and support.
- Education: provides learning and knowledge, skills and values that are considered of particular importance to an individual and society
- Economy: creates, controls and distributes human and material resources
- State: creates and delivers legal power to regulate the behaviours of members of society, as well as relations with other societies
- Media: produces information to members of society by supporting policies of other institutions and contributing to the socialization of members of society

For example, let us refer to some studies which illustrate how institutions create knowledge about gender differences and have impact on women* and men*'s lives. In education institutional contexts, as some experimental studies show, gendered norms and expectations can cause female students to be perceived as less intelligent or talented than male students in all sciences. The other studies show that male teachers are valued higher than female ones regardless of the fact that they were lecturing the same topic and providing the same level of knowledge (Ellemers 2018). As Naomi Ellemers pointed out, these evaluative differences may have an impact on career choices, career development and income level of women* and men*, which can accumulate into substantial gender inequalities in the course of a life span (Ellemers 2018, p. 279). Media, for example, strengthen stereotypical representations of women* and men* when showing men* as experts, politicians and policy analysts and women* as caregivers in advertisements, TV shows, etc.

For the creation of categories that highlight differences, an **interpersonal** context is important. It is people's daily interactions where they create and strengthen gender differences and assess "normality" of conduct, expectations, beliefs about women* and men*. Through these interpersonal interactions people exchange ideas about gendered identities, mainstream gender stereotypes, strengthen their meanings, or change them. These meanings are produced by verbal and non-verbal communication. For example, as some studies show, the same behaviours are differently described for women* and men*. When a boy* does a test at school, a teacher usually praises him by saying how smart, clever or skilful he is. The good performance by a girl* in the test usually is followed by the remark that "she did well in the test" (Ellemers 2018, p. 285).

Inner context is a person's internalized gendered norms, beliefs and stereotypes, which are hardly questioned. It creates a kind of censorship for individual behaviours when performing his/her gender role. For example, the norm of being a good mother as a mission of each woman*'s life strongly affects career aspirations of many young women* and girls*. When choosing something to perform that does not "fit" the norm, much energy is spent for self-assessment of skills, opportunities, capacities, emotions and analysis of pros and cons. This might bring the result that the choice of being a good mother will suppress the wishes for a prospective career, and end in negative impact of career development and a desire to better fit to the "normal" behaviours and expectations in a concrete context. Thus, one can recognize **inner** context, when norms integrated in behaviours, attitudes and self-expression are accepted by institutions and interpersonal interactions and become appropriate for an individual.

All these contexts formulate categories that emphasize diversities and affect our realities and daily life. It is important to recognize the constructed gendered norms, beliefs and stereotypes, assess them and challenge. The scientific research shows that social construction of gender and other social categories constantly undergoes change. For example, a stereotypical gender role constructs a man* as a father – family breadwinner working outside the home. Currently this stereotype is slightly challenged because many fathers not only work outside home but take parental leave and become the primary child-carer. Thus, many contemporary gender theories highlight the potential for change of rigid gendered norms and stereotypes due to people's abilities and willingness to reflect on, question stereotypes, and shape their own gender identities. The institutions such as parents, peers, school, media, and many others, have an impact on rethinking and changing the gendered norms, roles, codes and conducts (Van der Veer et al. 2007).

Section 5. De-gendering Everyday Situations

Method:	De-gendering Everyday Situations
Topics of the method:	Reflect gender based preconceptions along everyday work situations; develop alternative ways of acting beyond gendered scripts; self-reflection on gendered assumptions.
Target group:	Vocational counsellors, teachers, youth workers
Necessary material:	Copies of the everyday work situations and tasks (enough for each person per small group), enough chairs/tables to be able to work in small groups in different corners of the room.
Time:	45 min. – 60 min depending on how long the groups want to discuss.
Implementation and limits:	Number of participants: variable, depending on how many small groups you make. Rooms: 1 big room or enough small rooms to be able to work in groups Situation: The method is useful in groups who already know one another and have built some trust to be able to reflect about their own behaviour.
Instructions and procedure:	<p>Make small groups of 2-4 people each. It is possible to ask if participants would rather be in a gender-mixed or non-mixed group.</p> <p>All small groups get the following tasks:</p> <p>Start at your table with the given situation and discuss the following questions/tasks:</p> <ul style="list-style-type: none"> - Which presented gendered preconceptions restrain children and youth in their individual development? - What are possible alternative ways to deal with the situation, e.g. different wording? <p>If you are satisfied with the outcome of your debate, move on to the next table, if there is still another group there, get the paper with the example and discuss somewhere else.</p> <p>It is not about crossing off as many situations as possible, but rather about in-depth discussions and exploring alternative ways of behaving.</p> <p>Possible questions for a discussion and evaluation in the plenary:</p> <ul style="list-style-type: none"> - What did you notice? - Which of these situations do you recognize from your everyday work activities? - How can the situations be handled in a different manner. <p>Example Situations:</p> <p>Situation 1: After a canoeing-trip, your colleague comes into the room and says, "I need four strong boys!" Discuss the following questions: What messages do the boys* in the group receive? Do all boys* receive the same message? What message do the girls* receive? Which presented gendered preconceptions restrain children and youth in their individual development? Find alternatives, e.g. a different wording.</p>

Situation 2:
A boy* comes to you and tells you that he is very happy, as he is in love. You reply: "That is great! What is her name?"
Discuss the following questions:
What messages does the boy* receive?
What messages do boys* listening to the conversation receive?
What messages do girls* receive who listen to the conversation?
Which presented gendered preconceptions restrain children and youth in their individual development?
Find alternatives, e.g. a different wording.

Situation 3:
A boy* comes to you crying and says another child has pushed him. Your colleague replies: "You are a boy*, you have to fight back!"
Discuss the following questions:
What messages does the boy* receive?
What message do other boys* receive?
What messages do girls* receive?
Which presented gendered preconceptions restrain children and youth in their individual development?
Find alternatives, e.g. a different wording.

Situation 4:
During a discussion about a mandatory internship a boy* says he will do an internship as a carpenter and the teacher replies "That is a real man's job!"
Discuss the following questions:
What messages does the boy* receive?
What message do the other boys* in the class receive?
What messages do girls* receive?
Which presented gendered preconceptions restrain children and youth in their individual development?
Find alternatives, e.g. a different wording.

Situation 5:
When talking about life and career choices a boy* says he wants to stay at home and take care of the children, you reply "And who will feed your family?"
Discuss the following questions:
What messages does the boy* receive?
What message do the other boys* who are listening receive?
What messages do girls* listening to the conversation receive?
Which presented gendered preconceptions restrain children and youth in their individual development?
Find alternatives, e.g. a different wording.

Aims of the method: The method aims at reflecting gendered preconceptions in everyday work situations. Based on everyday work situations (that can be given or developed on the spot) the participants can discuss and reflect upon which gendered ascriptions are inherent in everyday work situations. Based on this alternative ways of acting can be created, which do not contain gendered preconceptions.

What significance does gender have in this method?	The methods intents to facilitate a reflection of gender and assumptions about gender and open up a discussion to find alternative ways of action, which do not reproduce the gendered view as presented in the examples.
How does the method broaden the ideas about vocational possibilities of boys*?	Depending on the examples chosen/added this method can address how boys* and girls* are limited by gendered expectations in their career choices and how this limits their individual development. For this more examples like example 4 and 5 can be added, depending on the context. This can help professionals to adapt their everyday work activities to be more inclusive for all vocational choices of boys* and let them be seen as equally important/meaningful.
To what extent does the method highlight paths of non-traditional behaviour?	As participants should reflect on alternative ways of action the method is directly asking how to not reproduce preconceptions and thus further the opportunities of behaviour available.
Variations:	The method could be modified by using different examples, e.g. collected beforehand in a discussion with the participants from their everyday experience. Also the number of situations can be decreased /expanded, according to the group size.
Comments, experiences, tips, risks:	A lot of participants usually say that through these concrete examples they are sensitized about the words they use and which effects they have. Participants can show feelings of shame, anger or resistance, if they feel like they have been "caught". As facilitators you should be prepared for this kind of reaction. This is also a reason why it can be good to use this method in a group that already is familiar and comfortable with one another.
Sources of the method:	In German language printed form the method can be found in: Könnecke, Bernard; Laumann, Vivien; Hechler, Andreas (2015). Methode: Praxissituationen entgeschlechtlichen. In: Hechler, Andreas; Stuve, Olaf (Eds.) (2015). Geschlechterreflektierte Pädagogik gegen Rechts. Opladen/Berlin/Toronto: Verlag Barbara Budrich, pp. 73-78. Available at: https://www.oapen.org/search?identifier=1004470 First description of examples in: Könnecke, Bernard (2012). Geschlechterreflektierte Jungenarbeit und Schule. In: Dissens e. V. u. a.: Geschlechterreflektierte Arbeit mit Jungen an der Schule. Berlin: Eigendruck, pp. 62-71. Available at: http://www.jungenarbeit-und-schule.de/material/abschlusspublikation.html

3.2. MODULE 2:

WORKING ON GENDER-BASED HORIZONTAL SEGREGATION IN THE EDUCATION SYSTEM

Purpose

The module aims at building knowledge about gender based horizontal segregation in the education system with a focus on those areas traditionally dominated by women*, including education, health and welfare. It develops understanding of gender based and structural causes of segregation in school starting from gender stereotypes in school textbooks, and the lack of a gender sensitive orientation. The module also aims at developing positive potentials of desegregation in the education system, and the realization of a gender sensitive school orientation.

Learning outcomes

After the completion of this module, trainees will obtain the following competencies:

- Knowledge of gender based horizontal segregation in school
- Skills on how to analyse informative and didactic material about occupations through “gender glasses”
- Awareness about the stereotypes in school textbooks.

Module Outline

The module lasts for 4 hours and 10 minutes in total. Its structure is flexible and can be adjusted to the specific interests of the participants.

Section 1: Introduction to the module/topic.	10 min
Section 2: Theoretical input: data on gender based segregation in Europe	30 min
Section 3: Method: Females: sweet and patient; males: strong and adventurous. Gender stereotypes in school textbooks	60 min
Section 4: Theoretical input: attitudes and expectations of teachers differentiated according to the gender of the students	30 min
Section 5: Method: Gender organization in the school	60 min
Section 6: Method: occupations through a gender based approach	60 min

Module Sections

Section 1. Introduction to the module

A brief introduction to the topic of gender-based segregation in education is provided.

Section 2. Theoretical input: data on gender based segregation in Europe

A gender analysis of the education system needs to take into consideration both general data about completion of education, and specific data about the different typologies of schools and universities attended by boys* and girls*. In relation to data about completion of education, there is little difference between women* and men* in lower education in the European Union, while for the higher levels of education different data can be observed. More specifically, data about women* and men* aged between 25 and 64 in the EU who have completed the level of lower secondary education in 2017 is almost equal (22% of women* and 23% of men*) (figure 3). Concerning upper secondary education or post-secondary non-tertiary education, a lower percentage of men* (44%) than women* (48%) in the EU successfully completed the average level of education. This situation can be observed in almost all EU Member States. As far as tertiary

education is concerned, 33% of women* in the EU have completed this level, compared to almost 30% of men* (figure 4). In 2017 there was a majority of women* with this level of education in almost all Member States, the greatest difference between women* and men* is observed in the Baltic Member States, as well as Finland, Sweden and Slovenia (where women* overcome men* by larger percentages).

Figure 3: Education levels, primary and lower

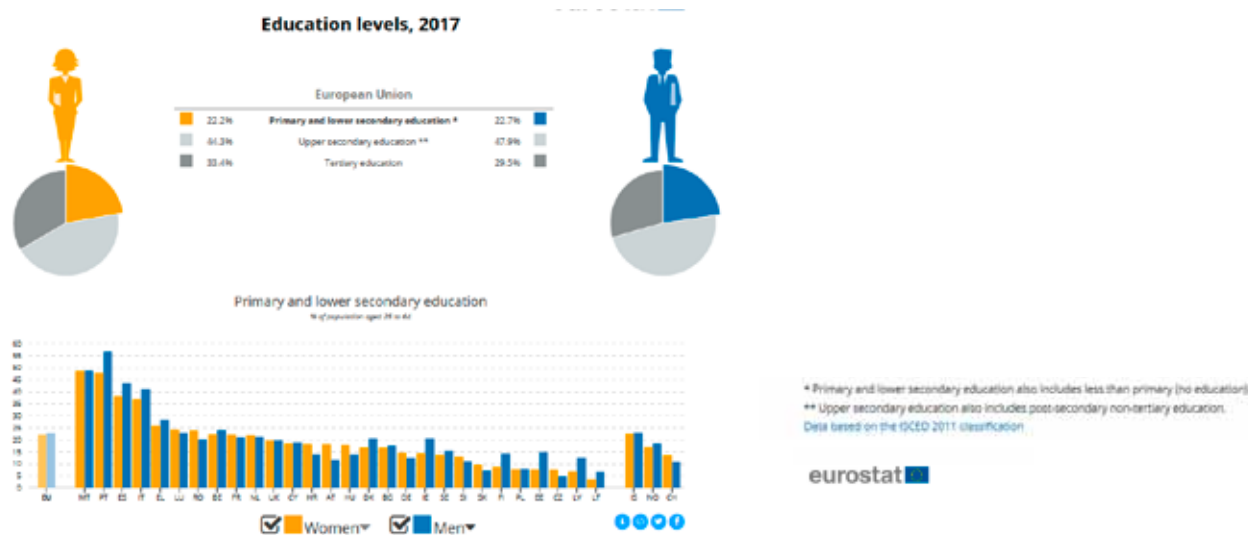
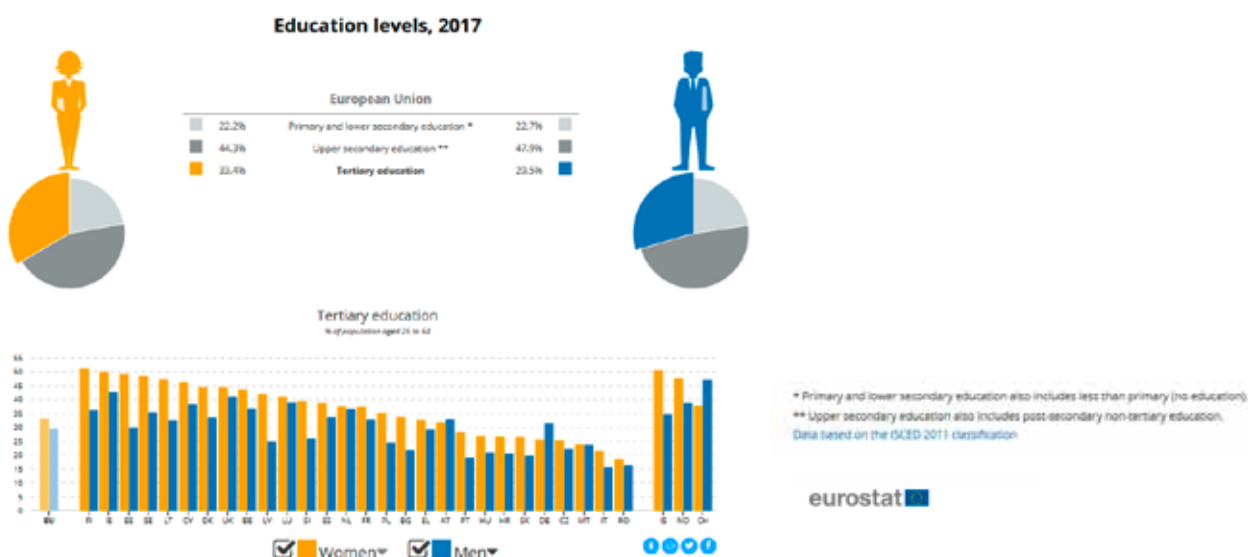


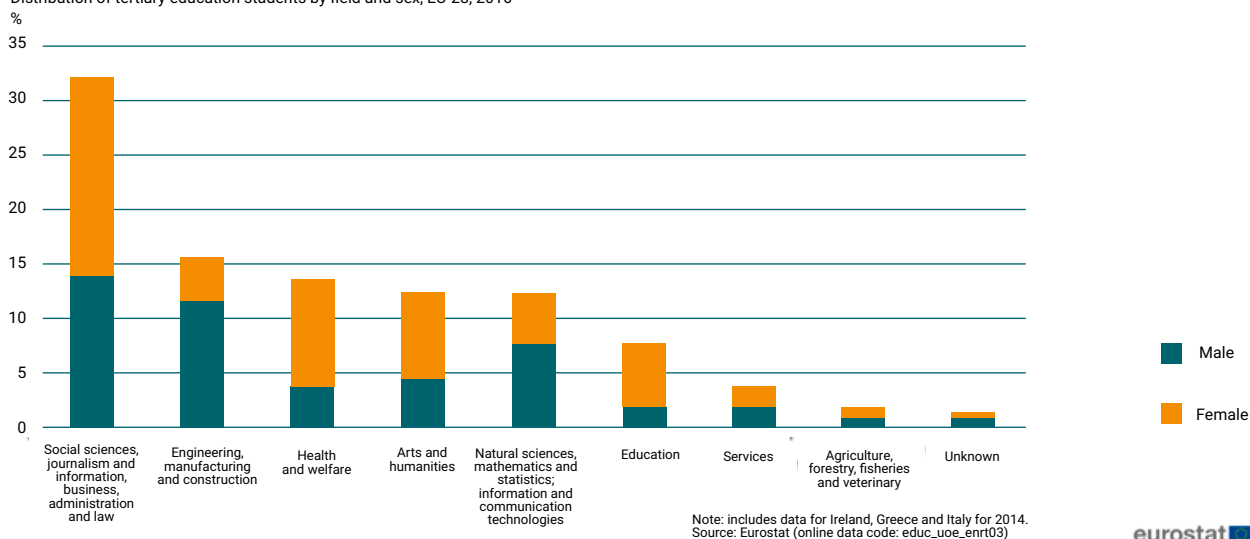
Figure 4: Education level, tertiary education, secondary education, 2017



Whereas in general data on school and University enrolment indicates that gender equality has been reached, or in some cases girls* have outnumbered boys* in access to education, data about choices in education subjects clearly reflects the presence of horizontal gender based segregation. In particular, looking at the data concerning the distribution of students in the tertiary education field in all European countries, disaggregated by gender and field of study, it is clear that there is a disparity between the choices depending on the gender. As it can be seen in figure 5, education as well as health and welfare is the dominion of women*, while in the fields of engineering or other scientific areas the higher percentage is masculine.

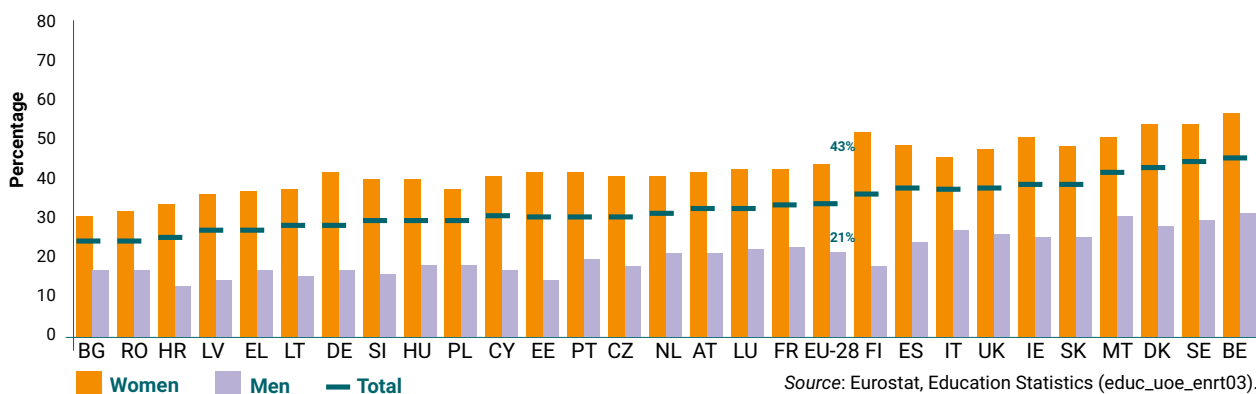
Figure 5: Distribution of tertiary students by field and sex, EU-28, 2016

Distribution of tertiary education students by field and sex, EU-28, 2016



The OECD /PISA¹⁸ data shows that in 2015 only ca. 5.9% of the boys* plan a career as doctors and nurses, versus a ca. 17.4% of the girls*, hence girls* are 2.9 times more likely to engage in a career in these fields. On the other hand, around 12.2% of the boys* plan a career in engineering or science, versus only a ca. 5.3% of the girls*, hence boys* are 2.4 times more likely than girls* to expect a career in these fields.

Figure 6. Women* and men* studying in the fields of education, health and welfare, humanities and the arts by EU member states in 2015 (as a %, out of all male and female tertiary students).



Another data from Eurostat (figure 6) indicates that nearly half of all women* (43 %) in tertiary education studied either education, health and welfare, humanities or the arts, in contrast to only 21 % of male tertiary students who were enrolled in these fields in 2015 (Figure 6). In the Gender Equality Index, gender segregation is measured by the gender gap in the latter, where women* represent around three quarters of tertiary students in the fields of education (78%), health and welfare (71%) and humanities and the arts (65%) in the EU.

