



ENGAGED IN EQUALITY

**Challenging Masculinities and Engaging Adolescent
Boys* to End Gender-Based Violence**

Capacity Building Modules for Implementation with Educators

Engaged in Equality

Challenging Masculinities and Engaging Adolescent Boys* to End Gender-Based Violence

Capacity Building Modules

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We use the asterisk* when writing about boys*, girls*, men*, women* or trans*. We do this to reflect the diversity of gender and to show that there are ways of life and realities beyond a clear classification in "male" or "female". Not all people who are perceived as boys*, men*, women* or girls* identify with it.

The asterisk* expressing ambiguity also indicates the openness of gendered positionings.

For indirect quotes within the capacity building manual, the asterisk* has been added. It has been left out in direct quotations in order not to change the original wording.

Introduction

The project “Engaged in Equality – Challenging masculinities and engaging adolescent boys* to end gender-based violence” addresses the prevention of gender-based violence (GBV) by addressing hegemonic masculinities and the engagement of men* and boys* in gender equality. The project is coordinated by Fundació Surt (Catalonia, Spain). Project partners are: Peace Institute (PI, Slovenia), Mediterranean Institute of Gender Studies (MIGS, Cyprus), Istituto Degli Innocenti di Firenze (IDI, Italy) and Institute for Masculinity Research and Gender Studies at VMG (Austria). The project is funded by the European Commission, CERV-2021-DAPHNE.¹

The project’s goal is to challenge traditional gender roles, hegemonic masculinity and engage young people in becoming role models for the elimination GBV. It also has the objective to empower young people, in particularly adolescent girls* to identify the potential risks of hegemonic masculinity and gain confidence to reject abusive behaviours and relationships.

Exchange, understanding and cooperation between young people will be strengthened to jointly contribute to healthy and positive relationships. Negative gender stereotypes and norms that hinder gender equality will be tackled by using an innovative and previously tested approach², based on audio-visual media and music, and the capacity building of education professionals.

How to use the manual?

This manual of capacity building program has been designed for working with teachers and educational staff. It includes practical guidelines for educators aiming to deepen their knowledge, exchange knowledge and experiences, to experience the methods’ implementation and gain tools for working with adolescents.

The capacity building program consists of 4 modules, covering the following topics:

1. **Gender and Masculinities in adolescence**
2. **Gender-Based Violence (GBV): From Toxic to Caring Masculinities**
3. **The Prevention of Gender-Based Violence in School Settings**
4. **Peer-to-Peer Approaches.**

Each module contains of a basic version (120 min) and an advanced version (180 min). They can be delivered in real life or adapted for online delivery with slight alterations.

Please note:

The delivery of the following modules demands individuals that are experienced facilitators, politically conscious and sensitive to gender and power relations. Facilitators should be aware of their own beliefs and biases and be able to distance themselves from them and focus on the group and its dynamic. They must have a comprehensive knowledge in teaching about violence, most of all in relation to gender and masculinity. They have to be able to refer to current EU and UN documents and prevention guidelines.³

Overall, the capacity building program should allow for a conduct as safe for all participants as possible. It is recommended to establish ground rules with participants to create a Brave Space (Arao and Clemens, 2013) to open up and discuss relevant and emotionally challenging issues. To meet these requirements participation in the program should be voluntary at all times. No one in the group should feel compelled to address issues such as gender-based violence. Some case studies and methods may trigger reactions in the participants. Therefore, each exercise should always be debriefed and discussed with the group. It is also the facilitator’s responsibility to make the group aware of this.

¹ This publication was issued within the “Engaged in Equality” project, co-funded from the sources of the European Commission, CERV-2021-DAPHNE and on a national level by Austrian Ministry of Social Affairs, Health, Care and Consumer Protection. The content of this publication represents the views of the authors only and is their responsibility. The European Commission does not accept any responsibility for use that may be made of the information it contains.