In relation to the Italian context, Biemmi (2009) concludes that in Italian schools there are two contradictory curricula. A first explicit and official curriculum which is identical for boys* and girls*, thus promoting the idea of equal opportunities, and a second hidden curriculum which is full of implicit messages (such as the depiction of women*/girls* and men*/boys* in school

18 <http://www.oecd-ilibrary.org/docserver/download/76e7442c-en.pdf?expires=1494424253&id=id&accname=guest&checksum=48B2B6ED6BA1EC438151628AA4667BDC>

texts) which do not support the same message of the official curriculum, but promote the idea of traditional stereotypical gender roles. Biemmi (2009) concludes that the Italian school offers only an “illusion of parity” as boys* and girls* attend the same schools up to a certain degree, while at some point they take different trajectories which are still deeply influenced by social and family expectations as well as by the hidden school curriculum. Given EU data on gender-based horizontal segregation, the same reasoning is probably valid beyond the Italian context, obviously with different degrees and specific local characteristics. This is why in this module we propose to work on the hidden curriculum starting from school textbooks in order to deconstruct implicit and explicit gender stereotypes, which they may convey.

Section 3: Females: sweet and patient; males: strong and adventurous. Gender stereotypes in school textbooks.

Textbooks are fundamental for the education of children, as well as for the education of boys* and girls*. The implicit values presented in the textbooks influence their future choices. Thus, the importance to focus our attention on the gender based language and images used in the textbooks can be regarded as fundamental in addressing students’ choices.

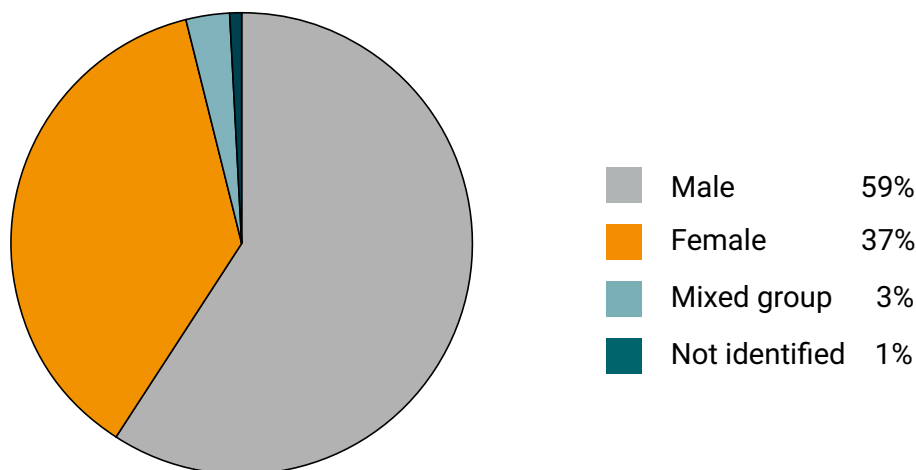
Method:	Gender stereotypes in school books
Topic:	Gender stereotypes in school books
Target group:	Teachers, occupational counsellors, youth (non-formal) educators.
Situation:	The method can be applied to people with different experiences – for example in this case the counsellors in schools or teachers who will somehow be involved in the children’s occupational decision making process (with focus on boys*).
Necessary material:	Papers, markers, books depending on the level of school.
Time:	At least 60 minutes (it can be extended to 2 hours)
Rooms: classrooms	<p>Instructions and procedures: Analysis of four variables presented in school textbooks of different publishers:</p> <ul style="list-style-type: none"> - gender of main characters - professions of characters - “male” and “female” spaces - Adjectives to describe boys*/men* and girls*/women*. <p>(After dividing the class in small groups)</p> <p>Step 1. Quantitative analysis of the characters of the stories presented in the books, identifying how many male and female characters are shown and which is their role in the story.</p> <p>Step 2. Identification of the professions of the main characters. Quantitative and qualitative analysis: in which professions are male and female characters represented? Are boys* and men* represented doing any care activity both at home/in the family, and in professions?</p> <p>Step 3. Analysis of the adjectives related with each character. Which adjectives are used for female or male characters only? Which are used for both? Which model of masculinity emerges from these adjectives?</p>

	<p>Step 4. Analysis of the spaces where these characters are represented. In which spaces are male and female characters located? Are they open or closed? Which typology?</p> <p>Once you have collected all the information and you have divided them by gender on a poster, retrace each step asking if they have some questions. From their questions, start a debriefing in order to create a new imagination with positive male/female role models not dependent of gender.</p>
Aims of the method:	The method encourages participants to identify stereotyped and traditional gender constructions in the school textbooks, thus reflecting on how a rigid division of gender roles may limit future perspectives of boys* and girls*.
What significance does gender have in this method? Does the method open up to a gender sensitive perspective?	Identifying stereotyped constructions of masculinity and femininity which are represented in school textbooks is the first step towards a reflection on how school and didactic material have a profound influence on the construction of students' personality as well as in their future school and career choices. On this basis teachers and vocational counsellors can elaborate different didactic materials which propose a more gender equal representation of boys*/men* and girls*/women* in the private sphere as well as in the world of professions.
How does the method broaden the ideas about vocational possibilities for boys*?	This method aims at reflecting on the influence that role models displayed in school text books have on boys* and girls* in their choice of future careers. For instance, if no men* are portrayed in care occupations, this will have a negative impact in broadening the perspectives of boys* in this area (and vice versa).
To what extent does the method highlight paths of non-traditional behaviour?	The method aims at reflecting on how text books may encourage traditional behaviours based on gender stereotypes, thus reflecting on the importance that, on the contrary, they promote different models of masculinity and femininity allowing boys*/girls* to act and choose on the basis of their attitudes and preferences instead of social expectations.
Variations:	The method can be adapted to school texts of different typologies of schools
Aftermath:	The method can be followed by the organization of school meetings in which to discuss the selection of text books and didactic material which promote gender equality and which include models of caring masculinities.
Comments, experiences, tips, risks:	The main difficulty relates to the fact that teachers may not be free to select textbooks or that they might not be able to identify textbooks which promote gender equal models, therefore the risk is that of producing feelings of frustration. However, this can be avoided through giving tips on how to use those texts (by adopting a critical attitude on them and asking the students to reflect on them) as well as adding additional material. Moreover, it is possible to advocate for a meeting with publishers to sensitize them on the matter.
Sources of the method:	Biemmi Irene. (2010). <i>Educazione sessista. Stereotipi di genere nei libri delle elementari</i> . Torino: Rosenberg & Sellier.

Example: an analysis of Italian textbooks

After the carrying out of the exercise, trainers present and discuss the results of a study (Biemmi, 2010) which examined a sample of books for the fourth grade of elementary schools (children aged 9-10) by ten major publishers in Italy (De Agostini, Nicola Milano, Piccoli, Il Capitello, La Scuola, Giunti, Elmedi, Piemme, Raffaello, Fabbri), published at the beginning of the millennium. The results are quite significant.

Figure 7. Gender of the protagonists of stories published in textbooks



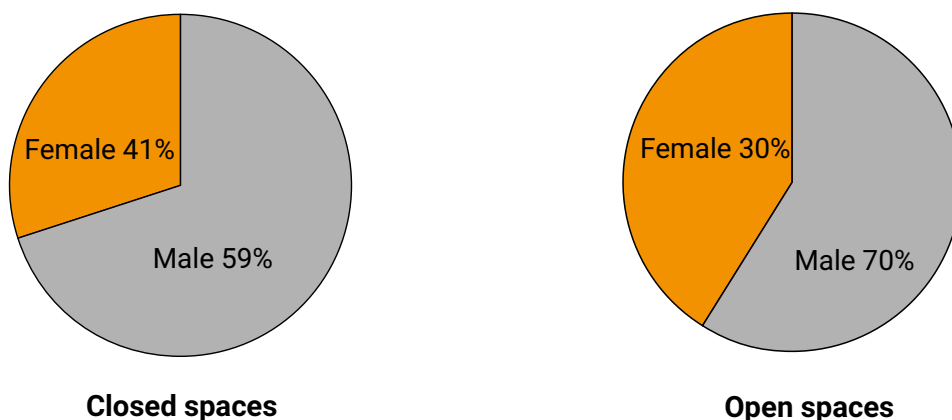
Source: Biemmi, Irene (2010). *Educazione sessista. Stereotipi di genere nei libri delle elementari*. Torino: Rosenberg & Sellier.

As shown in figure 7, the percentage of male* characters is significantly higher than female* characters. In the textbooks male characters are presented in a percentage of 59%, while female characters in 37%. There are differences within the publishers but no one has equality in gender representation.

The study shows that there is a significant difference in the way female and male characters are represented in terms of professions. Men* are represented in a much wider range of professions, especially in those with a closer connection with public spaces "masters of the scene", whereas women* are associated with a narrow range of professions, to the home, care and maternity.

At the same time, the professions and roles presented for the boys* in the textbooks are related with a traditional male imagery where it is not possible to find "alternative" models of masculinity. In the textbooks analysed, 70% of men* work while just 56% of women* work. The most significant difference emerges in the type of occupation and the number. The analysis shows fifty different occupations for boys* and just fifteen for girls*. The "male" professions are king, knight, teacher, equerry, writer, wizard, doctor, poet, fisherman, painter, pirate, pageboy, cabin boy, doctor on ship, mechanic, umbrella repairer, nobleman, navigator, sculptor, pupil, scientist, pageboy, woodcutter, scholar, sheik, traveller, president of football club, prophet, upholsterer, salesman, etc., while the "feminine" professions are teacher, witch, writer, sorceress, kindly old witch, noble lady, wet nurse, painter, actress, princess, fairy, housewife, lady of the castle, librarian, fortune-teller. The masculine professions are much more prestigious and rewarding than female ones, in particular because they reflect material and political power which have traditionally been one of the most important sources for male privilege.

Figure 8. Placement of males and females in open and closed spaces



Source: Biemmi, Irene (2010). *Educazione sessista. Stereotipi di genere nei libri delle elementari*. Torino: Rosenberg & Sellier.

The results of this study also show that if the story is set in closed spaces, in 59% of cases, the protagonist is a male and in 41% a female; instead, when the story is placed in open spaces, there is a male protagonist in 70% of cases versus 30% of female protagonists (figure 8). In open spaces the male presence, however, is much more pronounced: it is more than twice that of women*. This means that in stories set outdoors, two out of three protagonists are male.

Finally, the study provides an analysis of how the women*/girls* and men*/boys* are described in the stories thanks to an examination of adjectives used. Adjectives which are used to describe only male characters are: safe, brave, serious, proud, honest, ambitious, threatening, thoughtful, concentrated, brute, adventurous, authoritarian, furious, generous, proud, tough, selfish, angry, righteous, superior, wise, determined, bold, free and impudent. On the contrary, adjectives used only for female characters are: nasty, gossipy, jealous, vain, spoiled, flirt, arrogant, affectionate, anxious, distressed, humiliated, caring, patient, kind, tender, shy, quiet, helpful, understanding, gentle, charming, delicate, desperate, hypersensitive, sweet and innocent.

Also in this case there is a clear discrepancy between the adjectives applied to males and females. And it shows once again that the difference is, first of all, of a qualitative nature: males are qualified on the basis of the adjectives that sum up positive qualities or otherwise positively connoted in the mainstream culture (strength, courage, virtue, wisdom), while the attributes associated with females more often have a negative connotation (vanity) or denote weakness and fragility. However also in this case there is no space for alternative models of femininity and masculinity. For instance, adjectives that might be referred to a profession in the field of care (such as caring, patient, kind, helpful, understanding, gentle) are only used for female characters, thus conveying the implicit message that boys* who have these characteristics are not real boys*.

Section 4. Theoretical input: Attitudes and expectations of teachers differentiated according to the gender of the students

Another very relevant aspect in the so-called implicit curriculum (which conveys gender stereotyped messages) relates to the attitudes and expectations of teachers, which often prove to be differentiated on the basis of the gender of the students. Rosenthal and Jacobson (1992) refer to the "Pygmalion Effect" or "Self-fulfilling Prophecy", namely the assumptions by adults (and, even

more so, by teachers) towards boys* and girls* and the different expectations towards them which end up becoming in some way prescriptive and prophetic because they contribute to the formation of the personal expectations of the students. Some examples of this attitude are provided below:

- Teachers believe that girls* have a better school performance only because they are more consistent in their studies, but boys* are more “brilliant”.
- Many teachers are still convinced that the success of girls* in mathematics is the result of application, while in boys* it is natural intuition.
- Boys* and girls* are rewarded and punished differently: boys* are rewarded for their work and punished for their behaviour or appearance, while for girls* the opposite is true (the implicit message that is communicated to girls* is that they are expected to be disciplined and to behave in a correct way, while being weaker from the point of view of school results).
- Gender differences in class interaction: Many studies show that teachers pay more attention to their male pupils and spend more time interacting with them (for instance boys* are more encouraged than girls* to ask questions and participate in class discussions).
- Because those attitudes are often unconscious, we propose a method to reflect on one’s own biases when teaching.

Section 5. Gender organization in the school

Method:	Gender organization in the school
Topics of the method:	Gender norms in teaching and in the school organization.
Target group:	Adults (in our case occupational counsellors, teachers). The method can also be used with youth workers.
Necessary material:	A flip chart; flip chart papers; markers of different colours.
Preparation:	The facilitator can prepare handout with data and information about gender segregation in the education/vocational training.
Time:	Around 60 min.
Implementation and limits:	<p>Number of Participants: 6 – 20. Rooms: 1 room (not too small). Situation: the exercise requires some concentration and availability to reflect on personal and professional behaviour.</p>
Instructions and procedure:	<p>The facilitator first introduces some data and concepts about gender segregation in the school and vocational choices (this part may not be necessary if the subject has already been addressed in previous methods or it can be done at the end of the session if the facilitator prefers to start from the discussion of teachers/vocational counsellors' experiences). Division of the group into subgroups of about 4-6 people. The group discusses the following questions and writes the most relevant points learned on a flip chart:</p> <ul style="list-style-type: none"> • Expectations towards boys*/girls* • Which characteristics do you like in boys* and girls*? Are there any differences? • Do you “reward” or “punish” boys* and girls* for the same things? • What do you expect and request from boys* and girls*? Are there any differences? • In relation to the subject that you teach do you generally expect boys* and girls* to have different attitudes and outcomes? • How do you react to boys*/girls* who have gender non-conforming behaviours? • Gender organization in the school • How many women*/men* are present in the school? In which roles? • Do you think that the opinion of male/female teachers is taken into account in the same way by the school board? • Have you noticed any difference in the way boys*/girls* occupy the different spaces in the school and (if present) in the choice of extra-curricular activities? <p>The subgroups re-join together and discuss their findings in the large group. The most relevant issues emerged are marked on a flip chart and proposals for change (if any) are noted and discussed.</p>

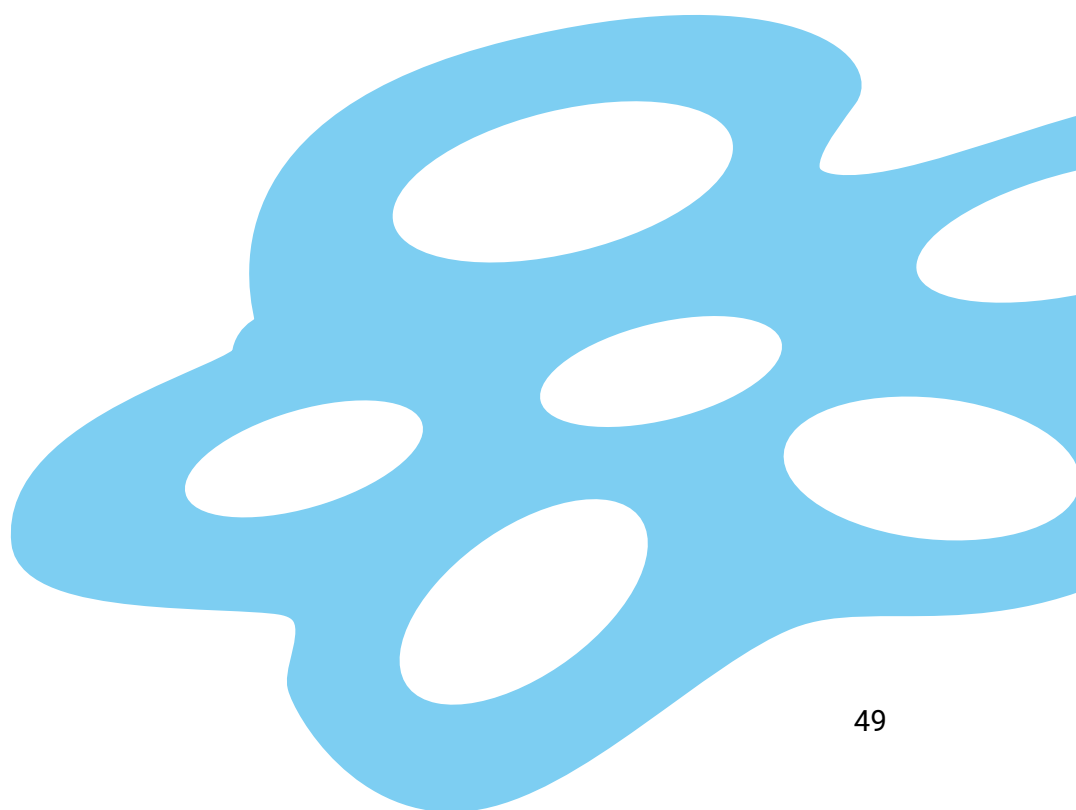
Aims of the method:	The method aims at reflecting on gender norms, especially unconscious and hidden ones that are present in the school environment and in teachers/vocational counsellors' behaviour and choices. Specifically it aims to prompt a reflection on how teachers may unconsciously have different attitudes towards girls* and boys* also in relation to school/professional choices thus reinforcing gender segregation in this area.
What significance does gender have in this method?	This method aims at understanding how gender norms may be hidden in the expectations that teachers/vocational counsellors have towards boys*/girls*, thus reinforcing gender segregation in the area of education. It also aims to reflect on how gender norms may be reflected in the school organization.
How does the method broaden the ideas about vocational possibilities of boys*?	This method aims at tackling one of the elements, which is conducive of gender segregation in education and vocational training, namely teachers' and vocational counsellors' attitudes. Therefore, it promotes the possibility of broadening vocational possibilities of boys* by not stigmatising those who decide to choose non-traditional school/vocational paths.
To what extent does the method highlight paths of non-traditional behaviour?	The method aims at reflecting on how teachers may encourage traditional behaviours, thus reflecting on the importance that, on the contrary, they allow boys*/girls* to choose on the basis of their attitudes and preferences instead of social expectations.
Variations:	The questions to be discussed can be made more specific depending on the typology of school involved.
Aftermath:	The method can be followed by the organization of a plan through which teachers/vocational counsellors commit themselves to promote a kind of teaching and a curriculum which avoids gender stereotypes and promotes students' personal abilities and skills.
Comments, experiences, tips, risks:	The main risk is that teachers/vocational counsellors are not ready to recognise their own prejudices, or they feel personally under scrutiny, therefore they are not willing to really reflect on their own behaviour. In order to avoid such risk it is important that the facilitator explains that the scope of the exercise is not to judge teachers' behaviours, but to reflect on how gender norms are so pervasive that some of our behaviours might unconsciously reflect those norms. Therefore the focus is to reflect on how to recognise those behaviours and eventually change them, and not on judging them.
Sources of the method:	Adaptation from the exercise "gender organisation in residential care facility" from the Alternative Future project: http://alternativefuture.eu/ .

Section 6: Occupations through a gender based approach

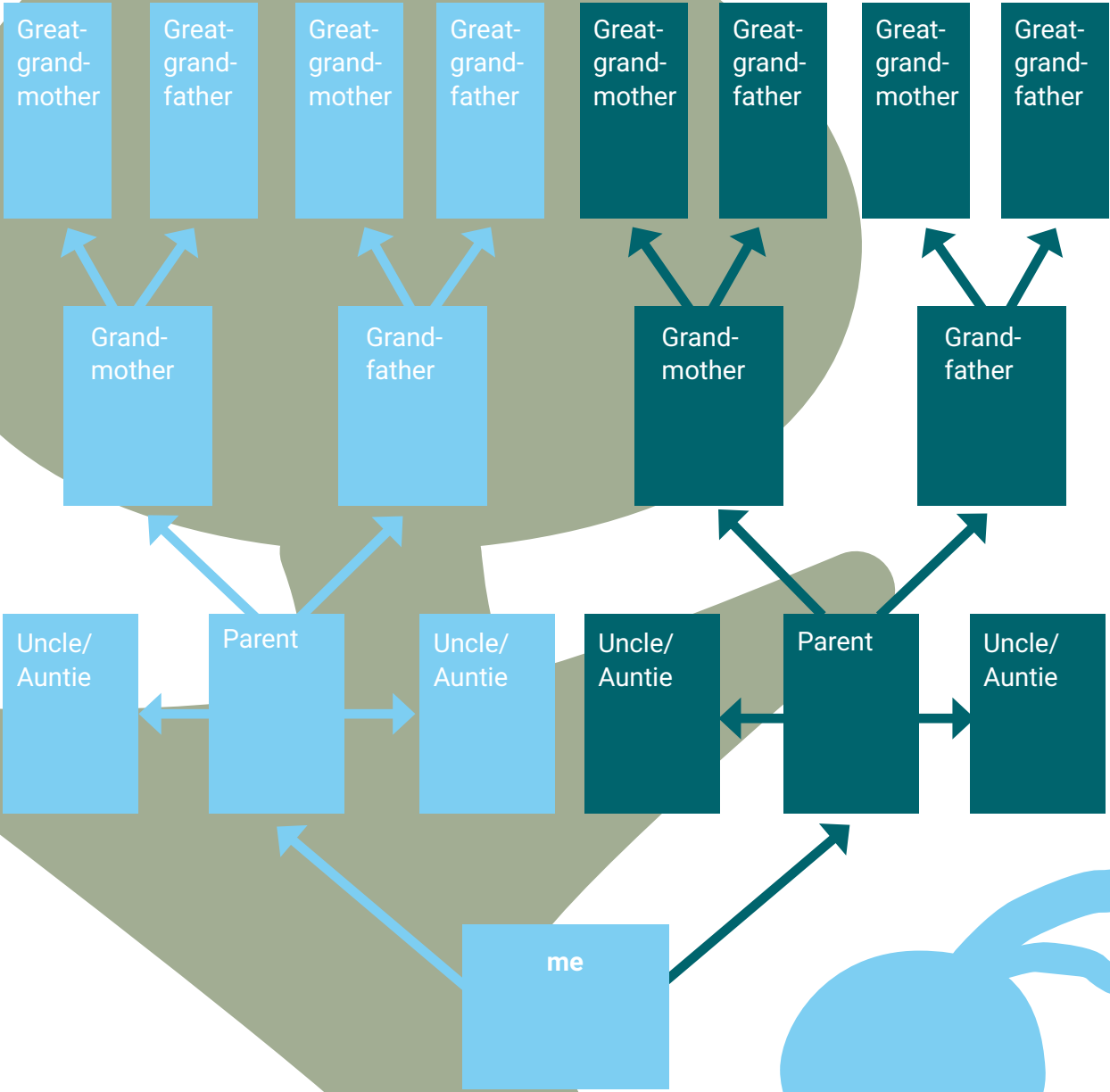
Method:	Occupations through a gender based approach.
Topic:	The choice for a future occupation through "gender glasses".
Target group:	Students in middle or high school.
Situation:	The method can be applied to students from different schools.
Necessary material:	Papers, markers, posters, computer with Internet connection; online repertoires of occupations (www.sorprendo.it is an example of an Italian repertoire); work sheets: "the tree of professions" (attached), "I like it why ..." and a list of professional sectors and professional figures
Time:	60 minutes (to do with teachers, whereas when doing the exercise with students, two meetings are suggested at 2 hours each).
Rooms:	Classrooms.
Instructions and procedures:	<p>First meeting:</p> <p>Step 1. Each student fills out the work sheet "the tree of professions". With all the students, facilitators will create a list of the professions and will divide them in relation with the person of the generational tree they are related to. Discussions about how the professions have changed, the differences between genders, and the difference of professions between father/grandfather/great-grandfather and mother/grandmother/great-grandmother.</p> <p>Step 2. Aim: Improve the knowledge of the occupational areas and of the professional figures that are placed in the world of work.</p> <p>The class is divided into groups of four and the "professional sectors and professional figures" work sheet is distributed. Each group is asked to insert the figures within the individual occupational areas according to a logic shared by the group. Students are requested to ask questions about profiles that they do not know and provide information, also referring to a subsequent consultation of professional online directories. The list of professions can be modified.</p> <p>The professions are divided in three categories: the ones I like, the ones I do not like, the ones I do not know enough about, and ones I could be interested in. After that, the work sheet "I like it why ..." is distributed and we invite each student to explain why they like that profession. Facilitators promote a reflection on how gender influences the student's motivations. Facilitators also suggest for students to consult professional directories online at home alone or with their parents.</p>

<p>Instructions and procedures:</p>	<p>Second meeting: Step 1. The meeting begins by taking up the work sheet “list of professional figures” and facilitators ask students if among those there are some that are NOT suitable for boys*/girls*. Write the professions on the blackboard in two columns and ask students to motivate the answer. Space is left for debriefing and facilitators write down the motivations. It is proposed to deepen the discussion on professions by examining (from the online forms) skills, knowledge, and necessary training paths, helping to reflect on the value that gender bias can assume.</p> <p>Step 2: Facilitators invite students to take the work sheet “I like it why...” and to add considerations stemming from the previous discussion. At this point facilitators ask those who have interviewed a worker to share the information they have collected (as an additional task students may be asked to interview people they know who carry out different jobs). The group tries to understand if the information that comes from the testimony corresponds or not to what is read in the grids of the repertoires of the professions. This observation can be useful to underline transformations that have affected some professional figures (an acquaintance who is a nurse without having taken a degree in nursing, a skilled worker who entered the factory at fourteen...) and to explain the rise of the levels of training required to enter the labour market. Finally, one or two videos are shown among the tools presented in the website of the Boys* in Care project where men* in care professions are interviewed. Then information is collected and related to the feelings that the interviews brought up. Some questions are then asked of the students: for example:</p> <ul style="list-style-type: none"> - Does the interviewed man seem happy with the work he does? - Would you like to find, when you are a parent, a male educator in your children’s kindergarten? - What would you say if your son/brother asked you for advice in choosing a nursing profession?
<p>Aims of the method:</p>	<p>Understand how society has changed with respect to professions, promote awareness of occupational areas and professional figures, increase awareness of stereotypical attitudes and perceptions in relation to gender, favour the possibility of choosing one’s own objective in the light of new information, to being freer from gender stereotypes.</p>
<p>What significance does gender have in this method? Does the method open up to a gender sensitive perspective?</p>	<p>By applying this method the exercise addresses gender stereotypes and their negative impact on girls*’ and boys*’ professional choices.</p>

How does the method broaden the ideas about vocational possibilities for boys*?	The method can be used to tackle the issue of vocational possibilities of boys* and to broaden their perspectives by reflecting on the motivations which are given by them and by proposing a larger spectrum of possible professions.
To what extent does the method highlight paths of non-traditional behaviour?	The method aims to reflect on the possibility that boys* and girls* may undertake non-traditional paths in their future professions.
Variations:	It can be done with a group of boys* only (or girls* and boys*).
Aftermath:	This exercise can be followed by more specific sessions of vocational orientation.
Comments, experiences, tips, risks:	Possible risks: the discussion reinforces the prejudices that boys* and girls* have about suitable jobs for their gender. It is important that the facilitator/teacher is able to lead the discussion in a way which discusses the gendered assumptions about job segregation and present students with more options than those that they have initially chosen.
Sources of the method:	Adaptation by Donatella Allori of the School project "Oltreilgenere" (Beyond gender), Varese province, Italy http://www.provincia.va.it/ProxyVFS.axd/null/r45857/Percorso-Oltre-il-genere-doc?ext=.doc . (Website in Italian)



Worksheet: Tree of Professions



3.3. MODULE 3: CHALLENGES OF GENDER EQUALITY IN CARING OCCUPATIONS

Purpose

The module aims at building knowledge about the gender based segregation of the labour market with the focus on caring occupations (i.e. EHW professions: education, health and welfare). It develops understanding of gender based and structural causes of segregation in professional care, its negative consequences for gender equality and labour markets, but also positive potentials of desegregation of caring occupations for men*, gender equality and labour markets. The module raises awareness about the importance of gender desegregation in professional care for gender equality and stimulates creative reflection of the desegregation potentials.

Learning outcomes

After completion of this Module, trainees will obtain following competencies:

- Knowledge of gender based horizontal segregation in the care sector, its causes and social harms.
- Understanding the impact of gender stereotypes in caring professions.
- Skills for analysing informational material about occupations through “gender glasses”.
- Awareness about the structural marginalisation of care.
- Recognition of the importance of caring professions for social integration.
- Ability to support boys* in caring educational and professional paths.

Module Outline

The module lasts for 230 minutes in total. Its structure is flexible and can be adjusted to the specific interest foci of the participants.

Section 1. Introduction to the module/topic.	10 min
Section 2. Theoretical input: basics about gender based horizontal segregation.	20 min
Section 3. From experiences to improvements: participatory method as self-reflective exercise.	60 min
Section 4. Theoretical input: how cultural norms of masculinity divert boys* from caring occupations.	10 min
Section 5. Occupations through gender glasses: participatory method supporting gender sensitive analysis of informational material about occupations.	60 min
Section 6. Theoretical input: structural characteristics of care occupations.	10 min
Section 7. Care is cool/ Thinking of care out of the box: method supporting the gender sensitive occupational and educational counselling to boys pursuing care occupations.	60 min

Module sections

Section 1. Introduction to the module/topic

Use one of the warming up methods, which enables participants to get to know each other in a relaxed way.

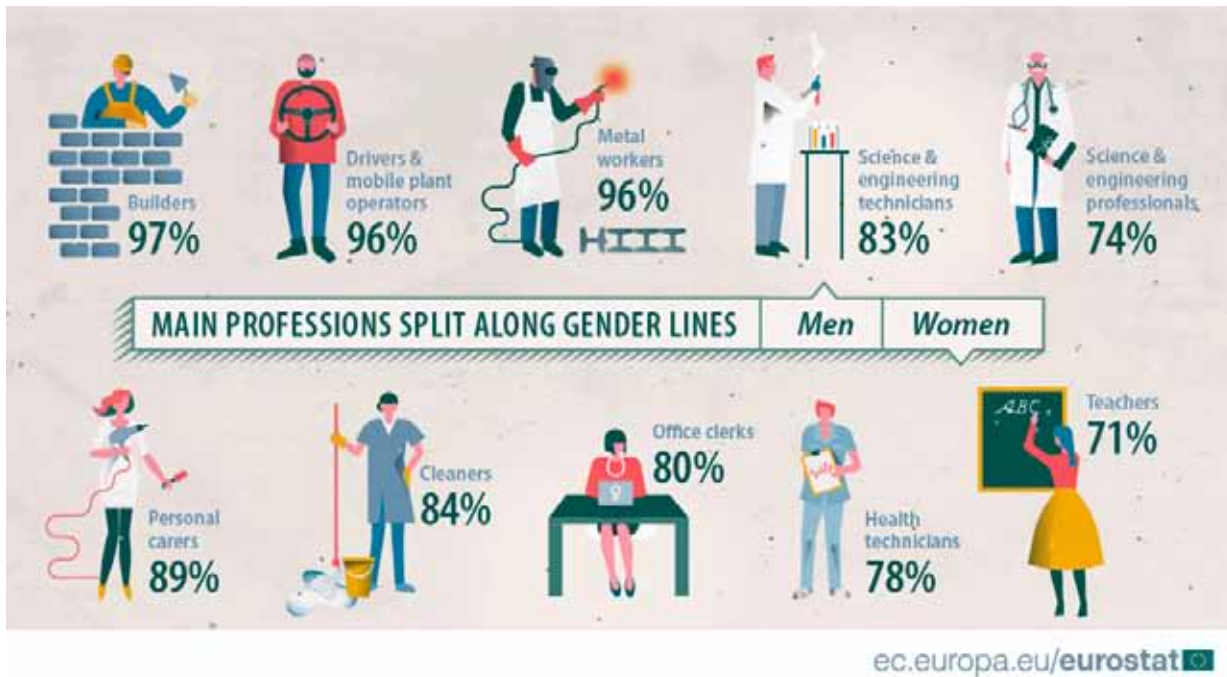
Section 2. Theoretical input: Basics about gender based horizontal segregation

The gender equality policies address primarily girls* and technical professions, encouraging girls* to train to become IT specialists and highly qualified professionals in natural sciences. This is quite justified since these are still male-dominated professions and girls* face gender stereotypes about not being as competent for these fields as boys*. However, gender segregation is also high in care professions, the professions that ensure the daily physical, psychological and social welfare of the people that need care, such as nursing, eldercare, home-based care, early childhood education, primary school teaching and social work. On average, less than 10% of men* in the EU participate in these professions (Bettio & Verashchagina 2009; Scambor et al. 2015). This field is also dominated by gender stereotypes about care work being women*'s work and thus less appropriate or even inappropriate for boys*. Nevertheless, with the exception of a few countries such as Germany, Austria and the Nordic countries, there are no special policies for the desegregation of these occupations nor any special incentives for boys* to choose these professions either as part of the gender equality policies or career counselling despite many of these professions being in shortage in the aging European societies.

There are two kinds of gender segregations in the labour market: vertical and horizontal. *Vertical segregation* means an imbalance in the representation of men* and women* in the positions of decision-making, management and power in organisations – this is a problem that primarily affects the inequality of women*. Even if they, on average in the EU, achieve a higher degree of education than men* and are successful in and dedicated to their careers, women* face the **glass ceiling**, which means they have a limited access to the highest positions in a work organisation. This clearly shows that the decisive factors here are structural power relations and not one's capabilities. When it comes to men* entering feminised professions, on the other hand, we speak of a **glass escalator** (Williams 1995), which means they are quickly promoted to better paid and more respectable positions in a work organisation because they are characterised and also recognise themselves as more suited for more responsible and leadership positions.

Horizontal segregation means the over- or under-representation of men* and women* in certain professions and sectors. In the EU, the most feminised professions are: cleaner, care assistant, nurse, care-giver, teacher in the lower classes of primary school, kindergarten teacher, social care provider, social worker, salesperson and secretary. Women* are becoming increasingly more established in fields such as law, economy, medicine, engineering, higher education and research, but the technical professions remain distinctly masculinised, particularly the professions of driver, mechanic, construction worker, miner, engineer and IT specialist (Scambor et al. 2013). We see a clear polarisation: care professions are feminised, while technical professions are masculinised. Studies show that gender segregation is more present in professions requiring lower education, while professions requiring higher education are more gender neutral.

Figure 9: Main Professions in Europe split by Gender 2016



Source: <https://ec.europa.eu/eurostat/web/products-eurostat-news/-/EDN-20180307-1>

The reasons for gender segregation in the labour market are multi-layered: from the limitations in the reconciliation of professional and family life to concealed organisational practices, in which gender can be an implicit criterion of employment, workplace assignment, promotion, access to additional training, or selection when it comes to more demanding jobs. Here, we focus primarily on the gender stereotypes and norms determining which kinds of work and professions are socially recognised as “suitable” and “unsuitable” for men* and women*, which also informs one’s gender-specific educational choice. Children make their educational choices at the age of 13 or 14, so in puberty, a period characterised by strong gender identifications and a great emphasis on gender differentiations, we could even talk about a “taboo of the sameness” of boys* and girls*. Peer pressure, the punishment of atypical gender behaviour, an emphasis on gender stereotypes and media images and role models often narrow one’s educational and vocational interests. Studies in Denmark and England (Fisher 2006; Lehn 2006) have shown that gender-sensitive career counselling that begins in primary school and continues in later periods has an important impact on non-traditional vocational choices of children and adults.

What are the consequences of horizontal gender segregation?

a) At the individual level:

Gender segregation of the labour market strengthens the gender stereotypes and norms determining what befits a woman* and what befits a man*, which constrains young people from freely deciding about their education and vocation (it functions as a prohibition).

b) For the labour market:

- On average, female-dominated professions have less social respect and lower incomes. On the other hand, male-dominated professions are characterised by longer hours, more problematic safety at work, poorer possibilities of the reconciliation of professional and family life (because it is considered that men* do not have care and family responsibilities and therefore do not need special measures for the reconciliation of professional and family life).
- From the perspective of the labour market and labour demand, studies show that labour shortage affects gender-segregated professions much more than gender-neutral professions. Currently in many EU countries, the professions in the greatest shortage are distinctly masculinised and distinctly feminised professions. The first include metalworkers, electricians, welders, turners, locksmiths, machinists, machine tool operators, programmers and system engineers. Distinctly feminised shortage professions are in nursing, eldercare, home-based care, where employers want to employ workers, but they do not get any candidates for the posts. It is symptomatic that the shortage in masculinised professions, which are mostly in the private for-profit sector of production, is recognised as a political problem, while the shortage in reproductive care professions, which are mostly in the public and non-profit sector, has gone unrecognised for a long time.

c) For social (in)equality:

- Professional segregation can deepen the educational and income polarisation of society according to gender. Care work is distinctly feminised, has a low social respect, is apparently low-skilled and brings low incomes. On the other side is the sector of technological development, which is masculinised, requires high technical education and brings high incomes. This polarisation can lead to disparities in the economic power of men* and women*.

The desegregation of the labour market is an important social goal because it contributes to:

- a greater and freer individual vocational choice,
- more even and better working conditions in various sectors,
- more balanced professional competencies of men* and women*,
- a more efficient relocation of the workforce to the posts lacking workers,
- changes of male-centred norms in work organisations and a greater integration of work and care ethics;
- a greater social and, very importantly, economic equality of men* and women*,
- the prevention of income/class and educational polarisation of society according to gender.

The following method is intended for a structured reflection and discussion on gender segregation of the labour market: where do we see the limitations and the potential improvements in our daily work to effectively approach the question of gender-related educational and vocational segregation of the labour market?

Section 3. From experiences to improvements: participatory method as self-reflective exercise.

Method:	FROM EXPERIENCES TO IMPROVEMENTS (From E to I)
Topics of the method:	<p>This method can be adjusted from the content point of view and for various target groups.</p> <p>Knowledge: Sensitising on the topics of perceptions, gender stereotypes, sharing and reflecting own experiences (at work and in everyday life), Encouraging participants to become more active in thinking and in practice (work, everyday life), Empowering participants to do something in order to reach the aim or positive changes (from more sensitive gender perspective).</p> <p>Skills: Reflection of ones' own behaviour, as well as that of others, and the organisational structures they work in, e.g. schools, Proactive approach to solve the recognized problems in certain area.</p>
Target group:	Occupational counsellors, teachers, youth (non-formal) educators. If the method would be adjusted, then also other target groups.
Implementation and limits:	Min/Max number of Participants: 6 – 30. Rooms: 1 - 2 (if 1, there must be some space for working in small groups).
Situation:	The method can be applied to people with different experiences – for example in this case the counsellors in schools or teachers (and parents) who will somehow be involved in the children's (with focus on boys*) occupational decision making process.
Necessary material:	Flip chart, papers and markers.
Preparation:	NO need for handouts.
Time:	60 minutes (it can be more or less – depends on the deeper discussion and number of participants).
Rooms:	1 – 2 rooms (if 1, space for working in small groups must be provided).
Instructions and procedure:	<p>STEP 1 (small groups – at least 4 persons in 1 group; 20 minutes): Write down on the flip chart papers: identify the problems that you encounter in counselling or support when focusing on the choice of professions. What problems do you encounter? What obstacles do you encounter in practice as counsellors or as parents? What kind of restrictions do you see specifically in the field of counselling for boys* to choose care professions?</p>

<p>Instructions and procedure:</p>	<p>STEP 3 (plenary; 15 minutes): Find solutions to identify the most important key issues. What solutions do you propose? Where do you see solutions to these key problems you identified? Let's go step by step - firstly, the solutions for the first identified key problem, etc....</p> <p>STEP 4 (plenary; 10 minutes): Who can participate in solving problems or who can influence the solution of these problems? Again, let's start with searching the solutions for the first problem identified, etc.</p> <p>STEP 5 (plenary; 5 minutes): What can I do as part of my work or in the position on which I am working as the next step towards the realization of the proposed solution? What can be my contribution to the proposed solution?</p>
<p>Aims of the method:</p>	<p>The method encourages participants to become more active in thinking and in practice (work, everyday life) and empowers participants to do something in order to reach the aim or positive changes (from more sensitive gender perspective). The participants will not only share their experiences but search for the improvements and solutions how to reach better circumstances.</p>
<p>What significance does gender have in this method? Does the method open up to a gender sensitive perspective?</p>	<p>The method will question the stereotype that care is only a female* domain and it will contribute to proactive thinking about possible solution for the improvements from a gender sensitive perspective. The participants will share their experiences with gender stereotypes and the solutions how to overcome them will be thought through together in the group.</p>
<p>How does the method broaden the ideas about vocational possibilities of boys*?</p>	<p>The method develops different highlights in perceptions on the basis of experiences and obstacles for boys* in decision-making for care professions in order to find the improvements for the future challenges which can be used in counselling to empower boys* in following their atypical choice.</p>
<p>To what extent does the method highlight paths of non-traditional behaviour?</p>	<p>The method highlights paths of non-traditional behaviour in the sense that hopefully some counsellors would overcome their own gender stereotypes in this field.</p>
<p>Variations:</p>	<p>The method could be modified in various topics. It is important to keep the following stages in the process: identification of problems; finding the solutions (what should be done in order to improve the current situation); who should implement the identified solutions and how can I participate to make it happen?</p>

Comments, experiences, tips, risks:	Timeframe is important - a moderator needs to keep an eye on the time. Moreover, the redistribution of time is extremely relevant in order to manage the timeframe for all stages of the process. Strengthening gender stereotypes and perceptions of complementarity of sexes in discussion why men* are equally suitable for care work as women*.
Sources of the method:	Developed by Mojca Frelj, for the purpose of the <i>Boys in Care</i> project (Peace Institute).