² See “Play it for Change” <http://playitforchange.org/>

³ https://ec.europa.eu/info/policies/justice-and-fundamental-rights/gender-equality/gender-based-violence/ending-gender-based-violence_en

Module 1: Gender and Masculinities in Adolescence

Module 1
Gender and Masculinities in Adolescence
Topics
<p>Topic 1: Introduction of the concepts of sex/gender and sexuality</p> <p>Topic 2: Introduction to masculinities and critical studies on men and masculinities (CSMM) with a focus on the norms of masculinity concerning the body and emotions.</p> <p>Topic 3: How to work on masculinities with an intersectional perspective</p> <p>Topic 4: How to work with popular culture methodologies (music and audio-visual media) to understand the construction of caring and equality oriented concepts of masculinities.</p>
Goal & Educational Aim
<ul style="list-style-type: none">• To introduce and reflect on the meaning of concepts of sex/gender and sexuality• To reflect on masculinity as a gender category through CSMM• To reflect on the relationship between body, emotions and hegemonic masculinity• To present the concept of intersectionality in the representation of masculinities models in the adolescence• To propose theoretical and methodological tools to support teachers in the work with young people about contemporary masculinities models
Expected Learning Outcomes
<ul style="list-style-type: none">• Participants will understand the concepts of sex/gender and sexuality• Participants will have an understanding of masculinities at a theoretical and practical level• Participants will develop critical competences to deconstruct hegemonic masculinity models through an intersectional approach• Participants will be trained on the use of popular media to work with adolescents about gender and masculinity stereotypes
Preparation & Educational Material
<ul style="list-style-type: none">• Circle of chairs• Projector and a laptop• Pens and paper• Flipcharts and markers• One small ball <p><u>For online delivery:</u> Slideshow plus online polling tool recommended.</p>

Step by Step Description (Basic)

Introduction (in total 15 min)

This first module aims to train educators and teachers on the theoretical and methodological aspects of working with young people on the relationship between masculinity, the body and emotions.

- Topic 1: Introduction of the concepts of sex/gender and sexual orientation
- Topic 2: Introduction to masculinities and critical studies on men and masculinities (CSMM) with a focus on the norms of masculinity concerning the body and emotions.
- Topic 3: How to work on masculinities with an intersectional perspective
- Topic 4: How to work with popular culture methodologies (TV series, pop music, graphic novels) to understand the construction of caring and equality oriented concepts of masculinities.

Method 1.1 “Fruits and Vegetables“ (10 min)

Use this method in order to introduce the participants with each other. Find the method description in the section “Detailed methods description”.

Topic 1: Introduction of the concepts of sex/gender and sexual orientation (10 min)

There has been a lot of research conducted on the concepts of sex and gender. Some definitions draw on previous discourse, others challenge the traditional concepts, while adding to them at the same time.

The European Institute for Gender Equality, an autonomous body of the European Union, provides very extensive definitions of sex and gender:

“Sex refers to the biological and physiological characteristics that define humans as female or male. These sets of biological characteristics are not mutually exclusive, as there are individuals who possess both, but these characteristics tend to differentiate humans as females or males.”

“Gender refers to the social attributes and opportunities associated with being female and male and to the relationships between women and men and girls and boys, as well as to the relations between women and those between men. These attributes, opportunities and relationships are socially constructed and are learned through socialisation processes. They are context- and time-specific, and changeable. Gender determines what is expected, allowed and valued in a woman or a man in a given context. In most societies, there are differences and inequalities between women and men in responsibilities assigned, activities undertaken, access to and control over resources, as well as decision-making opportunities. Gender is part of the broader sociocultural context. Other important criteria for sociocultural analysis include class, race, poverty level, ethnic group and age.”

The Council of Europe defines sexual orientation as:

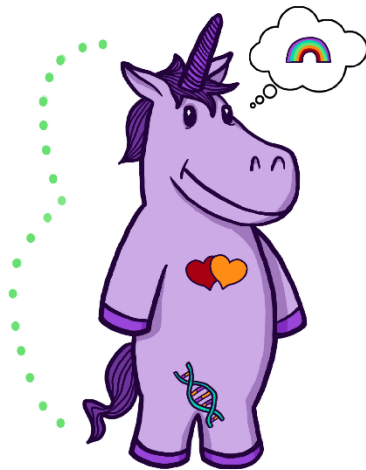
The “LGB” component of the acronym LGBTQIA+⁴. Sexual orientation is understood to refer to each person's capacity for profound attraction (emotional, physical, sexual, psychological and/or other) to, and intimate and sexual relations with, another person. It can be towards a same-sex person (homosexual), different-sex person (heterosexual), either female or male persons (bisexual) or irrespective of sex and/or gender (pansexual). In cases where a person experiences low or no sexual attraction to other persons, but who can still experience other forms of attraction we use the term asexual.