Section 4. Theoretical input: how cultural norms of masculinity divert boys* from caring occupations

When we talk about **gender**, we usually have in mind women*, as if only women* and girls* were gendered beings, as if boys* had no gender. So what does it mean to understand boys* as gendered beings that are, like girls*, subject to the social regulation of genders? Boys* form their ideas about masculinity in their relations with other boys* and men* by emulating the men* in their lives – their fathers, sports coaches, older brothers, grandfathers, most popular boys* in class, sport idols, or pop icons. They form an often idealised notion of what it means to be a ‘real’ man. When it comes to boys*, the social control by their peer group is very strong. To be accepted in their peer group and respected, they have to avoid anything that is socially accepted as female* or girlish or is associated with homosexuality and nurture the “male appearance” of tough and independent behaviour. The peer group establishes the boys* that conform to the predominant gender norms as “popular” and those that violate the norms as subordinate. The price boys* pay for their conspicuousness/otherness can be high: exclusion from the peer group, harassment and ridicule, also physical violence. This is why boys* that choose feminised professions, especially in case of such stereotypically women*s work as nursing, care for others, care with small children, emotional work, can face negative reactions from their social networks and can find themselves in a position when they have to justify and defend their ‘unnatural’ choice and prove their manhood.

Due to the gender stereotypes that care work is ‘by nature’ women*s work, boys* face double doubts when deciding to choose such professions:

1. at the level of gender identity: by choosing a feminised profession, they decrease their distance to femininity, which defines their male* identity, and risk a subordinate and marginalised position in their male* social networks;
2. at the level of competencies: just like women* in male-dominated professions, they have to prove that they too are capable of performing the work.

The above two sources of pressure result in men* either avoiding these professions or finding special niches within them, such as technical, managerial, urgent or physical jobs. An additional problem is that boys* do not have a role model to follow in these professions because they are mostly represented with female* characters and apparently ‘female*’ characteristics (care, emotionality, maternalism).

The following method can be used in discussing information material about professions, breaking gender stereotypes in the materials and thinking about alternative, more gender-neutral presentations of professions.

Section 5. Occupations through gender glasses: participatory method supporting gender sensitive analysis of informational material about occupations

Method:	Occupation through gender glasses
Topics of the method:	<p>Knowledge: Gender sensitive approach in analysis of the representations of occupations</p> <p>Skills: Reflection about own stereotyped attitudes and perceptions of occupations through gender glasses.</p>
Target group:	This method is developed for teachers, occupational counsellors, workers at employment offices, etc.
Necessary material:	<p>Flip chart, marker, computer and projector, handouts, copies of material for analysis.</p> <p>Examples for material that can be analysed: United States Department of Labor, Bureau of Labor Statistics, Occupational Outlook Handbook, Kinder-garten and Elementary School Teachers: https://www.bls.gov/ooh/education-training-and-library/kindergarten-and-elementary-school-teachers.htm</p> <p>Occupational Video - Early Childhood Educator, Government of Alberta, Canada: https://www.youtube.com/watch?v=9DJzMTQjsOA</p>
Preparation:	<p>After watching the audio-visual material (presentations of occupations in video films, in manuals for teachers, occupational counsellors) the individual work follows. Please, answer the questions in the handout:</p> <p>What is the main message of the audio and visual material? Whom does the material address? In what way? How are the following occupations represented: kindergarten teachers, nurse, ...? How is gender represented in these materials? How should the material address boys* in order to support them for care occupations? (for example, kindergarten teacher, nurse)</p> <p>After individual work, participants continue with work in smaller groups (3-4) and exchange and discuss their answers. After work in smaller groups, all participants come together in plenary session. Every group reports and discusses their answers and impression.</p>
Time:	90 minutes

<p>Implementation and limits:</p>	<p>Min/Max number of Participants: 5-20 participants</p> <p>Rooms: 1 (spacious room, so participants can work in smaller groups)</p> <p>Situation (Time of the day/atmosphere/concentration): The method can be exercised during the workshop, preferably in the first part, when there is more concentration, since the method opens up space for deepened discussion on gendered perceptions of occupations and social influences and the roles of school, parents, friends, social and gendered norms in pupils occupational orientation/choices.</p> <p>The method is based on the analysis of material about occupational orientation gathered for the Boys in Care project. Participants first have the opportunity to watch some of the material (audio and other material from school books/manuals for teachers) and then analyses the material through discussions in smaller groups and then together in a plenary session.</p>
<p>Instructions and procedure:</p>	<p>Introduction and presentation of the method: The method encourages participants to reflect on occupations through the perspective of gender and address gender stereotypes and gendered perceptions in relation to occupations. (10 minutes):</p> <p>Watching the audio-visual material</p> <p>Individual work: Participants get handouts with questions:</p> <ul style="list-style-type: none"> • What is the main message of the audio and visual material? • Who does the material address? In what way? • How are the following occupations represented: kindergarten teachers, home-based carer, ...? • How is gender represented in these materials? • How should the material address boys* to support them for occupations? <p>Taking notes and writing answers. (app. 15 minutes)</p> <p>Work in small groups: Participants share their answers and decides who will report main conclusion to the whole group in the plenary session (10 minutes).</p> <p>Plenary session: Collect the answers from all groups and write them on a flip chart. Discuss the main conclusions and innovative ways of how to support boys* for care occupations. In the last part of the plenary session participants also watch and discuss some of the material from Austria, for example, the video film about kindergarten teachers in order to show the diversity of occupational representation (30 minutes).</p>
<p>Aims of the method:</p>	<p>The aim of the method is to reflect on occupations through the gender sensitive perspective and is suitable for groups of teachers, occupational counsellors and workers at employment offices, to reflect and to develop ways that they could, through their professional work, support boys* for care professions (and girls* for professions in science, ICT).</p>

Aims of the method:	The aim of the method is to reflect on occupations through the gender sensitive perspective and is suitable for groups of teachers, occupational counsellors and workers at employment offices, to reflect and to develop ways that they could, through their professional work, support boys* for care professions (and girls* for professions in science, ICT).
What significance does gender have in this method? Does the method open up to a gender sensitive perspective?	The method enables participants to reflect on gendered norms and stereotypes related to representations of occupations. Further, the method addresses one's own perceptions, and stereotypes about genders. The goal is to reflect how their own work with young people about career orientation could be developed in a more gender sensitive way.
How does the method broaden the ideas about vocational possibilities of boys*?	The method encourages participants to become more active in thinking and in practice (work, everyday life) and empowers participants to do something in order to reach the aim or positive changes (from more sensitive gender perspective). The participants will not only share their experiences but search for the improvements and solutions how to reach better circumstances.
What significance does gender have in this method? Does the method open up to a gender sensitive perspective?	The method will question the stereotype that care is only a female* domain and it will contribute to proactive thinking about possible solution for the improvements from a gender sensitive perspective. The participants will share their experiences with gender stereotypes and the solutions how to overcome them will be thought through together in the group.
How does the method broaden the ideas about vocational possibilities of boys*?	The analysis of the material directly points to the gendered representations of occupations, and with a discussion, new ideas and ways to support boys* for care professions can be developed.
To what extent does the method highlight paths of non-traditional behaviour?	With a gender sensitive approach in analysis of audio-visual material about representations of occupations and by showing different material of occupational representations, for example, the video film about a kindergarten teacher in Austria, the method encourages participants to think of occupations through gender sensitive glasses.
Variations:	The material for analysis depends on the choice of workshop moderator and can vary from country to country.
Comments, experiences, tips, risks:	The risk of strengthening gender stereotypes in relation to care and care related occupations. The question might arise: Why do we need men* in care professions? It might be good idea to have short input about gender stereotypes together with the introduction of the method.
Sources of the method:	The method was developed by Živa Humer (Peace Institute) for the <i>Boys in Care</i> project.

Section 6. Theoretical input: structural characteristics of care occupations

Gender stereotypes and the norms of masculinity are one side of the coin when it comes to why boys* need gender sensitive support when choosing care occupations. The second problem is related to the different structural conditions of male-dominated and female-dominated professions and especially the devaluation of care work in society. In capitalism, care work is considered unproductive work that does not create any new value, but represents the social cost of the reproduction of the workforce and the subsistence of the 'dependent' members of society. Because this work does not produce profit, it is invisible, socially and politically less important and considered as non-work (for example, work with children is considered merely as play) (Hrženjak 2007; Federici 2012; Fraser 2013). Professional care work, whether it takes place in the private or the public sector, is feminised not only in numbers, but also symbolically: it is considered as an extension of the female* natural function in the family, so is seen as belonging to private life. This implies that care work is also unqualified work that every woman* knows how to perform 'by nature' and therefore needs no training for it. It is also presented as dirty work because it involves human bodies, excrements and care, and as intimate and emotional work. And intimacy and emotionality are supposedly not in accordance with the norms of masculinity. Throughout history, such work was delegated to slaves and servants, which is why it has reminiscences of servitude. In Europe today, eldercare and cleaning are increasingly more often performed by migrant women*, which is why this work is ethicized and racialized, which additionally reduces its social respect. Due to the devaluation of care work, it is also distinctly underpaid and entails difficult working conditions with long hours and shift work, work on the weekends and holidays, intensive and physical work. Studies show that male-dominated professions, even if low-qualified, are as a rule paid better than female-dominated professions, have a higher social respect and a better professional reputation. This means that girls* gain if they make a choice not traditional for their gender, while boys* lose more than they gain. For them, this means entering areas of work that do not have social respect, are poorly paid, have difficult working conditions, are insufficiently professionalised and have poor possibilities of promotion. This is why supporting boys* in their choice of care professions is an especially demanding task that requires not only gender-sensitive career counselling, but also a social restructuring of care professions: higher incomes, greater respect, possibilities of promotion, less burdening work conditions. Although we are not in favour of this argument, it is precisely through the strategy of having a larger number of men* in care professions that one the improvement of respect and the working conditions of these professions may grow.

The following method is intended for finding positive aspects of care work both at the level of identities and structural conditions and at the level of social value of care in order to employ them in motivating and empowering pupils to choose a care profession.

Section 7. Care is cool/thinking of care outside of the box: method supporting the gender sensitive occupational and educational counselling to boys* pursuing care occupations.

Method:	Care is cool/thinking of care outside of the box
Topics of the method:	Sensitizing, changing (own) stereotyped perceptions, changing social values about care and developing positive aspects of care: as a social value; as work; as gendered activity.
Target group:	Vocational counsellors, teachers, youth workers
Necessary material:	Sheet of paper and pencil; cards to write on.
Time:	Up to 120 min.: introduction 30', individual work 15', small groups 30', plenary 45'.
Implementation and limits:	Number of participants: 4 – 20 Rooms: A room big enough for working in small groups or additional room Situation (Time of the day/atmosphere/concentration): Participants should not be too tired to think.
Instructions and procedure:	Introduction in the method should not only include instruction about what participants will do, but also a brief discussion of the dominant perceptions of care in three respects, and to motivate participants to think about counter arguments: Care as a social value/Care is not socially valued; Care as work (profession, employment)/Care work is a bad job including hard work and low salary; Care as gendered activity: Care is a natural activity for girls* and women*, but odd for boys* and men*. Individual work (15'): each participant develops one counter argument for each section (social value, work, gender). Group work (30'): participants share their positive perceptions of care in all three sections, discuss them and write them on the cards. Plenary work (45'): facilitator collects the cards and systematizes them along the three sections, after that the plenary discussion follows.
Aims of the method:	The method does not intend to negate dominant perceptions (because they are true), but aims at developing counter-discourse about care in the sense that it opens up positive alternatives of how to perceive and value care socially, professionally and as a gender neutral activity appropriate also for boys* and men*.
What significance does gender have in this method?	The method not only questions the stereotype that care is a female* domain, but also develops new perspectives about why boys* and men* are as suitable for care as girls* and women*; about how men*, women*, care receivers (children, elderly, disabled, sick) and society in general can benefit from de-gendering care etc.
How does the method broaden the ideas about vocational possibilities of boys*?	The method develops new positive perceptions of care as an important social value, prospective field of work and a gender neutral activity which can be used in counselling to empower boys* in following their atypical choice or even to motivate them to choose further education in care.

To what extent does the method highlight paths of non-traditional behaviour?	The method promotes care as a valuable and prospective domain and opens up a positive alternative vision of what it means to be a care worker.
Comments, experiences, tips, risks:	<p>Strengthening gender stereotypes and perceptions of complementarity of sexes in discussion about why men* are as equally suitable for care as women*. However, this can be considered as very useful for discussion and for pointing out that this is not the right way to pursue gender desegregation of care.</p> <p>Reality check: avoiding negation of existing negative aspects of care (bad working conditions, undervaluation, feminization, and rationalization). The question is how to face positive aspects of care with reality of care.</p> <p>Cooptation: taking negative development in care (for instance robotization of care or entrepreneurial and 'new public management' directions in care) as the arguments for attracting boys*.</p>
Sources of the method:	Developed by Majda Hrženjak, for the purpose of the Boys in Care project.
How does the method broaden the ideas about vocational possibilities of boys*?	The analysis of the material directly points to the gendered representations of occupations, and with a discussion, new ideas and ways to support boys* for care professions can be developed.
To what extent does the method highlight paths of non-traditional behaviour?	With a gender sensitive approach in analysis of audio-visual material about representations of occupations and by showing different material of occupational representations, for example, the video film about a kindergarten teacher in Austria, the method encourages participants to think of occupations through gender sensitive glasses.
Variations:	The material for analysis depends on the choice of workshop moderator and can vary from country to country.
Comments, experiences, tips, risks:	The risk of strengthening gender stereotypes in relation to care and care related occupations. The question might arise: Why do we need men* in care professions? It might be good idea to have short input about gender stereotypes together with the introduction of the method.
Sources of the method:	The method was developed by Živa Humer (Peace Institute) for the <i>Boys in Care</i> project.

Useful additional links/literature:

- Bettio, Francesca; Verashchagina, Alina (2009). Gender Segregation in the Labour Market: Root Causes, Implications and Policy Responses in the EU. Brussels: European Commission.
- Hrženjak, Majda (2007). Invisible Work. Ljubljana: Peace Institute.
- Scambor, Elli; Wojnicka, Katarzyna; Bergman, Nadja (ur.). (2013). Study on the Role of Men in Gender Equality. Available at http://ec.europa.eu/justice/events/role-of-men/index_en.htm.

3.4. MODULE 4: JOB ORIENTATION WITH FOCUS ON GENDER

Purpose

The module aims at providing input on strategies and techniques, which help individuals in the process of career orientation to better understand themselves. It facilitates acquiring and betterment of self-reflection skills in the educational process and of ability to concretize and to plan for the future by raising the inner freedom to choose the professional field that will best fit one's personality and preferences.

Learning outcomes

After completion of this module, trainees will obtain the following competencies:

- develop skills for better understanding of their self (self-knowledge and self-development), including skills for self-assessment and self-analysis
- better identify their values and clarify how their values connect to their career development
- understand the career decisions and orientations by reflecting on traditional gender roles and non-traditional career occupations
- understand how role models can challenge existing stereotypes
- better understand intersecting identities
- provide commitment to diversity and inclusion

Module Outline

The module lasts for 180 min.

Section 1. Distinction between job orientation, career orientation, life orientation	30 min
Section 2. Framework for gender sensitive career counselling with a single child	100 min
Section 3. Job orientation with gender and intersectionality	80 min
Section 4. Individual orientated counselling	60/120 min

Module sections

Section 1: Distinction between job orientation, career orientation, life orientation

Theoretical input: In many educational systems all over the world life orientation is a holistic subject that provides the learners with the basic life skills which among others include development of self, of personal well-being, understanding relationships, citizenship, career orientation and career choices, etc.

Career orientation as a pattern of occupation related preferences usually is happening at early age and often remains fairly stable over a person's work life later.

Job orientation is more practical, related to a specific work place with its working arrangements and working process, requirement of certain and/or specific work skills, working hours, pay, opportunities for development and wage growth, etc. When participating in job orientation activities students understand how the company is organized and operates, how the particular employee contributes to these efforts and what's expected of them. Job orientation conveys these messages and provides a framework that shows the students where he or she can fit in.

Life and career orientation plays a critical role in preparing students for the world of work by

equipping them with the skills to stay relevant in the economy and society and to have a life that satisfies them. Training in life orientation and job orientation emphasizes the specific details (what and how), while career orientation focuses on the big picture (why).

Today it is normal that many young students get lost in the broad field of career options and opportunities, and feel confused and even surprised when informed about hundreds of careers available, some they never knew about. They have difficulties to express what their attitudes are towards labour, what type of working habits they need, and sometimes they are not able to decide which career field is best for them. They may have different dreams but cannot logically explain why they want to take that path or how to get there.

A model for career guidance which requires the individual to be proactive and skilled in accessing the available support might not be appropriate for many young people who are not as competent in life skills as it is often perceived. Career guidance therefore is a developmental process that facilitates the acquisition of attitudes. It provides skills and knowledge to help students better understand themselves while exploring viable education and career options. The viable input of the career guidance is to nurture the individual's self-awareness, self-motivation, and life skills to set viable goals, to continually learn and to add value to their education.

Right and timely career guidance can provide the student with understanding about the career options that could suit him/her the most. That eventually results in making informed decisions with developed plans to achieve concrete career aspirations. Students are more engaged in education and highly motivated about their future when they have a clear understanding of themselves and how they might live and work when they leave school. However it is obvious that without career guidance, students miss out on "what to do" and "where to go" after completing school level.

Practical input: Career guidance from the right person can really help to decide which career is fitting best to the personal aspirations and expectations of students at any age. For many young people their close circle of relatives, friends, older mentors, etc. may be the valuable source of inspiration to figure out what they want to do in near future. Parents and other family members can be an important source of support, or role models, for students making life and career decisions. Family members can be actively involved in assisting with choices of particular jobs as well. Personal friends are also possible resources for students and can help provide support and feedback.

Parents, friends and family are supportive, however often cannot give career guidance beyond their own day-to-day experience. This means that young people are presented with a predictable and narrow range of job options, often based on stereotypes about gender preferences in occupations which limit their future life outcomes.

Role models are people that demonstrate positive qualities and are good examples of individuals that students may desire to imitate. A student may have many role models that reflect the various life roles. For example, one role model might be a good example of a dedicated worker and another person might be a good example of a caring parent. Role models may be life changing and inspiring examples for students to choose non-traditional occupations or to avoid stereotyping in occupational choices.

Professionals (teachers, councillors, educators, other practitioners, etc.) responsible for career orientation and guidance of students have the important role of providing accurate and comprehensive information about career options and opportunities, and to support them to make informed decisions about their subject choices and pathways.

Professionals in the field of career counselling of young students assist the students in exploring, pursuing and attaining their career goals:

- a) by helping individuals to gain greater self-awareness in areas such as interests, values, abilities, and personality style,
- b) by connecting students to resources so that they can become more knowledgeable about jobs and occupations,
- c) by engaging students in the decision-making process in order that they can choose a career path that is well suited to their own interests, values, abilities and personality style, and
- d) by assisting individuals to be active managers of their career paths.

Professionals have the important role of also introducing an appreciation for the value of all occupations, and explaining how they contribute to the well-functioning of society. This also includes equipping students with skills and means to positively engage their parents and other career influencers to support their choices.

Section 2: Framework for gender sensitive career counselling with a single child

In today's dynamic economy, more opportunities are opening up for young people. But if young people are to be able to make the most of the opportunities available to them, they need the right information and advice - at the right times - tailored to them as individuals. Orientation in life choices, in possible or desired careers and in certain jobs requires considering the needs, interests and aspirations of students. The process can be time-consuming and emotional for both sides - for the student and for the person who provides advice and help in the process of career orientation.

Theoretical input: There is a set of principles that advanced career counselling is based upon, e.g., people have the ability and opportunity to make career choices for themselves. In many societies people believe that opportunities and choices should be available for all, regardless of gender, socio-economic class, religion, (dis)ability, sexual orientation, age or cultural background. However the social, economic, psychological and cultural context of individuals influences this process and their occupational choices may be dependent upon it. According to some scholars (Simpson 2005) there are three interactive influences: background (e.g. gender, abilities), psychological/personal (e.g. attitudes, beliefs, earlier experiences) and environmental/cultural (e.g. norms, peer pressure, media) influences. Occupational choice may interact also with the environmental-social system that includes geographical location, political decisions, historical trends, globalization, socio-economic status, and the employment market.

Many believe that the choice of occupation is likely to be an expression of personality and that members of an occupational group are likely to share similar personality characteristics, sometimes connected to their gender. The stereotyped gendered traits sustain the notion that one gender may not have the skills needed to perform the role of the 'other'. The importance of and the effect of socially prescribed gender roles is often neglected by parents and professionals who work with students. However, the theory postulates that gender, as a core element of one's social image, is the first aspect of self-concept against which young people judge the desirability of different occupations, and that gender is the aspect of self that young people, particularly boys*, are least willing to violate when making occupational choices (Simpson 2005). From this perspective boys* choose to enter male* dominated occupations (calling for masculine personal qualities) because of gender socialisation processes. They may eliminate their preferred choices through perceptions of inaccessibility (e.g. wrong gender type, low prestige and status), because societal and personal barriers discriminate against their free choice. These barriers which usually boys* are not able to overcome by themselves, may act as a substantial obstacle especially to those wishing to enter non-traditional areas of work.