⁴ LGBTQIA+ usually stands for Lesbian, Gay, Bisexual, Trans, Queer, Intersex, Agender/Asexual. The + expresses the inclusion other orientations or identities that are not specifically mentioned in the acronym.

The Gender Unicorn can be used to illustrate this distinction, while adding in the levels of gender identity and distinguishing between identity, expression, attraction and sex. Some terms used in the previous paragraphs have been defined in more depth here. The Gender Unicorn can be used for working with adults as well as adolescents.

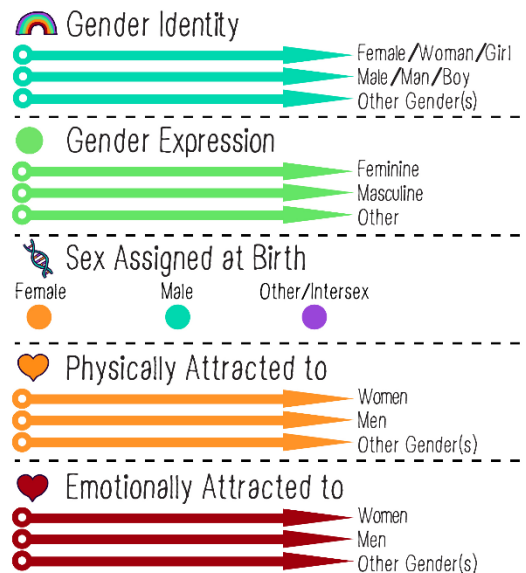
The Gender Unicorn

Graphic by:
TSER
Trans Student Educational Resources



To learn more, go to:
www.transstudent.org/gender

Design by Landyn Pan and Anna Moore



Source: <https://transstudent.org/gender/>

Trans Student Educational Resources (2015) explains the graphic above as follows:

“Gender Identity: One’s internal sense of being male, female, neither of these, both, or another gender(s). Everyone has a gender identity, including you. For transgender people, their sex assigned at birth and their own internal sense of gender identity are not the same. Female, woman, and girl and male, man, and boy are also not necessarily linked to each other but are just six common gender identities.

Gender Expression/Presentation: The physical manifestation of one’s gender identity through clothing, hairstyle, voice, body shape, etc. Many transgender people seek to make their gender expression (how they look) match their gender identity (who they are), rather than their sex assigned at birth.

Sex Assigned at Birth: The assignment and classification of people as male, female, intersex, or another sex based on a combination of anatomy, hormones, chromosomes. It is important we don’t simply use “sex” because of the vagueness of the definition of sex and its place in transphobia. Chromosomes are frequently used to determine sex from prenatal karyotyping (although not as often as genitalia). Chromosomes do not always determine genitalia, sex, or gender.

Physically Attracted To: Sexual orientation. It is important to note that sexual and romantic/emotional attraction can be from a variety of factors including but not limited to gender identity, gender expression/presentation, and sex assigned at birth.

Emotionally Attracted To: Romantic/emotional orientation. It is important to note that sexual and romantic/emotional attraction can be from a variety of factors including but not limited to gender identity, gender expression/presentation, and sex assigned at birth. There are other types of attraction related to gender such as aesthetical or platonic. These are simply two common forms of attraction.”

Just as gender (identity and expression) are not binary, neither are sexual or emotional attraction(s). Some people also see themselves as outside of any spectrum.

Topic 2: Introduction to masculinities and critical studies on men and masculinities (CSMM) with a focus on the norms of masculinity concerning the body and emotions (10 min)

Theoretical input

Critical Studies on Men and Masculinities (CSMM)

Men* have been historically dominant in research, both as subjects to be studied and researchers who study other subjects but also as the addresses of academia, science, religion and other areas. Men* were considered the standard, meaning they were seen as neutral and ungendered. Gender was a subject for women*. Studies focussing on men* were called “(critical) men’s studies” or “(critical) masculinity studies”. A term used nowadays is “Critical Studies on Men and Masculinities” that presents critical, explicitly gendered accounts, descriptions and explanations of men* and masculinities in different social and societal contexts. CSMM bring men* and masculinities “into sharper relief as objects of theory and critique” (Hearn & Howson, 2019: pp 19).

Masculinity, body(ies) and emotions: The construction of sex, gender and sexuality involves reference to social practices that are embodied by human beings, reflecting a given well-structured action. Through bodies we experience the social world. Bodies are agents of sociality and practice. They are enablers of social action and thus mediate and influence social practices in a situational mood (Connell, 1995).

In the field of gender studies, there is a tendency to focus on stereotypes around the female body, while failing to emphasise that male bodies are also subject to the weight of the dual and binary model of gender. Scholars of masculinity such as Kehler and Atkinson (2010) have pointed out that even men* (from pre-adolescence onwards) experience a state of anxiety due to the asymmetrical relationship between their 'real body' and 'social aspirations about corporeity', generating a state of 'marginalisation' in those who do not recognise themselves within a symmetrical relationship between 'reality and aspirations'.

The dimension of emotions from a male perspective is also little investigated within gender studies. During the phase of co-construction of gender identity, boys* tend to feel suffocated by this reality, which is considered not very useful, if not destructive, for their masculinity.

According to Pimental (2007: 147), there is a common thread between violent conduct in boys* and the process of suppression or 'emotional disconnection' that requires boys* to move away from the mother figure, considered 'weak' in order to get closer to the father figure that society identifies with 'solid masculinity'. The norms of masculinity and the cultural codes produced by it (“boycode”) result in boys* being prohibited from establishing deep relationships with other peers, despite the fact that there is such a desire in them (De Boise, 2015; Way, 2011). The link between body and emotions has been emphasised in the research within the CSMMs, since education to masculinity imposes a constant stoic exercise on one's own corporeity, which, of course, leaves no room for the emotions that are considered the cause of the 'fragility of masculinity'.

In an educational programme aimed at educating plural models of masculinity, which contrast the orthodoxy typical of the hegemonic and patriarchal model, it is necessary to work on the perception that boys* have about the relationship between the bodily dimension and emotions. We must overcome the long-lasting divide according to which the male body must be disciplined by force, without the influence of emotions, which are regarded to weaken the male identity.

Topic 3: How to work on masculinities with an intersectional perspective (in total 25 min)

Theoretical input (10min)

Intersectionality

Intersectionality refers to complex forms of inequality, such as gender inequalities, racism, homophobia, ableism and transphobia, that create overlapping and interdependent discrimination and disadvantages. Violence response services and prevention initiatives have often not met the needs of adolescents from these groups (Our Watch, 2021).

As the UN Committee on the Elimination of Discrimination against Women (CEDAW) states: “the discrimination of women based on sex and gender is inextricably linked with other factors that affect women, such as race, ethnicity, religion or belief, health, status, age, class, caste and sexual orientation and gender identity. Discrimination on the basis of sex or gender may affect women belonging to such groups to a different degree or in different ways to men”.

Taking an intersectional approach means not only ensuring that prevention initiatives are appropriate for the diversity of adolescents, but also interrogating the differences in privilege and access to power that impact all members of our communities. Intersectionality identifies and addresses the power dynamics operating across all levels of society and for everyone. It helps to understand how power creates and shapes differing experiences of inequality and privilege.

There is evidence suggesting that gender attitudes vary by ethnicity, race, immigration history and social class. In the context of prevention work to address masculinities and engage men, intersectionality is a crucial lens because it helps us to reflect on and recognise how men and others have different relationships to power and gender inequality that must be addressed through tailored approaches to the work.

In practice, this includes having open discussions about privilege (including our own as practitioners), sexism, racism and other intersecting forms of discrimination; enabling community-led approaches through meaningful engagement and consultation; and ensuring prevention initiatives are culturally relevant and community-building (Our Watch & the National Primary Prevention Hub, 2021).

Discussion (15 min)

- Introduction of sex/gender and sexual orientation: what is the difference? Are these dimensions related and consequential?
- How many sexes are there?
- What is the gender binary? What does “heteronormativity” mean?
- What is meant by intersectionality and multiple levels of social oppression?
- Why is it important to analyse masculinity from a gender perspective?
- What are Critical Studies on Men and Masculinities (CSMMs)?
- What is the relationship between masculine identity, body, emotions, and how it is determined by hegemonic masculinity? [This last point can be discussed by explaining the method of the man box be used for topic 4]

Topic 4: How to work with popular culture methodologies (music and audio-visual media) to understand the construction of contemporary masculinity models (in total 50 min)

Popular culture and representation of masculinities (5 min)

The media play a key role in the construction of gender identities, especially in adolescence. It is undeniable that over the years, television, graphic novels, and video games have contributed to the representation of masculinity in a stereotypical manner, almost always positioning men* in the public space as the 'man-hero' (Whithead, 2002).