Practical input:

So called non-traditional occupations are those in which certain groups are underrepresented (usually applies to so-called male* or female* occupations). Occupational segregation when men* and women* are pushed into careers based on societal definitions of “masculinity” and “femininity” limits optimal matching of people with jobs where they can best leverage their skills and fulfil their ambitions. Segregation limits women*’s ability to contribute to traditionally male* occupations, but it also limits men*’s ability to contribute to traditionally female* occupations. Professionals responsible for career advice to young people have to be aware about the trends in job options for the newcomers to the labour market, in order to provide them with accurate information about it. This is a significant issue as globalization and technology continue to decrease the availability of many traditionally predominantly male* jobs (McGrew 2016). Many of the occupations that will add the most jobs in decades to come, including health care support, administrative assistance, early childhood care and education, and food preparation and services, are comprised today mostly by women*, and the lack of men* in these jobs is due in part to men*’s reluctance to embrace traditionally feminine roles (Ansel 2016). Experts insist that beyond reforms within labour markets, ending occupational gender segregation will require a comprehensive strategy to prevent the formation of gender stereotypes at a young age, and cultivating inclusion must start early in order to have a lasting impact on children’s beliefs and experiences, overcoming the message that their opportunities should be determined by their gender (McGrew 2016).

Other researchers stressed the fact that many occupations have been affected by shifting gender norms, so some female*-dominated occupations are no longer as heavily associated with feminine attributes (e.g., caretaking) as others (Torre 2018). An interesting research on how employment in different job categories has changed in the USA since 1950 shows that there were 82 occupations out of 459 that flipped from male* to female* and/or female* to male*, having in mind that an occupation can fluctuate more than once over the years. Out of the 82, 72 shifted from male* to female* majority. There were 28 occupations that shifted from majority female* to male* (Yau 2017).

The trend is very much visible in bigger economies and in the last decade. For example a study in the US suggests that a greater number of women* and men* are moving into roles that have traditionally been held by the opposite gender. Men* took 30 percent of the new jobs in positions typically held by women* over the last eight years. The research shows that currently 27 percent of all female*-dominated occupations, such as education administrators, pharmacists, interior designers, cooks, accountants and human resources managers, are held by male* workers (Brooks 2017). The study shows that these are the female*-dominated jobs where men* made the most gains and the percentage of men* filling those roles since 2009:

1. Cooks, institution and cafeteria: 64 percent
2. Merchandise displayers and window trimmers: 59 percent
3. Retail salespeople: 58 percent
4. Pharmacists: 50 percent
5. Education administrators, postsecondary: 49 percent
6. Elementary school teachers, except special education: 49 percent
7. Bartenders: 48 percent
8. Insurance sales agents: 43 percent
9. Market research analysts and marketing specialists: 42 percent
10. Accountants and auditors: 41 percent
11. Technical writers: 42 percent

12. Interior designers: 41 percent
13. Fitness trainers and aerobics instructors: 40 percent
14. Telemarketers: 40 percent
15. Training and development specialists: 39 percent
16. Respiratory therapists: 37 percent
17. Human resources managers: 37 percent
18. Nurse anaesthetists: 37 percent
19. Physician assistants: 36 percent
20. Public relations specialists: 36 percent

For professionals who are responsible for career advice to young students it is important to be equipped with information - data, facts and figures - which can be used in individual or group trainings when discussing how to choose future careers or occupations. For example, research about occupational profiles of graduates from 1991 to 2011 in Canada shows that young workers, both men* and women* aged 25 to 34 with a university degree, share as many as 11 occupations from the top 25. In contrast, gender differences were larger among those who did not have a university degree - of the top 25 occupations held by aged 25 to 34 in 2011, just five were commonly shared by both men* and women*.

This type of encouragement is a very important goal of guidance and counselling when working with an individual child or young student, and when providing individual support. It may also include support in studies, career planning and employment, information about vocational education to students, their parents and teachers, personal guidance like life planning and career guidance like job seeking skills, or how to use web-based services (applying for further education, etc.), self-help services, etc.

Exercise

Method:	Men*'s Work or Women*'s Work?
Topics of the method:	To discover and discuss standardized gender roles and persistent gender stereotyping, with its implications in terms of career opportunities
Target group:	Target group: 10 - 16 years of age Teachers, trainers, counsellors – everybody working with students
Implementation and limits:	Work with a single child/student, or with a group of 5 to 15 participants
Necessary material:	Paper and pens for all participants. Flipchart for the facilitator (for the group work).
Preparation:	Occupation checklist for all participants (see below).
Time:	60 to 100 min
Rooms:	No recommendation

<p>Instructions and procedure:</p>	<p>Step by step process (30 up to 60 min)</p> <ol style="list-style-type: none"> 1. Defining the occupations (10 minutes). Hand out copies of "Occupational list" to individual students. Read the listed occupations, and describe any jobs students might not be familiar with. 2. Student/s fill out the checklist (20 minutes), matching jobs and careers to "male*", "female*", and "both". 3. Ask student/s how and why he/she/they answered the way they did. If in a group, write the results on the flipchart. Ask the student/s to explain why they made their selections. 4. Debriefing/Discussion (30 to 40 minutes): Ask participant/s to discuss and to share: Which group has the largest number – "male*", "female*", or "both"? Why some jobs are traditionally gender designated? What kind of research we can do to better understand the nature of the listed occupations, e.g. in terms of opportunity, availability, skills required, etc.? find out the areas of controversy; If working in a bigger group, assign smaller groups to research those areas; etc.
<p>Aims of the method:</p>	<p>Participants identify and analyse/reflect about traditional career paths. Participants recognize non-traditional career opportunities. Participants are open to listen to all viewpoints and are able to develop independent thinking regarding gender roles.</p>
<p>What significance does gender have in this method? Does the method open up to a gender sensitive perspective?</p>	<p>Gender stereotypes in career choices will be discussed and reflected.</p>
<p>How does the method broaden the ideas about vocational possibilities of boys*?</p>	<p>By reflecting stereotypes, the gendered character of jobs is made visible. Non-traditional career choices are a particular part of the exercise.</p>
<p>To what extent does the method highlight paths of non-traditional behaviour?</p>	<p>Traditional and stereotypical gender roles and ways they influence career choices will be reflected; they become visible as contradicting individuals' interests and as subject to change.</p>
<p>Variations:</p>	<p>There are options to continue activities based on the first experience in different ways, e.g.: Ask student/s to choose one occupation and to write a short research paper about.</p>
<p>Sources of the method:</p>	<p>Activity from: Gender Equity Activity Booklet - Alaska Department of Education: https://education.alaska.gov/tls/cte/docs/nto/gender_equity.pdf</p>

Worksheet: Occupation Checklist

Check whether you believe it is a male*'s occupation, female*'s occupation or both.

OCCUPATION CHECKLIST			
Check whether you believe it is a male*'s occupation, female*'s occupation or both.			
JOB	Gender		
	M	F	Both
Construction worker			
Flight attendant			
Social worker			
Secretary			
Elementary teacher			
Hair stylist			
Model			
Store clerk			
Veterinarian			
Physical education teacher			
Cook			
Photographer			
Nurse			
Dental assistant			
Artist			
News reporter			
Space technician			
Pharmacist			
Baby-sitter			
Newspaper editor			
Cashier			
Mechanical engineer			

Criminal investigator			
Plumber			
Librarian			
Dietitian / nutritionist			
Licensed practical nurse			
Security guard			
Day care worker			
Police officer			
Bookkeeper			
Lawyer			
Forest ranger			
Physical therapist			
Occupational therapist			
Homemaker			
Accountant			
Musician			
English language teacher			
Auto mechanic			
Pilot			
Professional athlete			
Computer programmer			
Truck driver			
Landscaper			
Dairy farmer			
Bartender			
Clothing designer			
Carpenter			
Physician			
Architect			

Section 3: Job orientation with gender and intersectionality

Theoretical input: The term intersectionality was coined by Kimberlé Crenshaw (1989) in relation to how antidiscrimination laws did not protect Black women* given that those laws treated race and gender as mutually exclusive categories of experience and analysis. She argued that individuals, especially those who are being forced into a group that is mistreated, faces prejudices, or is discriminated against because of situations outside of one's personal control, should be viewed through a lens that takes into account how their identities intersect to influence their experience of the world, particularly experiences that lead to discrimination. Intersectionality refers to the simultaneous experience of social categories such as race, gender, socioeconomic status, sexual orientation, etc., and the ways in which these categories interact to create systems of oppression, domination, and discrimination. Identity is not static but contingent and contextual. Intersectionality provides a framework of identities in relation to privilege and oppression.

Practical advice: Professionals responsible for career orientation and guidance (teachers, councillors, educators, other practitioners etc.), who inspire and empower individuals and especially students and young people to achieve their career and life goals should demonstrate a commitment to diversity and inclusion, equity and social justice. They can use intersectionality as a practice lens to encourage social justice for those students whose chances of experiencing marginalization and discrimination are increased based on their identities. Professionals should be aware of and should avoid implicit and unconscious biases when providing career information, advice and guidance. Approaches have to be made to individuals, not to "representatives of a particular group". They have to be aware that when assisting students (and often their parents and close family and friends) in identifying their values, and clarifying how their values connect to their career development, they are in a position to give a voice to people who feel voiceless, or who are disproportionately underrepresented in certain professional domains. This includes: engagement in career advice and activities that advocate for equity and fairness for all students (equality of opportunity approach); examining the processes, practices, policies, and structures that increase the risk of students experiencing disadvantage or discrimination because of their intersecting identities to receive inappropriate career guidance services; and demonstration of inclusive practices in career guidance.

Their identities can play a role against young people when it comes to success in the mainstream. To get to the root of many of their academic, personal, and social issues, it is important that students are counselled to recognize that discrimination exists in society, and professionals should provide the students with the appropriate support, tools, and strategies to deal with the discriminatory practices that are linked to their intersectional identities. An important way to assist in building their confidence is by giving the students concrete examples and tools, identifying and supporting their strengths, and pushing their self-esteem and worth. That includes efforts to present to students (and their families) all the possibilities that exist for them, including in non-traditional occupations, and teach them that they have the potential to strengthen their skill sets and succeed in the greater society.

Exercise

Method:	Empathy Exchange
Topics of the method:	Intersectionality, diversity, exclusion/inclusion
Target group:	Target group: 14 years and more Teachers, trainers, counsellors – everybody working with students
Implementation and limits:	5-15 participants
Necessary material:	Paper and pens for all participants.
Preparation:	No preparation necessary.
Time:	50 - 80 min
Rooms:	No recommendation
Instructions and procedure:	<p>Step by step process</p> <ol style="list-style-type: none"> 1. Writing about “unfair treatment” (10 minutes). Participants are divided into small groups of four or five and asked to “write about one way you have been treated unfairly in your life.” 2. Reading each other’s response cards in the group (5 minutes). Response cards are shuffled anonymously and distributed. No one receives his or her own response card. If that happens shuffle again. 3. The facilitators participate and speak first, modelling personal sharing(5 min). 4. Being “in their shoes” - work in the group (30 min). Participants read the descriptions, express how they would have felt being “in their shoes,” and talk about what else they would want to know about the situation. <p>Debriefing/Discussion (30 minutes): Ask participants to discuss and to share their reactions to the experience of entering someone else’s life and struggles;</p> <p>What they have learned from that experience? Are they aware of diverse experiences of mistreatment? Are they aware of complexity of personal identity? Do they feel empathy to such an experience?</p>
Aims of the method:	<p>Participants reflect on entering someone else’s life and experience.</p> <p>Participants gain an understanding of other’s problems, of common threats of mistreatment, of diversity and exclusion.</p> <p>Participants gain experience in giving and receiving emphatic responses to real stories of mistreatment and injustice.</p>

What significance does gender have in this method? Does the method open up to a gender sensitive perspective?	Gender stereotypes might be discussed and reflected.
How does the method broaden the ideas about vocational possibilities of boys*?	By reflecting stereotypes, the gendered character of activities (also jobs) is made visible. Non-traditional career choices can be made a particular part of the exercise.
To what extent does the method highlight paths of non-traditional behaviour?	Traditional and stereotypical ways of femininity and masculinity can be reflected; they become visible as contradicting individuals' interests and as subject to change.
Sources of the method:	Activity from the Buy Your Opportunity Workshop, by Jonathan Kodet and Dia Mason (American Psychological Association), based on an experimental exercise developed by Paulo Freire https://www.apa.org/pi/ses/resources/publications/opportunity-workshop-kodet.pdf
Further reading:	Kodet, Jonathan; Mason, DiaA. (2017). Buy your opportunity: An experiential consciousness-raising workshop addressing economic inequality and meritocracy. <i>Radical Pedagogy</i> , 14(1), pp. 89-103

Section 4: Individual oriented counselling

Theoretical input: Individual oriented career counselling (mentoring/coaching) is a process on issues related to an individual's career choices. It is a very good tool if it is sensitive to gender. One basis of gender sensitive vocational counselling is that the focus lies not on the gender but on the person. For that, you need to know about gender inequalities.

Career counsellors help individuals with the task of self-assessment and self-analysis. Counselling aims at discussing and understanding the problem, advising and empowering the individual to take a decision concerning his/her career or life goals in one-to-one sessions, to make informed career choices and to help him/her to define career aspirations. Counselling is not just giving advice or making a judgement, but helping to see the root of problems clearly, and identify the potential solutions to the issues; helping of taking the right decision or choosing a course of action that fits better personal interests and affiliations.

Career guidance is a kind of advice or help given to individuals, especially students, on matters like choosing a course of study or career, work, or preparing for vocation, from a person who is more qualified (educator, teacher, pedagogical advisor, parent, friend, etc.), or is a professional or expert in the respective field. It is the process of guiding, supervising or directing a person for a particular course of action, and making him/her aware of the rights or wrongs of the choices and importance of the decision, on which their future depends. Guidance results in self-development

and helps a person to plan his/her present and future wisely.

With more and more diverse career options and professional opportunities emerging, career counselling/guidance helps individuals make the right choice about career paths, including choices which are free of stereotypical notions or gender role biases.

Practical advice: School counselling at different school levels differs related to interventions used at different levels, as well as at the level of preparedness of educators, teachers, pedagogical advisors, and other professionals to provide a proper individual/personal advice/guidance to the interested students. Career orientation may start from arranged discussions on educational problems; continue by acquainting the students with proper study habits and assisting them in their development, by meeting the parents to help solve problems of the students, etc. Another source of information and inspiration are the arranged visits to places of work like industries, business establishments, offices, higher educational institutions, etc.

Professional school counsellors often design individual planning around educational and career/vocational planning of the student. Self-knowledge in depth through a programme of guidance and counselling is in its primary focus. Individual career counselling/guidance helps:

- in the total development of the student;
- in the proper choice of subjects and courses;
- in the proper choice of career and vocational development;
- in meeting demands of these choices and coping with new challenges;
- in motivating for the aspired achievements, etc.

The SODA model is a good example of how the individual career counselling/guiding and planning may happen. It relies on individual efforts and interests of the student and his/her willingness to go through a number of exercises and other activities that can provide them with a better understanding of their Self (<https://www.careers.govt.nz/plan-your-career/start-to-plan-or-change-your-career/where-do-i-start/>):

Figure 10: SODA model



Exercises

Method 1:	Choosing school subjects action plan
Topics of the method:	Self-assessment of strong and weak sides in the learning process; Self-assessment of the interests, motivation, and aspiration for career development; Non-traditional career choices
Target group:	10 years and more Teachers, trainers, counsellors – everybody working with students
Implementation and limits:	2-30 participants
Necessary material:	Paper and pen for the participant.
Preparation:	No preparation necessary.
Time:	60 min
Rooms:	No recommendation
Instructions and procedure:	<p>Step by step process Use the plan to help you decide which subjects to take in next school year (30 minutes):</p> <p>Step 1: Work out what subjects you enjoy subjects I like doing now subjects I'm interested in doing next year that I haven't already studied subjects that include activities I like doing outside of school- e.g. playing music, helping people, thinking creatively</p> <p>Step 2: Work out what subjects you are good at subjects I am strongest in subjects others say I'm good at</p> <p>Step 3: Find out what subjects you need for your career ideas career ideas subjects I need</p> <p>Step 4: Discussion (30 minutes): Discuss with the participant his/her subject choices and career ideas. Confirm that lack of a clear idea of the individual career path keeps his/her career options open and provides a variety of possibilities, including for non-traditional career choice.</p>
Aims of the method:	Participant reflects based on subjects he/she enjoys. Participant reflects on job ideas based on his/her interests. Participant self-reflects personal skills and the need of further development to achieve his/her career path.

What significance does gender have in this method? Does the method open up to a gender sensitive perspective?	By reflecting stereotypes, the gendered character of activities (also jobs) is made visible. Non-traditional career choices can be made a particular part of the exercise.
To what extent does the method highlight paths of non-traditional behaviour?	Traditional and stereotypical ways of femininity and masculinity can be reflected; they become visible as contradicting individuals' interests and as subject to change.
Sources of the method:	https://www.careers.govt.nz/

Method 2:	My career inspiration
Topics of the method:	Role models, personal accomplishments, non-traditional career choices
Target group:	14 years and more Teachers, trainers, counsellors – everybody working with students
Implementation and limits:	Individual work
Necessary material:	Paper and pen for the participant.
Preparation:	No preparation necessary.
Time:	60 min
Rooms:	No recommendation

<p>Instructions and procedure:</p>	<p>Step by step process</p> <p>1. Writing about someone with the career and life the participant admires (30 minutes):</p> <ul style="list-style-type: none"> • What values, beliefs and ideals does the person live by? • What does the person do for a career? • How did the person get into their career or get the skills they needed? • What achievement(s) is the person proud of? • What challenges did the person overcome to get where they are? • How did the person overcome their challenges? • What qualifications do the person have? • What are some of the persons' daily routines? • Who helped the person? • What skills or personal qualities do you like to have as well? • What can you learn from the person? <p>2. Discussion (30 minutes): Ask participant to discuss and to share: reactions to the experience of entering someone else's life and struggles;</p> <ul style="list-style-type: none"> • What he/she has learned from that experience and research? • Is he/she aware of what is needed to follow the same challenges? • Is he/she aware of complexity of personal identity of their role model? • Does he/she better understand what is behind this successful career and are they ready to follow the same path?
<p>Aims of the method:</p>	<p>Participant reflects someone's life, experience and achievements he/she wants to imitate.</p> <p>Participant gains an understanding of efforts needed and challenges he/she might have to overcome if they choose the same life and career.</p> <p>Participant self-reflects not only on the achievements of the role model but on the developments of his/her career path.</p>
<p>What significance does gender have in this method? Does the method open up to a gender sensitive perspective?</p>	<p>Gender stereotypes might be discussed and reflected.</p>
<p>How does the method broaden the ideas about vocational possibilities of boys*?</p>	<p>By reflecting stereotypes, the gendered character of activities (also jobs) is made visible. Non-traditional career choices can be made a particular part of the exercise.</p>
<p>To what extent does the method highlight paths of non-traditional behaviour?</p>	<p>Traditional and stereotypical ways of femininity and masculinity can be reflected; they become visible as contradicting individuals' interests and as subject to change.</p>
<p>Sources of the method:</p>	<p>Careers New Zealand: My career inspiration – exercise. Available at: https://www.careers.govt.nz/plan-your-career/get-ideas-for-your-career/how-to-get-ideas-for-your-career/#cID_7748</p>

3.5. MODULE 5: ADDRESSING MASCULINITIES WHEN TALKING ABOUT CARING PROFESSIONS

Purpose

The module aims at building knowledge about the concept of 'caring masculinities' in theory and practice. Two concrete best practice teaching methods to use in the work with boys* (age 12+) will be introduced which have been field-tested within the Boys in Care project (transnational context). It will be demonstrated how caring masculinities might be integrated into vocational education through a set of guidelines. The module strengthens awareness for the importance of vocational education as field for the teaching of democratic, non-hegemonic masculinities and their everyday practices, as it has a profound influence on the (still) gender-segregated labour market and thus the gender order in our societies. The presented methods will be of particular interest in the fields of education, social work, gender studies, sociology and other subject areas that critically reflect gender norms and have a transformative approach to education.

Learning outcomes

After completion of this Module, trainees will obtain the following competencies:

- Knowledge about the concept of caring masculinities
- Knowledge about how to integrate the concept of caring masculinities into vocational education through exercises
- Understanding the impact of the concept of caring masculinities as a space in which boys* can approach their multifaceted futures as carefully and as openly as possible
- Recognition of the importance of masculinities conceptualizing in plural/ diversity of masculinities
- Awareness about images, ideas, norms and experiences of masculinity in everyday life
- Ability to support boys* in caring educational and professional paths;

Module Outline

The module lasts for 170 minutes in total. Its structure is flexible and can be adjusted to the specific interest foci of the participants.

Section 1. Introduction to the module/topic.	10 min
Section 2. Caring Masculinities? What's that? A short theoretical introduction of the concept	30 min
Section 3. Exercise: 'Real Men'	40 min
Section 4. Theoretical input: basics about gender, power relations, intersectional perspective on masculinities and caring masculinities and teaching caring masculinities in vocational education	30 min
Section 5. Exercise: 'Like in real Life' - a method which helps to question the idea of gender segregated occupations and to understand the benefits of paid care work	60 min

Module sections

Section 1. Introduction to the topic

Introduce the agenda of the module. Make a short introduction round. Maybe already include a short exercise by asking the question 'Which job did you like when you were a child?'

Section 2. Theoretical input: Caring Masculinities? What's that? A short theoretical introduction of the concept

It was back in 1990, when the sociologist Joan Acker demythologized the so-called 'gender-neutral worker' by pointing out that companies are based on two central assumptions: first: gainful employment is independent of care/family work, and second: gainful employment is the most important part of life (Acker 1991). She showed how organisational processes are based on what she called 'gendered substructure' – an asymmetrical division of labour between women* and men* – and how organisations in neoliberal societies are linked to unpaid care work. For a long time, capitalist systems were linked to the idea of autonomous subjects and Acker demonstrated that the 'gender-neutral worker' is a male* worker who has to negate and make invisible dependencies on caring activities. This also applies to care jobs, which correspond with unpaid care work in a societal value system that places higher value on male stereotyped activities.