In researching the representation of masculinity within popular culture products, Milestone and Mayer (2012) identified three types of men*, namely: the 'traditional man' (in media representations from the 1940s to the 1970s); the 'new man' (from the 1980s onwards) and “the new boy” “(in the 1990s generation).

The latter model of masculinity representation absolutely embodies the idea of toxic masculinity, dedicated to violence, alcohol, sexism and homophobia. This model is set within a socio-cultural scenario characterised by the debate on the 'crisis of masculinity' theorised by anti-feminist movements that noted how masculinity was subordinate to the new feminist identities. Hence, representations of the “new boy” embodied a model of violent masculinity, with the aim of appropriating the privileges held by 'strong' women*. While the pop world offered food for thought on how gender imaginaries were stereotyped, binary and with a proposal of unrealistic masculine examples, at the same time there are examples from the pop world that are the bearers of new imaginaries related to non-stereotyped gender (and masculine) identities, such as the new Netflix series or graphic novels from publishers like “Bao publishing” that break down the model of masculinity (in the representations of bodies that do not conform to gender or in the highlighting of the emotional dimension of boys*).

Finally, it is important to emphasise that in the field of education and training (especially with young people) references to pop music and audio-visual media (Hawkins, 2017; Fosbraery, Puckey, 2021; Hansen, 2022) can represent strategic pedagogical and educational approaches to communicate with boys* and make them reflect on the representation of the world. There are two categories for defining and thinking about pop culture as a pedagogical theory:

1. Pop culture as a tool to reinforce ideologies and, in this regard, the first to notice this aspect were feminist theorists who pointed out how mass products had contributed to the creation of oppressive ideologies towards women.
2. Pop culture as a tool for deconstructing the oppressive potential imposed by society and in this module this second orientation will be considered in order to work on masculinity.

Method 1.2 “Building the ‘Man box’” through the TV series 'Heartstopper' (45 min)

Promote in teachers the ability to elaborate a critical approach to use with young people about the social construction of hegemonic masculinity in relation to the body and emotions through the use of popular culture.

Teachers will have acquired a basic knowledge about how to deconstruct the concept of hegemonic masculinity starting from cultural products used by young people. (see „Detailed methods description“)

Feedback & Conclusion (10 min)

Method 1.3 “I wish ... You Wish“ (10 min)

The aim of the method is a reflection after this module. (see „Detailed methods description“)

Detailed methods description

Method 1.1 “Fruits and Vegetables“ (10 min)

1. You start with: “Come up with a fruit or vegetable that starts on the initials of your name and use it to introduce yourself to others in the classroom.“ For example: “I'm Mojca Melon“.
2. Make a fist with your hand to look like you're holding a microphone and go around the room, pretending to interview people and ask them for their name (with fruit/vegetable name). It is important that you don't unintentionally leave out anybody since they could feel excluded. If anyone does not come up with a fruit or vegetable (it could be spices), others should be invited to think about it and mutual cooperation is encouraged.

Finally, comment that the name and surname tell very much about the origins or gives other information about the person and their family background. Also, the name mostly tells us which sex we are – there are few exceptions (at least in some languages). However, the name itself does not cover gender identity (trans people, gender nonconforming people, etc.). In this way, we can (temporarily) create a space for equality for all (no matter who comes from where, what gender they are, etc.). You can also comment on mutual cooperation in the sense that together we are stronger.

Method 1.2 “Building the ‘Man box’” through the TV series 'Heartstopper' (45 min)

This first method involves using the Man box method to work with adolescents and adults on stereotypes that affect the construction of masculinity. The TV series "Heartstopper", recently produced and available on Netflix, which shows representations of gender and masculinity models that do not conform to the heteronormative standard, was chosen as a support for this activity. It is recommended for the facilitator to watch the whole episode beforehand. **The Man box** is a symbolic representation of stereotypes about hegemonic masculinity as 'a box' in which the weight of stereotypes suffocates the emotional dimension of boys* (Heilman B., Barker G., Harrison A., 2017).

First half (25 min)

1. Watch selected scenes of the TV series Heartstopper. (Heartstopper 1x7 episode “Bully”, minutes: 05:13 – 06:58)

In this scene, one of the main characters (Charlie Spring) has been invited by the boy he is dating (Nick Nelson) to the movie theatre with his friends. Charlie, who is openly gay, at one point finds himself in a difficult situation when one of Nick's friends (Harry, who represents traditional models of adolescent masculinity) start provoking him with comments about his sexuality by asking, "So, Charlie Spring, quick question: What's it like to be gay?".

What emerges from this scene is Charlie's feeling of fear and discomfort and Nick's look of distress because he does not know what to do and is torn between liking Charlie and the homophobic behaviour of his friends.

2. Divide the groups into small groups of approx. 5 people. Based on the number of groups, arrange an equal number of posters and lots of coloured markers. Ask the participants to draw a box with a marker of a colour decided by the group.
3. At this point in the scene, begin the activity with a series of questions, such as:
 - How does this scene make you feel?
 - Why did Harry (the bully) feel the need to ask Charlie about his homosexuality?
 - What behaviours are considered "toxic"? (It might be interesting to focus not only on the dialogues but also on how toxic masculinity is portrayed through gestures, facial expressions, looks to how Charlie looks)
 - Have you ever witnessed such scenes?
 - In your opinion, how should the friend have behaved? Which actions of Harry may fall within the behaviours of toxic masculinity and which do not? Which actions of Charlie fall within behaviours of toxic masculinity?
4. Ask the participants to write inside the box how such statements referred to the tv series' scene may have made them feel (e.g. "I felt bad", "I am angry", "I feel frustrated", "if this happened to me, I think I would stop talking to my friends" etc)
5. In the end, show the scene how Nick actually behaves (minutes: 8:20 – 9:18), returning to his friends and asking for an explanation for their behaviour, at first making his actions fall within behaviours marked by healthy masculinity but then physically attacking his "friend" Harry.

Second half (20 min)

6. Picking up on the story of the TV series, start a discussion on why the participants chose certain expressions inside and outside the box. Focus on why certain offences touched on the dimension of the body and emotions and why.
7. Ask, for example, what a male/female body should look like or what the boys' * 'code of behaviour' should be with regard to emotions.
8. Ask if they have experienced or witnessed similar situations.
9. After the comparison, you explain what the Man box represents.

Method 1.3 "I wish ... You Wish" (10 min)

A small ball (or similar) is needed to be thrown around the circle.

1. The group is placed in a wide circle.
2. The first person in a circle expresses a wish that is relates to the topic of the workshop. They throw the ball to another in a circle which continues with the wish.
3. The second person expresses a wish that may be related to the topic of the workshop. They throw the ball back to the third person in a round that continues with a wish.
4. The ball throwing/expression of wishes continues to the last in the group or circle.

Source: Ridgewood Foundation. Adapted by Engaged in Equality Project Team.

Advanced delivery: additional contents and methods

Topic 3: The intersectional approach in GBV prevention

Method 1.4 “The Power Flower” (60 min)

The Power Flower illustrates our social identities and the ways in which we experience power, privilege, and oppression in society in intersecting ways. Each petal of the flower represents a category of our social identity (for example, gender, race, and class). Each petal contains an inner section and an outer section. The outer section represents the dominant (privileged) identity. The inner petal represents the non-dominant (marginalised) identity within the category.

Note: Inform the participants, that the flower is for their use only and will not be recorded.

1. To begin the exercise, invite the participants to consider each and every petal and decide what they believe the dominant/non-dominant identities are in contemporary society. For example, on the petal labelled ‘disability’ they may decide that the outer section (privileged) of the petal represents non-disabled identity. Correspondingly, they may decide that the inner section (marginalised) of the petal represents disabled identity.
2. Next, tell the participants to consider how they personally identify. In the example given above, if they identify as non-disabled (sometimes referred to as ‘able-bodied’), they may place their sticker on the outer section of the petal by clicking on it. If they identify as disabled, they can click the inner section of the petal.
3. Social identities are often conceptualised as binary, however, they are not. There exists an in-between, and this is represented by the line between the two inner and outer petals. The participants may wish to place their sticker on this line by clicking on it. For example, perhaps they have an episodic disability or an ‘invisible’ disability, and they believe this is better represented by clicking on the line in between ‘disabled’ and ‘non-disabled.’
4. To fill in the flower according to their own social identities, the participants may click either (1) the inner petal, (2) outer petal, or (3) in between the two petals. There is also an empty text box for them to add a social identity that is missing and applies to them.
5. The objective of this activity is to illuminate how we experience power, privilege, and oppression in multiple and intersecting ways. One person may experience marginalization in some respects, while experiencing power and privilege in others. Importantly, none of these identities can be separated out from one another, or layered on top of one another – they are experienced as mutually constitutive (many different parts create one whole).