Based on current gender orders and ongoing tensions between hegemonic masculinity and prevailing gender norms, men* in care work are confronted with normative concepts of a more feminised and subordinated masculinity in societies (Connell 2005; Hanlon 2012). This encourages a need of distance to femininity, while at the same time care competencies have to be displayed. Thus a defensive approach of men* in care work is probable, manifesting in strategies for reasserting both; masculinities and gender differences. Research on men* in care work shows that men* are emphasizing both difference and sameness (Nentwich et al. 2013): For instance, exploring male* nurses in UK, Fisher found out that when caring for men*, male* nurses performed in ways that represent the culturally dominant masculinity through the use of language and mannerisms in order to avoid suspicion of homosexuality. On contrary, when caring for women* the counter-performance required the representation of a 'soft' masculinity, the display of the supposed feminine qualities of nurses, "to dispel the binary system in which the male nurse was located as man/masculine/heterosexual" (Fisher 2009: 2673).

At the same time the normative picture of a 'real care worker' (woman, white, middle aged, heterosexual, working class) has become more diverse in the last decades, because increasingly women* and men* with histories of migration do paid care work (Sarti & Scrinzi 2010). Under these conditions men* in care jobs nowadays inhabit feminised work, characterised by comparable low social status and low payment: "... men in non-traditional occupations have less to gain and much to lose. They may have to make sacrifices in terms of pay and status, as well as raising questions on masculinity and suitability for the job." (Seftaoi 2011, p. 50)

European research shows increasing empirical evidence of men* in some areas of (un)paid care work. Typical allocations of care work to women* have become 'fragile' in modern societies and new ways have to be found to distribute unpaid care work equally (Heilmann & Scholz 2017). Especially male breadwinner models have become challenged, due to an increase of insecure and discontinuous working patterns especially in the industrial sector. A shift in men*'s gender ideal from breadwinner (men* act as primary earners in their families) towards more caring masculinities (men* participate in paid and unpaid care work) is pronounced.

In recent years, the notion of caring masculinities has been increasingly addressed in research and European policies (Hanlon 2012, Scambor et al. 2014, 2015, 2016; Elliott 2016).

The concept is a.o. based upon Fraser's (1996) model of gender equality. Fraser defined 'care' as a human norm, as the basis for social and economic cooperation, which is not a female task but an obligation for all genders. In order to avoid essentialist perspectives and meet complex life requirements the concept has to be understood in a wide sense: *"... men are not just fathers, and care should not be limited solely to childcare tasks (like feeding babies, putting them to bed, helping children with their homework). Care encompasses more: emotional support, showing affection, and is a deeper kind of attention to children's needs and the needs of others, such as friends, the elderly, neighbours, work colleagues and family members."* (Scambor et al. 2013, 151)

Elliott (2016) suggested to include the rejection of domination and the integration of values of care, such as positive emotion, interdependence, and relationality as central features of caring masculinities. She distinguished two dimensions: 'to care for' (in the sense of tasks and care duties carried about by men*) and 'to care about', which reflects *"the affective, emotional aspects of care"* (ibid. 249). Men*'s rejection of violence and the ability to connect to others are 'care about' issues, as well as self-care by reducing risk-taking lifestyles. Seen through the lens of this 'updated' masculinity men* can benefit from gender equality because gender equality questions exactly those social norms that are also disadvantageous and inhibiting for men*. In this paper, we call to open more options for caring agency for all genders and in particular for men*. We refer to caring masculinities as a guideline model that comprises men*'s caring activities (mainly, but not restricted to, professions) and a change among men* towards gender equality (not restricted to the labour market). We are particularly interested in how to translate this important theoretical concept into the practical context of education and thus we present concrete teaching assignments we developed for vocational education. These may also be used by teachers and students in Higher Education, and will be of particular interest in the fields of education, social work, gender studies, sociology and other subject areas that critically reflect gender norms and have a transformative approach to education.

Initiatives and policies focusing on caring masculinities and men* in paid care work are recognised as supportive processes which can lead to a transformation of traditional masculinity and towards greater gender equality (Hanlon 2012). Supporting caring masculinities in paid care work may open the floor for a critical reflection of gender norms, such as women* as 'natural carers' and practices of traditional masculinities.

Integrating the concept of caring masculinities into vocational education with boys* can offer a space in which boys* can approach their multifaceted futures as carefully and as openly as possible. Those who pay attention to their own desires and needs and have found ways to live them will not pose a threat to other people's lives (Bissuti & Wölfl 2011). The question now is how are we to practically create this space where masculinities can be conceptualised in plural?

We attempt to give part of an answer by sharing the method 'Real Men', a method that deals with images, ideas, norms and experiences of masculinity in everyday life. The method 'Real Men' intends to counteract the socialisation effect of excluding certain emotional components (traditional masculinity) and it focuses on gender equality in everyday life. Through this method, emotional and personal parts that are excluded and threaten to fall away in traditional concepts of masculinity should become liveable.

Section 3. Exercise: 'Real Men'

Method:	REAL MEN
Topics of the method:	Masculinities, ideals and gender stereotypes
Target group:	12 years and more Teachers, trainers, counsellors – everybody working with boys*
Implementation and limits:	5-20 participants
Necessary material:	Paper and pens for all participants
Preparation:	No preparation necessary, could be an opener
Time:	40 min (depends on the size of the group)
Rooms:	No recommendation
Instructions and procedure:	<p>Step by step process</p> <ol style="list-style-type: none"> 1. Writing about "men in general" (5 minutes). Hand out sheets of paper and pens to each participant. Ask them to number the two sides of the paper with 1 (front side) and 2 (back side). Ask the participants to think about societal ideas about and expectations of men* and write them down on page 1 (5 minutes). "How do we picture men* in general, what does the society think about men*? What is the dominant concept of masculinity? Which characteristics are typical for this concept? Please describe this on the first page." 2. Writing about a man I like (5 minutes). Ask the participants to think about a male person they like and to describe this person on page 2 (5 minutes). "Now please think of a male person from your group of friends, or your family, or from work, or anywhere else that you like very much. Please describe on page 2 why you like him." 3. Reading each other's ideas (5 min). Ask the participants to now take their paper and form a ball and throw it around to someone who wants to catch it and read it. This way, participants read each other's ideas. Repeat throwing several times (it's fun☺). 4. Forming groups of two and talking about masculinity concepts (10 min). Ask the participants to now find a partner (ideally someone they do not know very well) and talk for 10 minutes about the following questions: Are the characteristics we listed on page 1 the same that we listed on page 2? Where are they similar, where do they differ? What can it mean when they are different? Discussion (15 minutes): Ask participants to share what they have learned from writing, reading and discussing their ideas about "men* in general" and "a man I like".

	<p>During the discussion, you could talk about:</p> <ul style="list-style-type: none"> • “Typical” vs. real-life masculinity (embodying societal concepts, costs to men* of attempting to strictly adhere to dominant expectations of masculine ideology) • Changing ideas of masculinity over time and differences in different societies • Hegemonic masculinity vs. devalued forms of masculinities (masculinity that is most dominant at any given time, few men* are able to live up to the “ideal”) • Diversity within masculinities (e.g. in relation to social class, age, family status, ethnic identity, immigration status) • Caring masculinities (self-concepts & societal structures that make it possible/impossible for men* to embrace and enact values of care in their private and working lives) • Masculinities and vulnerability <p>This method should always finish with reflecting on what the people experienced and how they felt about it. Do not end the method without ending clearly (asking participants to leave their role) and checking how people feel.</p>
<p>Aims of the method:</p>	<p>Participants gain an understanding of the diversity of masculinities. Participants reflect on the work it takes to perform and embody gender stereotypes. Participants reflect on the characteristics of a hegemonic form of masculinity and how it can change. Caring Masculinity becomes evident with time, participants reflect about characteristics they like about the men* they know (side 2) – usually these aspects are relational, emotional and personal parts. Message: ‘Real Men’ are usually men* who care for others.</p>
<p>What significance does gender have in this method? Does the method open up to a gender sensitive perspective?</p>	<p>Stereotypes and masculinity ideals are discussed and reflected.</p>
<p>How does the method broaden the ideas about vocational possibilities of boys*?</p>	<p>By reflecting hegemony and stereotypes, the gendered character of activities (also jobs) is made visible. Care is a particular part of the exercise.</p>
<p>To what extent does the method highlight paths of non-traditional behaviour?</p>	<p>Traditional and stereotypical ways of masculinity are reflected; they become visible as contradicting individuals’ interests and as subject to change.</p>
<p>Sources of the method:</p>	<p>Variation of an idea from: Bissuti, Romeo/Wölfl, Georg (2011): Stark aber wie? Methodensammlung und Arbeitsunterlagen zur Jungenarbeit mit dem Schwerpunkt Gewaltprävention, Bundesministerium für Unterricht, Kunst und Kultur (Abteilung GM/Gender und Schule), Vienna, 2nd Edition, http://www.eduhi.at/dl/starkaberwiebroschre2011inte.pdf</p>

Section 4. Theoretical input: Basics about gender, power relations, intersectional perspective on masculinities and caring masculinities and teaching caring masculinities in vocational education.

As gender equality policies have long been contextualised as 'women*'s issues', initiatives against gender segregation on the labour market have long primarily encouraged girls* to choose technical occupations, while insufficient vocational education for boys* in care jobs represents an important barrier. It becomes very visible through studies and vocational projects that young people who break with gendered expectations have a need for support; many of them feel isolated (Lehn 2006). And those who support kids and youth should be aware of boys*' difficulties when considering professional care work – men* in care jobs might be devalued in the very core of their masculine identity (Anderson 2009). *"Men who opt for feminised jobs, especially if these involve care or nurture work, often confront negative reactions in their immediate and broader social network and therefore find themselves in a situation where they have to defend their 'unnatural' choice and prove their masculinity. Nurturing and emotional labor as part of care work is primarily depicted in terms of feminised expressive characteristics. Being 'soft', intimate, and sensitive is deemed to go against the dominant norms or 'innate dispositions' of men."* (Scambor et al. 2015, p. 64)

Being a man* in our culture does not solely mean displaying a male body, but also taking a symbolic place as 'real man' (Kimmel 2005) and distancing oneself from 'sissy stuff.' Especially disengagement at school seems to be strongly connected to 'real boy-issues'; performing masculinity and performing student seems to be contradictory for some groups of boys*. The so-called 'boy code' (Pollack 1998) is characterised by invulnerability, and the 'guy code' (Kimmel 2008) is still *"...firmly in place despite the massive changes in women's lives"* (Kimmel 2008, p. 29). Kaufman (2012) refers to 'hyper-masculinity' (glamorization of muscles, rejection of intellectual efforts) as a reaction to feminism, manifested in unattainable ideals that are fearless, assertive and courageous, strong men* (cops, gangsters, etc.). Taken as ideal-typical examples, they set the bar unattainably high. A male identity that remains focused on such insecurities can lead to an endless loop of self-assurance that constantly causes men* to reassert to themselves and others, their manhood time and again, sometimes taking risks that may threaten one's livelihood. For others and not least for their relationship partners this becomes threatening if this ultimately fragile and hardly positively determined self-concept of 'masculinity' is called into question (Bissuti & Wölfl 2011).

The shyness and fear of perceiving, showing, and living one's own needs is very high, especially under the demands of traditional concepts of masculinity, as research shows. The pressure to satisfy certain images of traditional masculinity can subsequently lead to a lack of social skills in dealing with one's self and others. This shows, for example, in the inability to build sustainable friendships and relationships, to ask for help, to admit to the need for help, to assert oneself in life according to one's wishes, and much more. In boys*/men* groups, arrogance and evasive behaviour is staged instead in fabricated casualness.

Caring masculinities create opportunities for men* to deepen caring relations with others and contribute to a healthier and more caring society. This has positive consequences for men* as well as for the existing gender order and the gender equality project. In the spirit of this module we suggest to implement the exercise "Like in real life" as it shows benefits of men* in paid care work – for men* themselves, for people in their near social environment and for society as a whole.

Section 5. Exercise: 'Men* in paid care work - Like in real Life' - a method which helps to question the idea of gender-segregated occupations and to understand the benefits of paid care work

Method:	MEN IN PAID CARE WORK - LIKE IN REAL LIFE
Topics of the method:	Caring masculinity; gender aspects; benefits in and better knowledge about care occupations.
Target group:	12 years and older.
Implementation and limits:	Number of participants: 10 -15.
Situation:	This method fits in any situation and time of the day. It only needs space and time to reflect afterwards.
Necessary material:	Sheets with questions and characters; whistle, drum, anything making a welcoming sound (optional).
Preparation:	Trainers should have information about care occupations and professions. Bring the handout with the questions & statements (see below, A) with you. Cut the role cards (description of each character, see below, B) on a single sheet and bring it with you.
Time:	60 min. or more.
Rooms:	One room. Big enough that each participant can move forward (maximum: circa 15 steps).
Instructions and procedure:	<ul style="list-style-type: none"> • Make sure that each person gets a character (Role card, see below: A) without telling the others about it. • Give the participants time to become slip into the character. • Tell the group to line up, as if they would start running a marathon. • Everyone should stay by her- / himself without chatting to others. It is important that they stay next to each other. • Tell the group, that you will ask questions and announce some questions & statements (see below: B). • If the character (not the real person) would answer the question with "yes", go one step forward. • Make clear, that the participants make fair regular steps and not steps like a bear. • If the characters are unsure, or if they have to answer the questions with "no", they have to stay where they are. • Make clear, that everyone feels able to decide to step forward as their character would do so. • Ask until you finished all the questions, until you see the group is feeling uncomfortable, or if a person reaches the end of the room. <p>Note: If you like, you can use a whistle, drum, gong, etc. before asking the next question.</p>

Aims of the method:	<ul style="list-style-type: none"> • Positive effects of caring masculinities; • A larger variety of occupational choices; • A sophisticated view on career aims; • Benefits of paid care work.
What significance does gender have in this method?	Gender aspects and gender gap are central aspects of this method. Participants can experience positive and negative aspects from different kinds of occupations. The method can help breaking with the idea of so-called female- and male occupations. It helps participants to understand gender sensitive aspects.
How does the method broaden the ideas about vocational possibilities of boys?	While being the character, boys can experience different aspect around care work. Reflecting together after the method, boys can hear from the others, how they felt, plus get more ideas of how different occupations can be.
To what extent does the method highlight paths of non-traditional behaviour?	The method supports individuals on decision making on occupations and gives ideas of different family lifestyles.
Variations:	It is possible to extend the characters and occupations. Plus it is always possible to set a different focus, with asking other questions. E.g. if you want to set the focus more on gender aspects, create questions focusing more on gender aspects. This method is quite variable, but modification works better with experience with the exercise.
Aftermath:	This method should always finish with reflecting on what the people experienced and how they felt about it. Do not end the method without ending clearly (asking participants to leave their role) and checking how people feel. After this method you can play a short game, e.g. red couch (will be provided by the Austrian team).
Comments, experiences, tips, risks:	If you feel like the room, the time or the group is not appropriate for the method, do not use it. Pushing the method through might change the group's motivation/morale for the worse. Always keep an eye on how participants feel being the character. Make sure to give clear instructions and after finishing the method, make a clear-cut and transformation between the characters and the participants. That helps reflecting on experiences.
Sources of the method (Where does it come from?):	https://www.dissens.de/isgp/docs/isgp-wie-im-richtigen-leben.pdf

A) Role cards/character descriptions:

26 years old, Elderly Nurse, female partner and 2 kids, refugee, works full-time plus two times a month on weekends, flexible working times and working in a team.	30 years old, Nurse, working on an intensive care unit, team leader, single and one child, works full-time plus two times a month on weekends, flexible working times.
42 years old, street worker, three kids, single dad, flexible working times.	23 years old, Physiotherapist, single, works Mon-Fri, part-time.
50 years old, Primary School Teacher, homosexual, single, no kids, working Mon-Fri mostly in the morning.	28 years old, Carer for disabled people, female partner, four kids, works two times a month on weekends, flexible working times.
38 years old, Farmer, wife, three kids, working every day a week.	47 years old, Bank Manager, migrant, wife, three children. Flexible working times, has to be reachable at all time.
56 years old, Shop Assistant, wife, two kids, works Mon-Sat, different shifts, fulltime.	54 years old, Self-employed Motorcar Mechanic, single, flexible working times, different shifts.
47 years old, School Social Worker, migrant, single, works Mon-Fri, mostly in the morning, part-time.	36 years old, Kindergarten Teacher, migrant, wife, 4 kids, works Mo-Fri, mostly in the morning.
27 years old, Self-employed Psychotherapist, single, flexible working times	19 years old, Social Assistant, single, one child, works two times a month on weekends, flexible working times.
26 years old, Midwife, female partner, two kids, works two times a month on weekends, flexible working times.	23 years old, Occupational Therapist, single, works Mon-Fri, 9 to 5.
55 years old, Doctor, works in a hospital, single dad, 3 kids, works two times a month on weekends, flexible working times.	...
...	...

B) Questions and Statements:

1. I can spend enough time with my family.
2. I work together with people.
3. I can take the opportunity of parental leave easily. No problem in my job.
4. I work in a team.
5. I work together with my colleagues.
6. I have the possibility for a good career.
7. I work in a safe job.
8. I have enough leisure time.
9. I am flexible in planning my day.
10. I can change my job easily.
11. I can easily work in a foreign country.
12. I can easily work in another city.
13. I can teach people things.
14. I can help other people.
15. I can combine my job with sports.
16. I am not depending on others.
17. I'm able to make plans for the future because I have a secure job.
18. It is no problem to take a sick leave, if my wife or kids are ill.
19. I can be creative at work.
20. I can play games at work.
21. I can help people.
22. People may be grateful for my help.
23. I can spend enough time with friends.
24. I can go easily on holidays.
25. I can learn new things at work.
26. I can bring in new ideas at work.
27. A thought experiment: You are in the year 2030. Machines do most of the work but my work is still needed.

3.6. MODULE 6: WHAT COULD GENDER EQUALITY LOOK LIKE?

Purpose

The basis of the project “Boys in Care - strengthening boys* to pursue care professions” is gender equality. Gender shouldn't play a role when choosing or working in any profession. Until now this isn't reality yet. And a gender sensitive job orientation starts with gender equality but gender equality can be abstract. To make it more graspable and not just a catchphrase, you need to have an idea of how it could apply in daily practice. How does a society, relationships, work places, job orientation and individual behaviour look like, when it is based on gender equality? Without a positive goal, it's harder to steer your actions and to make your ideas come true. Every social change starts with a vision for a better world.

The module aims at visioning gender equality and showing how important visions are for actions. It starts on a societal perspective and ends with a method that focuses on changing daily practices. Another focus of the module is to learn that social change depends on every action you take or don't take. Good examples are social movements, which have already changed society for the better. Society is constructed by every action people do. So if you start to act differently, that influences how society is reproduced. With that knowledge, the participants can develop their own perspective on social change and what role they play in it.

Learning outcomes

After completion of this Module, trainees will obtain the following competencies:

1. Understanding how social change works.
2. Differentiate between visions, wishes, aims and actions.
3. Acknowledgement of social movements.
4. Visioning how gender equality could look like.
5. Identifying foundations of a gender equal society.
6. Widening the imaginary space for visions.
7. Identifying individual and pedagogical steps to establish a more gender equal society.

Module Outline

The module lasts for minutes in total: 165 min


Section 1. Introduction to the module	5 min.
Section 2. It already happened	30 min.
Section 3. Foundations of gender equality	50 min.
Section 4. Headstand	25 min.
Section 5. What would be, if	30 min.
Section 6. Bringing your vision into reality	25 min.

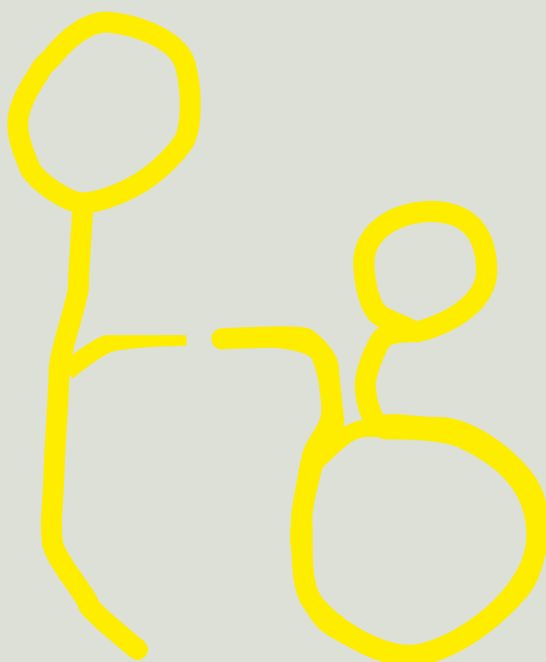
Module sections

Section_1. Introduction to the module

The introduction starts with an overview of the module and an input about Visions. The module consists of five methods working with gender equality. The basis of a gender sensitive job orientation is gender equality. It's important to make the potential of visions clear. Visions are very important to find a way to move forward, and to know where to go. With visions you can check if your actions lead towards your vision.

When working with visions it's good to differentiate between visions, wishes, aims and actions. The basis of actions should be a vision, where the actions lead to. A vision is not very specific, changeable, big, and sometimes even not realistic. Visions give you a vague idea where things can go. Wishes are more specific and closer to your reality. That makes them easier to reach. To make your wishes come true you need to have aims. Usually you need a few aims to come to your wishes. The aims lead to actions. These are very specific and you can do these instantly. If the Vision is missing, then there is no clear path for actions. And visions can give positive motivation, although reality is the opposite.

	Description	Degree of specificity	
Vision	Changeable, rather ideas and a direction to go but not too explicit, so that it can change, abstract, you can't reach it instantly.	Little	
Wish	Comes out of a vision and is more specific.	Little more	
Aim	Can be put into practise. Usually you need a few aims to reach your wishes.	Much more	
Action	Very clear, can be done now. Comes out of aims.	Very specific	



Section 2. It already happened

Section two contains one method and focuses on social movements. There already have been a lot of social movements which have influenced the world for the better. In this section the participants should brainstorm to find out which of these movements have influenced our society. This could lead to discussing the idea of social change, and the role every individual can play in changing society.

Method:	Brainstorm
Topics of the method:	Finding examples of social movements, which had a vision and made society a better place
Target group:	Pupils of 12 years and more Vocational counsellors, teachers, youth workers – everybody working with boys*
Necessary material:	Sheet of paper and pencil; cards to write on
Time:	Up to 30 min.: introduction 2', small groups 10', plenary 18'
Implementation and limits:	Introduction: Please have a little chat with your neighbour and answer the following question: Do you know any social movements which had a vision and changed societies for the better? What was the vision and what did the people do? You have 10 Minutes. After the 10 Minutes collect the social movements and visions on a flipchart. Afterwards discussion.
Aims of the method:	The method intends to look for examples where people acted according to visions and made social change possible.
What significance does gender have in this method?	The method focusses on good examples of social movements and there can be examples of gender equality movements.
How does the method broaden the ideas about vocational possibilities of boys*?	The method is more broadly about how to act for change. This can be applied to gender equality and strengthening boys* for pursuing care occupations in further discussions.
To what extent does the method highlight paths of non-traditional behaviour?	The method can show that if you follow your vision and do not repeat traditional behaviour, social change is possible.
Comments, experiences, tips, risks:	Make sure, that you know some examples if the participants don't know any: Civil rights movement in the USA, women rights movement or the anti-nuclear movement in Germany.
Sources of the method:	Developed by Daniel Holtermann, for the purpose of the Boys in Care project.

Section 3. Foundations of gender equality

Section three focusses on gender equality and how a vision of gender equality could look like. The method which is suggested is think – pair – share. The participants should identify foundations of a society with gender equality.

Method:	Think – Pair - Share
Topics of the method:	Finding foundation of a society with gender equality
Target group:	Pupils of 14 years and more Vocational counsellors, teachers, youth workers– everybody working with boys*
Necessary material:	Sheet of paper and pencil; cards to write on, flipchart
Time:	Up to 50 min.: introduction 5', individual work 10', small groups 15', plenary 20'
Implementation and limits:	Number of participants: 6 - 25 Rooms: A room big enough for working in small groups or additional rooms Situation (Time of the day/atmosphere/concentration): Participants should not be too tired to think.
Instructions and procedure:	<p>Introduction: This method has three parts: Think – Pair – Share.</p> <p>Think (10 min): Individual work. If you like, take notes on the following questions:</p> <ul style="list-style-type: none"> • What would a society with gender equality look like? • What are important basic principles of a society with gender equality? • What would be the biggest changes in comparison to the society we live in now? <p>Pair (15 min): Exchange with other participants about their answers. Collect similarities on cards. Please collect only one similarity per card.</p> <p>Share (25 min): Collect the cards in the plenary situation on a flipcharts. Ask if they are understandable. Afterwards discussion about similarities and differences in what the participants wrote.</p>
Aims of the method:	The method intends to make the individual vision of a gender equal society clearer and find similarities between the visions.
What significance does gender have in this method?	The method focusses on gender equality.

To what extent does the method highlight paths of non-traditional behaviour?	The method can show that if you follow your vision and do not repeat traditional behaviour, social change is possible.
Comments, experiences, tips, risks:	Make sure, that you know some examples if the participants don't know any: Civil rights movement in the USA, women rights movement or the anti-nuclear movement in Germany.
Sources of the method:	Developed by Daniel Holtermann and Riccarda Eggemann, for the purpose of the Boys in Care project.

Section 4. Headstand

Section four looks at how society could create more gender equality. Headstand means that you look at what actions society can do to worsen the situation and then formulate the opposite of these actions.

Method:	Headstand
Topics of the method:	Finding ways of how to make gender equality reality in society
Target group:	Pupils of 14 years and more Vocational counsellors, teachers, youth workers– everybody working with boys*
Necessary material:	Flipchart and flipchart markers
Time:	Up to 25 min.: working with negative statements 10', reformulating into positive ones 15'
Implementation and limits:	Number of participants: 6 - 25 Rooms: A room big enough for working in small groups, or additional rooms
Instructions and procedure:	<ul style="list-style-type: none"> • Introduction: Plenary situation. • Discuss with the person next to you the following question: What can society do to enforce gender inequality? (5 min.) • Collect the answers to the question on a flipchart. (5 min.) • For every statement find the opposite, and write it next to the negative statement. (15 min.) • Afterwards discussion
Aims of the method:	Identify what society could do better in terms of gender equality.
What significance does gender have in this method?	The method focusses on gender equality.

How does the method broaden the ideas about vocational possibilities of boys*?	If there is a more gender equal society, there should be more vocational possibilities for boys.
To what extent does the method highlight paths of non-traditional behaviour?	Gender equality means that traditional gender boxes don't play a role anymore. So non-traditional behaviour is more likely to happen.
Comments, experiences, tips, risks:	Make sure, that you find at least one positive for every negative statement.
Sources of the method:	Developed by Daniel Holtermann and Riccarda Eggemann, for the purpose of the <i>Boys in Care</i> project.

Section 5. What would be, if

Section five has the intention to widen the imaginary space of the participants. The method is called "What would be, if ..." and focusses on an imaginary world, where gender equality already is reality. By experiencing this in one's imagination, it can contribute to the visions of the participants.

Method:	What would be, if
Topics of the method:	Making an imaginary journey to a visionary future where you can find gender equality. See that this future is not too far. Learn to see how it feels and how it would be.
Target group:	Pupils of 12 years and more Vocational counsellors, teachers, youth workers– everybody working with boys*
Necessary material:	Sheet of paper and pencils for the participants
Time:	Up to 30 min.: introduction 2', journey 15', reflection 13'
Implementation and limits:	Number of participants: 6 - 20 Rooms: A room big enough for working in small groups or additional rooms
Instructions and procedure:	Introduction: This is an imaginary journey. So if you like, relax and take a pen to answer a few questions. I will guide you into a scenario and will ask some questions, you can answer if you like to. Your answers will be for yourself and later only be shared if you want. Scenario: „Imagine coming home today, going to bed someday, and finally falling asleep. And while you sleep, a miracle happens, a good „fairy“ appears, and in the world where you wake up, gender and the resulting gender inequalities and limiting gender boxes no longer play a role. How would you recognize that the next day? What would be different than otherwise?“

	<p>Questions:</p> <ul style="list-style-type: none"> • What would you wear? • How would you do your hair? • What would your daily routine look like? • Who would do the housework? • Who would take care of the children? • How would your relationship with the other genders look like? • Which professions would have a high reputation? • What would your work look like? • How much time would you spend at work, how much time would you have for free time, caring and for others activities? <p>Closing of the journey: Coming back from the future to this place in this time. If you like, feel your feet and where they are touching the ground. And with your next deep breath you are back in the here and now.</p> <p>Discussion: What do you take from this journey, what was new?</p>
Aims of the method:	Experiencing and Feeling a vision of gender equality
What significance does gender have in this method?	The method focusses on gender equality
How does the method broaden the ideas about vocational possibilities of boys?	The method tries to widen the restrictive gender limitations and formulates a positive Vision.
To what extent does the method highlight paths of non-traditional behaviour?	Opens space for new possibilities
Comments, experiences, tips, risks:	<p>It's good to focus during the journey on the emotions. The method doesn't suit every group. Depends on the will to vision. It is good rather to call it "thought experiment" instead of "visionary journey". This framing usually brings less resistance. If you have the feeling the method isn't fitting to the group, just move on to the next.</p> <p>This method doesn't work so well with persons who don't experience restrictions through gender norms and are therefore in privileged positions.</p>
Sources of the method:	Developed by Daniel Holtermann, for the purpose of the <i>Boys in Care</i> project

Section 6. Making your vision real

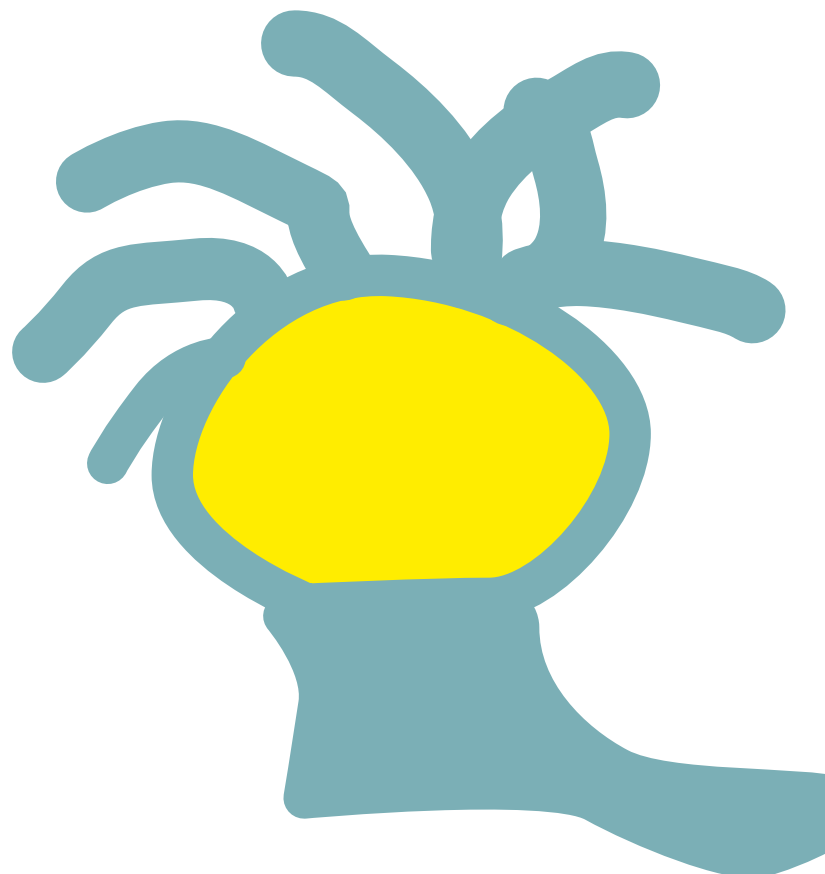
The last section focusses on the transfer of the visions into daily practice. The participants are invited to find their own actions toward their vision of gender equality on an individual and pedagogical level.

Method:	Making your vision real									
Topics of the method:	Finding ways about how to put gender equality visions into daily practice									
Target group:	Vocational counsellors, teachers, youth workers									
Necessary material:	Sheet of paper and pencils for the participants, flipchart									
Time:	Up to 25 min.: introduction 5', individual work 10', reflection 10'									
Implementation and limits:	Number of participants: 6 -- 20 Rooms: A room big enough for working in small groups or additional rooms									
Instructions and procedure:	<p>Introduction: This method supports you to put your vision of gender equality into daily practice. Please copy the table, and fill it out. What can you do to make your vision come true, in the short-term and mid-term, on an individual level and in your pedagogic work?</p> <table border="1" data-bbox="577 1169 1404 1516"> <thead> <tr> <th></th> <th>Short-term (until next week)</th> <th>Mid-term (after that)</th> </tr> </thead> <tbody> <tr> <td>On an individual level (my behaviour and attitudes)</td> <td></td> <td></td> </tr> <tr> <td>In my pedagogic work:</td> <td></td> <td></td> </tr> </tbody> </table> <p>After the individual work on the table, you can ask if anybody wants to share something.</p>		Short-term (until next week)	Mid-term (after that)	On an individual level (my behaviour and attitudes)			In my pedagogic work:		
	Short-term (until next week)	Mid-term (after that)								
On an individual level (my behaviour and attitudes)										
In my pedagogic work:										
Aims of the method:	Finding ways to make your vision come true.									
What significance does gender have in this method?	The method focusses on gender equality.									
How does the method broaden the ideas about vocational possibilities of boys?	The method focusses on how to put ideas into practice.									

Comments, experiences, tips, risks:	It's good to share the ideas of the participants at the end. The method is suitable as a method following other inputs, methods or discussions about gender.
Sources of the method:	Developed by Daniel Holtermann, for the purpose of the Boys in Care project.

Useful additional links / literature

- Brown, Arieene Maree (2017). Emergent Strategy: AK Press
- Canning, Doyle; Reinsborough, Patrick (2016). Re:Imagining Change: How to Use Story-Based Strategy to Win Campaigns, Build Movements, and Change the World, 2nd Edition: PM Press
- Jungk, Robert; Müllert, Norbert (1987). Future workshops: How to Create Desirable Futures. London, England: Institute for Social Inventions
- Macy, Joanna; Brown, Molly Young (2014). Coming Back to Life: The Updated Guide to the Work That Reconnects: New Society Publishers
- Rosenberg, Marshall B. (2004). Heart of Social Change: Puddle Dancer Press



4. MATERIALS AND ACTIVITIES TO SUPPORT BOYS* IN GENDER UNTYPICAL CAREER CHOICES

This chapter aims to the purpose to empower boys* to pursue care professions and to give good examples of support actions. By the terms support actions we refer to measures, practices and actions, focusing on supporting boys* to pursue gender untypical occupations with the notion of caring masculinity. In this vein the Boys' Day concept as developed in Austria and Germany is presented, followed by practices, developed within Boys in Care project, with practical information on how to organize Boys' Day, which was piloted in Slovenia. In addition to the practical information about the organisation of Boys' Day, we present another good practice example, i.e. a live library. Further, Campaigns in promoting care professions among men* from Germany, USA and Scotland are presented. At the end of this chapter we present another good practice example the live library.

Gender sensitive occupational and career counselling

Gender sensitive occupational counselling consists of supporting boys* who show interests in care professions in their school settings, to guide and support them with information about various school programs for care professions and possible employment options. In this process it is relevant to recognize their own gender stereotypes and to empower boys* to overcome them. In general, it shall be widely recognized that care professions are relevant for all in wider societies as the ones that will enable the normal functioning of the societies. Besides, it is important that care professions (as all other professions) are presented as professions that are performed by both women* and men*.

Often care professions are promoted as promising professions in terms of future employment opportunities, there is a growing demand for employment, especially in the field of elderly care. However, promotion of care professions need to integrate the recognition of experience, knowledge and competencies from working in the field of care, which can support men* as caring individuals in their private lives. And vice versa, the aspect of the usefulness of experiences and competences from caring in the private lives (care for children, elderly family member, etc.) shall be recognized as relevant knowledge for men*, working in professional care. This aspect implies the recognition of caring masculinities.

In the Boys in Care project we developed and implemented a variety of support actions aiming to tackle and overcome gender stereotypes in career counselling and supporting boys* for care professions. These are videos with men* in care professions in different languages for example with a kindergarten teacher, a socials assistant, a professor for pedagogy and a teacher. Next to videos, there are a card set and an online toolkit with many methods for gender sensitive vocational orientation. For all videos and other material, please, see the Boys in Care web page and our Youtube Channel.¹⁹ The card set for promoting care professions among men can be found at the end of this chapter.

Support actions, such as Boys' Day, "living library" and video production of men* in care professions serves to give a voice to men* to speak openly about their experiences working in the feminized field, to address how they tackle gender stereotypes in their working environments and express their positive feelings about the work they do.

¹⁹ Boys in Care web page <https://www.boys-in-care.eu/> and the Youtube Channel: <https://www.youtube.com/channel/UCOmOuqY6-NmyEWho6HpzyQ>.

Video: Jacopo Reali, kindergarten teacher, Italy



Source: Produced by the Boys in Care project: https://www.boys-in-care.eu/fileadmin/BIC/Italy/BiC-Jacopo_Reali_STD_Sottotitoli.mp4

4.1. GOOD PRACTICES: EXAMPLES IN PROMOTING BOYS* IN CARE PROFESSIONS

The Boys' Days in Germany and Austria have been carried out annually for more than ten years. Both initiatives started as extending activities to the already existing Girl's Day aiming to support girls* for professions in STEM (science, technology, engineering and mathematics).

The Boys' Days in Germany and Austria began as regional initiatives, which eventually were organized on a state level. Activities of the Boys' Day aim to promote care professions among boys* aged 10 and older. The Boys' Day is an opportunity to explore care professions and to meet male role models in different care professions. On that particular annual day boys* visit different organisations, such as kindergartens, hospitals, or elderly care homes, which enables them to have practical experiences.

The Boys' Day is an opportunity for boys* to get to know various care professions and meet male* care workers and talk to them (individually or in a group) and observe their work. Besides boys* can participate in various workshops where different issues are addressed, such as masculinity norms, gender stereotypes and occupational orientation, life planning, challenging the male* breadwinner model, etc. (Gärtner & Scambor 2018; Rieske, Täubrich & Holtermann 2018). The materials for Boys' Day include informational, visual material, such as posters and videos presenting male* workers in different care professions. In Austria, for example, videos present men* as social workers, primary school teachers, nurses, and kindergarten teachers (Gärtner & Scambor 2018).

Videos provide information about care professions, required qualification, daily work, wage, etc. In a video produced for the Boys' Day in Austria, a male* kindergarten teacher is presented at his daily work in kindergarten in various activities with children, from more routine tasks (helping children washing their hands, serving the food, etc.), or emotional work (comforting and cuddling children), to more fun activities, such as play.

Boys' Day video in Austria: Social Works - kindergarten teacher.



Source: <https://www.youtube.com/watch?v=Ox2VYgcw0VM>

Evaluations of Boys' Days in Germany and Austria showed that boys* express great interest in care professions. The importance of Boys' Days is recognized in the combination of different activities with boys*, in particular, workshops, experiential learning (by observing male* care workers at work) and learning from male* role models in care professions (individual conversations, workshops, etc.). Further, the Boys' Days activities also enable reflecting (own) gender stereotypes in relation to different care professions and overcoming them, deconstructing gender roles, hegemonic masculinity and male* breadwinner model.

Practical guidance on how to organize Boys' Day on a small scale (one school and one care organisation)

Steps to follow when organizing Boys' Day:

Organization:

- Check the interest in organizing Boys' Day with local schools by contacting the school counsellor, headmaster or a teacher;
- Check the interest in organizing Boys' Day in the local care institution (kindergarten, hospital, elderly care home, etc.), including the number and profiles of male* care workers in that particular care institution;
- Check the interest of boys* in elementary school for visiting care institution in order to get impressions about the professions of kindergarten teachers, medical technicians, nurses, elderly carers, etc.;
- In cooperation with the school counsellor and school, prepare and collect the parents' consent forms, approving their participation in the event;
- Fix the date and the planning of the event with school and care institution;
- Parallel activity involves development of the program of Boys' Day, which needs to be communicated with the local care institution regarding possible activities for boys*, including the activities involving male* care workers (presentation of care profession, (moderated) discussion with boys* and the possibility to observe the male* care worker in his work settings);

Implementation:

- On the day “Boys can do it” it is recommendable to organize a short introduction and discussion with the interested boys*. The school counsellor may lead the short introduction to the topic of men* in care professions and discussion with boys*.
- It is important to open the topic with a discussion with the following questions:
 - Whether the boys* know any male* care worker, or if any of their male* family member is in care profession? / What they know about care professions?
 - What are their expectations about the visit of care institution?
 - How they see the care work (positive and negative aspects)?
 - It is also important to encourage boys* to think about questions they would like to ask the male* care worker, to ensure the discussion runs more smoothly and openly in the premises of the care institution.

After boys* and the school counsellor visit the care institution, it is important that male* care workers not only present care professions and working conditions, salaries, employment opportunities, but also to share their experience and views. Recommended questions for male* care workers are:

- Why did you decide to become a kindergarten teacher/nurse ... (motives)?
- Where did you receive the information about the education and employment possibilities?
- How is your usual working day (different activities, dynamics, etc.)?
- What do you like about your work and what are the challenges?
- How do you feel as a man* to be in a care profession, which is seen from wider society as a female* profession?

Common discussion follows the presentation by a male* care worker. It might happen that boys* feel a bit shy to ask questions. For this purpose it is advisable to prepare questions already in the school together with the school counsellor. The school counsellor shall moderate the discussion with male* care worker and boys*.

After the common discussion, boys* can be actively present in any kind of activity in the care institution. Therefore, it is recommendable to agree with the care institution in advance whether they can plan some kind of activity involving boys* (such as observing a male* care worker at work, and possible inclusion of boys* in care work such as playing with children, etc.).

Evaluation:

At the end of the Boys’ Day the evaluation is the final step to conclude the event. The school counsellor may prepare an evaluation questionnaire. The evaluation can be implemented in a written questionnaire and discussed with the group of boys*. The evaluation can be concluded with methods about gender stereotypes (such as Gender boxes, A day in a life, etc.) and occupations (such as: Care is cool, Gendered notions and professions, etc.). For more information, tools and methods please see the project’s web page: https://www.boys-in-care.eu/fileadmin/BIC/General/Boys_in_Care_Toolkit.pdf.

Practical guidance on how to organize “live library”

Support action organized in the format of “live library” is an innovative example of presenting care professions. The uniqueness of this action is that male* care workers represent themselves in the role of “live books”, reflect on gender stereotypes in vocational counselling and professions, and try to challenge them.

Steps to follow when organizing “Live library”:

Organisation:

- To identify which care professions shall be presented (either one care profession or a few of them) and contact male* care workers in these professions;
- At the same time check the interest with schools to participate in “live library”;
- In cooperation with male* care workers it is needed to identify possible questions / starting points for discussion;
- Setting the date and the place of “live library” (school settings, youth centre, youth festivals, school festivals, etc.).

Implementation:

- Male* care workers as ‘live books’ and boys* as ‘readers’ asking questions about care professions.
- The format of live library cannot provide clear content in advance because it allows for the participants to decide what questions to ask. However, it is recommendable to prepare a set of questions in advance in order to motivate the discussion. The example of questions:
 - Why did you decide to become.... (care profession)?
 - Where did you receive information about the education and employment possibilities?
 - How is your usual working day (different activities, dynamics, etc.)?
 - What do you like about your work and what are the challenges?
 - How do you feel as a man* to be in a care profession, which is seen as a female* profession by majority society?
- The students had the opportunity to hear “live” stories about pressures on choices for young men* to study and work in the feminized occupations.

“Live library” is an opportunity to represent care professions in a format that allows face-to-face communication between male* care workers and boys* and thus to share with boys* about their experiences in planning a career in feminized professions. Boys* will learn about experienced obstacles and support, and to share strategies for pursuing their goals.

4.2. CAMPAIGNS IN PROMOTING CARE PROFESSIONS AMONG MEN*

The Campaign “Vielfalt Mann” in Germany



Figure 11: Poster of the Campaign “Vielfalt Mann”

The first visual example is the poster from the campaign of “Vielfalt Mann” in Germany, which is showing a young man*, who is promoting men* in childcare professions. In his appeal to boys*, he is connecting sport and childcare. The slogan in his t-shirt is saying: “Soccer players win championships. I give the impulse to run” and below on the right side of the t-shirt the slogan continues by saying “Shape the future, become a kindergarten teacher”. This poster is a good example where a young man* addresses his peers and encourages them to choose careers in childcare, also emphasizing the importance of the professions in terms of the impact on children’s lives. By using the intersectional approach (young man*, non-white), the poster works in inclusive ways addressing a variety of identities including non-white boys* (Rieske, Täubrich & Holtermann, 2018).

Exhibition: The faces behind the numbers²⁰

The exhibition “Die Gesichter hinter den Zahlen” (The faces behind the numbers) shows large-format portraits of kindergarten teachers, who work in German day-care centres. This exhibition, likes to give an impression of how different and diverse the faces and personalities are. In order to attract more men* to early childhood education and training, a change in social consciousness is needed: men must be able to imagine working in day-care centres and the social climate must allow this. This exhibition supports with the portraying of men* in day-care this change.

Men in Childcare²¹

The “Men in Childcare” project began in Edinburgh, Scotland, in 2001 as a series of accredited training courses for unemployed men*, and men* who want to change their career, for men* to work in childcare and related professions. The 16-week introductory course was offered free of charge and in the evenings to enable all interested students to join the trainings. The relevant element for promoting care professions among men* was that the course provided students with accreditation for either seeking basic employment in childcare or as a basis for further courses and national certification in education and childcare. The training course programme also included a mentoring where students cooperated with qualified male* childcare workers.

²⁰ <https://mika.koordination-maennerinkitas.de/service/ausstellung/>

²¹ <http://www.meninchildcare.co.uk/>

A variety of different ways were used to promote the training programme for men* in childcare, from flyers and radio spots to newspaper advertisements, with slogans, such as, “Men can care too” and “Children need men too”. Since the beginning of the project, the number of men* employed in childcare has increased significantly, for example from 1% to 10% in Edinburgh (Seftaoi 2011).

The Men in Childcare training programme received funding from the City of Edinburgh Council and the Scottish Government as well as the European Union. Their training courses’ programmes are available for men* throughout Scotland. They work with similar initiatives on a European as well as on a global level.

Figure 12: Poster Men in Care



Source: Men in Childcare webpage: <http://www.meninchildcare.co.uk/>.

The Men in Childcare project is an example of successful initiative supporting men* for care professions, which involves the combination of different strategies: from affirmative action (quota) to extra tailored training courses (mentoring, role modelling), awareness-rising and informative campaigns that reached the widest parts of society.

Campaign “Are You Man Enough To Be a Nurse?”²²

In 2002 the Oregon Center for Nursing (OCN) from the USA launched the campaign with the slogan “Are You Man Enough To Be a Nurse?”. The campaign targeted men* for recruitment into nursing professions. The posters address the dominant masculine images and ideals by questioning whether he is man enough to become a nurse and empower men* to enter this professional field. Also the intersectional approach is used by emphasizing the diversity of men* in terms of ethnicity, race, occupational backgrounds, etc. As seen on the bottom of the poster there is an additional slogan “Want a career with unlimited opportunities that will challenge your intelligence and skill? Be a nurse”. Nursing professions are addressed as professions providing many opportunities and variety of work. However, only ‘intelligence’ and ‘skills’ as ‘masculinised’ characteristics are mentioned in the poster, while the caring aspect is missing. The poster was distributed to high schools, colleges, and universities across Oregon. There are no data available from the Oregon Center for Nursing about whether the number of male* students has increased since the campaign. The newest available data for 2019 show that there are 84% of female* students and 16% of male* students enrolled in the programs. In 2004, they launched the campaign with the poster, “Caring Knows No Boundaries,” aimed at recruiting minorities into nursing professions.

22 <https://oregoncenterfornursing.org>

Figure 13-15: Poster “Are you man enough?”

Conclusion

Effective approaches to strengthening of boys* pursuance of care occupations involves systemic and inclusive approaches, with activities that are held continuously (such as Boys’ Day), including its evaluation. Possible additional activities in school settings with boys* may consist of workshops, “living library”, etc., and workshops with school counsellors as well as with employment officers.

An effective and inclusive approach to career/occupational orientation needs to address girls* and boys* at the same time, and avoid gender stereotypes in occupational counselling and pres-

entations of care professions by presenting both men* and women* in these professions. When promoting men* in care professions it is necessary not to reproduce gender stereotypes and to present all aspects of care work, from less pleasant, routine work, to the more enjoyable and entertaining. For example, in the presentations of professions in childcare, often only 'fun' and 'playful' parts of the work are promoted, which also reproduce gender stereotypes about men* in terms like, 'fun work for men, hard work for women'.

In presentations of professions that want to encourage, for example, girls*, (women* in professions in the fields of technology, science, and computer science), and boys*, (men* for the field of care professions), the important message of gender sensitive counselling would imply the notion that working in these professions involves team work, where gender equal representation could be an added value.

Further readings

- Men in Childcare: <http://www.meninchildcare.co.uk/>
- Men into Childcare. How can we achieve a more gender-balanced early years and childcare workforce? Fatherhood Institute website: <http://www.fatherhoodinstitute.org/wp-content/uploads/2015/04/Men-into-Childcare-PDF.pdf>
- Men in Early Years Challenge Fund in Scotland: <http://www.sfc.ac.uk/news/2018/news-68956.aspx>
- The British public is broadly in favour of men working within the childcare profession, research of IPSOS MORI: <https://www.ipsos.com/ipsos-mori/en-uk/men-and-childcare>
- Men in Nursing Worldwide, Article, published on RealMansWork: <https://realmanswork.wordpress.com/2012/05/05/male-nurses-worldwide/>
- Forget about the Stigma. Male Nurses Explain Why Nursing Is a Job of the Future for Men, article in NY Times: <https://www.nytimes.com/interactive/2018/01/04/upshot/male-nurses.html>
- Male Carers: Overcoming Traditional Gender Roles, Supercarers: <https://supercarers.com/blog/male-carers/>
- Educator's Tool Kit to Prepare Students for Non-traditional Careers <https://www.dacc.edu/assets/images/career/NonTraditional/Awareness9703.pps>
- Nontraditional Training and Employment: <http://www.jspac.org/special-populations/nontraditional-training-and-employment>

Boys in Care question cards:

“12 Facts about Men in Care Professions”


Instructions: Each person draws a question card, all consider answers and discuss the respective topics. At the end we read the answer card.

Questions for evaluation: Was the game understood? How was the response to questions, answers and pictures? Did an increase in knowledge become visible? Where were the irritations? For whom is the game suitable, for whom less or not? Other observations and remarks.

It is best to conduct this in several groups and compare the observations.

4.3. BOYS IN CARE CARD SET

1




LU'S SKATEBOARD

LU


Which job has this person?

2



How much does a nurse earn?


3



kindergarten


Is it okay for men to work in kindergarten?

4




Can men become midwives at all?

5



How much can I earn in the social sector?


6



Isn't the work as a geriatric nurse boring and always the same?



2




The Austrian collective agreement provides a monthly salary of EUR 2.023,00 for nurses in their first year of work

1




Lui is a male nurse.
In Austria, approximately 16.500 men were employed in health care and nursing professions in 2016

4




So far there are only a few male midwives, but that doesn't have to stop you if you are interested in this profession

3



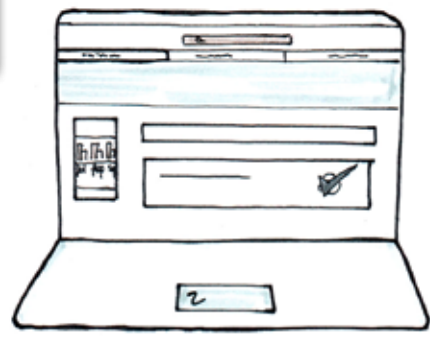
Yes.
Many parents as well as kindergarten teachers appreciate diversity in the kindergarten team

6



That always depends on your attitude. But working with people is different every day, even if the tasks are similar

5



That depends on your work experience and your professional expertise. In the first year you will earn between €1.540,- and €2.785,- gross salary according to the collective agreement



8



Can I play all day in kindergarten?

7



Am I a 'real man' when I work in a social profession?

10



As a kindergarten teacher, can I earn a living for a family?

9



Do my friends find me uncool when I become a teacher?

12



Is it true that I have to study if I want to work become a nurse?

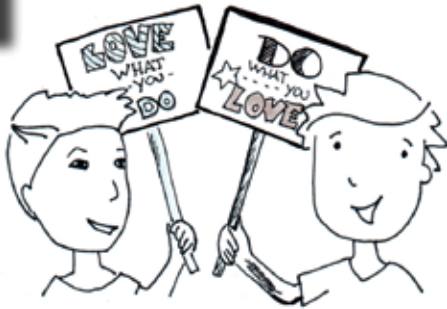
11



Can't women take better care of small children than men?

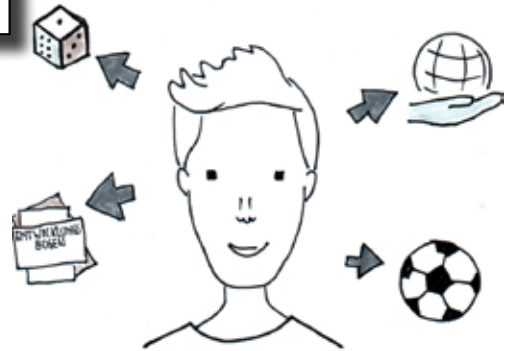


7



In 2016, almost 22.000 men and 62.000 women worked in the social sector. Social work has nothing to do with gender. The important thing is that you enjoy doing your job

8



Of course you play a lot, but you also have a lot of responsibility. The work in kindergarten is very varied

9



In most cases, friends want the best for you and will certainly be happy with you if you like your job

10



Sure!
According to the collective agreement, your starting gross salary is €2.214,- per month

11



People who like to work with children can usually also take good care of them. This has nothing to do with gender. It is important that you feel competent and comfortable in your job

12



Not true!
You can currently become a nursing assistant. For this you need the positive completion of the 9th grade and must be at least 17 years old



5. CONCLUSION

The project Boys in Care – Strengthening boys to pursue care occupations (2017-2019) showed that the implementation of support measures to bring more (young) men* into caring occupations is necessary:

A closer link between men* and professional care is key to tackle horizontal (and thus, vertical) gender segregation which is a major and persistent problem of labour markets in the EU. It is also, from a labour market perspective, very important to bring men* in because in most countries there is a lack of nursing, educating and teaching professions. At the same time, there is a need at the individual level, because many boys* and men* would like to work in caring occupations but are hindered by gender stereotypes, like: “Cool boys*/men* are into cars and technique (and NOT into caring for people).”

We also learned that gendered stereotypes related to work are to be found in vocational orientation material in every participant country (Gärtner et al. 2018a). Some countries made significant progress in building gender sensitive programmes of occupational orientation, some of which also focus on men* and care; other countries, however, do not offer gender reflection in occupational orientation, nor care initiatives for boys and men*. We have to carefully distinguish between labour market structures and materials when talking about each country’s situation: In Slovenia and other countries, for instance, horizontal segregation is lower than in countries featuring more advanced materials, measures, and discourses (like Germany and Austria).

Gendered labour segregation is in most countries connected with a high level of educational segregation, such as segregated school types or gendered school subjects. Since the project Boys in Care is far too limited to identify differentiated solutions on this level, we strongly advise political players to address the issue of segregation and equal opportunities on the level of educational policies. The level of gender stereotypes and ascriptions in school materials might also be further addressed in broader, national, and international initiatives for structural changes of education systems.

In many countries, programmes already exist to increase the number of women* and to enhance their situation in STEM occupations and professions. The according networks, programmes and players can be supporters of programmes towards caring masculinities. In Germany, the Competence Centre Technology-Diversity-Equal Chances²³, which carries out initiatives for women*/girls* (like the Girls’ Day) and for men*/boys* (like Boys’ Day, New Paths for Boys, etc.) is a player in both areas that can serve as a good practice example.

We also learned that European societies should reflect and acknowledge the value of care work. This also means better payment and recognition for professional care workers, but it is not restricted to these. It also means having the insight to see that democratic and inclusive societies depend on care on many levels, all the more so in an ageing society. Here is also a chance to promote caring jobs as relatively secure jobs with future prospects.

On a practical training or pedagogical level, the attitude, knowledge and methodologies of the multiplier are important for gender sensitive vocational orientation. You need the knowledge about gender inequalities and how they are constructed as well as the adequate methodologies to work with your target group. Finally yet importantly is your attitude, it shows if the knowledge of gender inequalities reflects in your behaviour and actions. Fundamental is, if you want to work on the topic of strengthening boys* for care professions, that skills and professions are not connected to gender. The most important themes you need to address during a training or when working with boys* are the following:

23 <https://www.kompetenz.de/English-Information>.

- Gender (in)equalities
- Social construction of gender
- (Caring) Masculinities
- Functioning and influences on vocational orientation
- Awareness of stereotypes
- The value and picture of care and care professions

Finally, we like to point out a finding from the research on initiatives against occupational segregation. Although there is a statistical difference in the interests of girls* and boys* in terms of activities and occupations, German educational researcher Hannelore Faulstich-Wieland (2014) warns educators and teachers not to jump to quick conclusions. The assumption that students are not interested in jobs that are predominantly chosen by the other sex can actually hinder boys* and girls* willingness to act in non-stereotypical ways, whereas assuming that boys* and girls* are interested such these choices. What is needed is a good level of reflection about gender stereotypes on the side of actors in the field of occupational orientation, and the didactical and social skills to support broader perspectives and empower students to find and pursue their own ways. We sincerely hope that this manual can serve as a first step to enable actors to achieve this goal. To close the chapter we present specific recommendations for every partner country.

Austria

Austria has already implemented various measures in the last decade. Still, a lot remains to be done to challenge prevailing inequalities and segregation, like:

- Tackling horizontal segregation of school types on the level of educational policy.
- More (gender) diversity and less masculinity stereotypes in materials; transfer good examples from Boys' Day materials into school books/materials.
- Reflect diversity and intersectionality in the material; instead of distinguishing between "migrants" and "autochthonous Austrians", reflect on the multi-ethnic reality in the Austrian society.
- Also apply an intersectional approach in teaching and consultancy; e.g., age and different qualification levels should be reflected upon when addressing target groups.
- Capacity building trainings in the Austrian regions, addressing various actors in the field of occupational orientation to facilitate exchange and mutual learning.

Bulgaria

Bulgaria is still at an early stage of discussion and implementation of measures, especially in terms of boys*/men* and care. However, the country could draw from a historically much higher share of men* on caring occupations decades ago. It seems appropriate to:

- ... get to a common societal understanding both of care work and of gender equality; plus, to establish a national research (including data) and public discourse on their intersections;
- ... enhance the image of care work, show (also boys*, parents, teachers and counsellors) its potential both for society and for the labour market, and professionalize it;
- ... introduce Boys' Days and Girls' Days and improve actions focusing on boys in care.

Germany

In the sample of Boys in Care project partner countries, Germany provides the richest sample of measures and materials. Although some positive effects are already visible, this advanced environment of initiatives contrasts with the continuously high level of segregation and inequalities. Therefore, we recommend:

- More concepts and trainings for teachers to reflect on Boys' Day activities, so that these activities are more connected and integrated into the context of vocational education in schools.
- More diversity in existing materials, addressing other life-realities besides those of white heterosexual couples.
- Informational material and tools should focus on occupations that can be learnt in a training, as well as university education, so as to show the broadest variety of possible options.
- The system of vocational education needs to address the inequalities between school-based training and dual training and balance the inherent flaw of some education having to be paid for and others being salaried.

Italy

Although some measures have already been implemented for girls* and women*, a more systematic approach in all Italy is still missing, as are any measures targeting at boys* and men* in care, such as:

- Educational and informational material addressed to boys* and to teachers/vocational counsellors regarding the involvement of boys* in care work
- Training courses addressed to teachers/vocational counsellors on the involvement of boys* in care work
- Organization of national initiatives, such as Boys' Day.
- Setting up of a group of experts to revise the implementation of the Polite Code for publishers against stereotypes in school books

Lithuania

Like in many countries, segregation is seen as a "female issue" in Lithuania, while boys* and men* are not yet targeted. These are recommended steps:

- Review of textbooks and materials, at all levels of education, to eliminate gender stereotypes and critically assess education and professional segregation along gender lines.
- Projects and activities to target girls* in STEM and boys in care occupations.
- Initiatives to address gender-biases of teachers and vocational consultants.
- Initiatives for girls* and boys* at school similar to Girls' Day and Boys' Day and encourage their engagement in untypical professions for their gender groups.

Slovenia

Some Slovenian material and initiatives already aim at both genders. However, a more systematic approach is still necessary to fill the gaps:

- Need for gender sensitive career counselling.
- Need for informational materials on care occupations for primary school pupils, as well as tools for addressing boys interested in care occupations.
- Training courses for two target groups: counsellors in the Employment Services of Slovenia and in the Career Information and Counselling Centres (CIPS) as well as school counselling service.
- Introducing a support action for boys in the counselling system (comparable with Boys' Day) which would complement Girls' Day.

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7. PROJECT PARTNERS



Dissens - Institut für Bildung und Forschung e.V. is a non-profit NGO with advisory, education and social research services. The main goals of the organization founded in 1990 in Germany is to foster gender equality by promoting non-traditional masculinity constructions (e.g. caring masculinities), reducing gender hierarchies and preventing gender violence. These goals are pursued through activities at youth services, adult education and scientific work. Dissens acts on a national and European level and has participated in and/or coordinated European projects and networks. Dissens has conducted several evaluations of the German Boys' day activities and is the coordinating organisation of the Boy in Care project. Further information at: <http://www.dissens.de/>



Verein für Männer und Geschlechterthemen Steiermark in Austria has successfully been providing gender specific services concerning gender reflective work with boys, networking, education, and training for the past 20 years. The Institute has been implementing as well as evaluating Boys' Day activities in Austria for several years. Further information at: <http://www.vmg-steiermark.at/>



The Peace Institute in Slovenia has been developing interdisciplinary research, educational and advocacy activities for 25 years as an ally for vulnerable groups, acting against discrimination together with them. One of the main focusses of their work is gender and gender equality. Further information at: <http://www.mirovni-institut.si/en/about-the-peace-institute/>



Istituto degli Innocenti in Italy carries out documentation, research, analysis and training on matters related to children, adolescents, and families with special attention towards prevention of child abuse and child social inclusion. Further information at: <http://www.istitutodeglinnocenti.it/>



Center of Women's Studies and Policies in Bulgaria has more than ten years' experience in surveys and research on gender equality, women's rights and violence against women, work-life balance and the distribution of care responsibilities. This work is applied in recommendations on policy implementation and law amendments on the national as well as international level. Further information at: www.cwsp.bg



Center for Equality Advancement has been working towards promoting and strengthening gender equality in Lithuania as well as internationally for more than ten years through awareness raising, changing stereotypes of men and women, as well as professional trainings. Further information at: <http://gap.lt/en/>



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