Discussion questions:

- Why do we need to reflect on power and privilege as educational professionals?
- How many of your petals differ from the dominant petal?
- Does the privilege/oppression of any of your petals shift depending on the context?
- Which petals can be changed and which cannot?
- Does this activity shed light on your life experiences of either privilege or marginalization?
- How does your Power Flower impact your work?
- Why is it helpful to reflect upon social location, privilege and oppression when working with adolescents on GBV prevention?

Source: https://buildingcompetence.ca/workshop/power_flower/

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Module 2: Gender-Based Violence (GBV): From Toxic to Caring Masculinities

Module 2
Gender-Based Violence (GBV): From Toxic to Caring Masculinities
Topics
Topic 1: What is GBV? The link with gender stereotypes and roles and gender (in)equality Topic 2: How does GBV manifest and affect adolescents - types and scenarios Topic 3: Introduction to the benefits of caring masculinities to combat GBV
Goal & Educational Aim
<ul style="list-style-type: none">● To introduce the meaning of gender-based violence and the different types/scenarios● To discuss the impact of gender-based violence on those affected by it and on society as a whole● To generate a space for approaching the benefits of caring masculinities, giving the floor to deeper discussion on how to promote or develop those skills● To raise awareness of the need for engaging boys* to prevent and combat GBV
Expected Learning Outcomes
<ul style="list-style-type: none">● Teachers will have a better understanding of GBV and its different types and scenarios focused on the particularities of adolescents● Teachers will be aware of the benefits of promoting caring masculinities and the engagement of boys* in the prevention of GBV
Preparation & Educational Material
<ul style="list-style-type: none">● Circle of chairs● Projector and a laptop● Print-outs: Case studies● Presentation with slides● Flipcharts and markers● Pens and paper <p><u>For online delivery:</u> Slideshow plus online polling tool recommended.</p>

Step by Step Description (Basic)

Introduction (in total 15 min)

Introduce the content of this module to participants.

- Topic 1: What is GBV? The link with gender stereotypes and roles and gender (in)equality
- Topic 2: How does GBV manifest and affect adolescents - types and scenarios
- Topic 3: Introduction to the benefits of caring masculinities to combat GBV

Method 2.1 Getting to know each other (10 min)

In order for the participants to get to know each other better and at the same time to get an introduction to the topic, this method can be used here (see „Detailed methods description“).

Topic 1: What is GBV: the link with gender stereotypes and roles and gender (in)equality (in total 50 min)

Theoretical input (20min)

What is GBV

Gender-based violence (GBV) refers to any type of harm that is perpetrated against a person or group of people because of their factual or perceived sex, gender, sexual orientation and/or gender identity (WHO, 2019). GBV is considered a human rights violation and a form of discrimination against women*, girls* and other genders. GBV affects young women* and girls* disproportionately from an early age and has an impact throughout their lives.

Interpersonal Violence and its relation to gender are complex theoretical issues, and often discussions get stuck and confused by conceptual and definition problems. When it comes to men* and GBV, confusion is even more likely, and a good starting point is to provide definitions of the terms.

A useful categorization of violence was provided by the World Health Organisation (WHO), which differentiates between collective, self-directed and interpersonal violence (Krug et al., 2002). Focussing on IPV, violence against partners and family members is separated from violence in the public sphere, against acquaintances or strangers. This classification is useful for the discussion of gender and Interpersonal Violence, as men*, women* and other genders are affected differently by violence in the public sphere versus violence in the domestic or family sphere. In both spheres, the majority of violent acts are committed by men*.

The traditional feminist understanding of violence has emphasized the fact that many women* are suffering from men*'s violence, especially (but not only) in their homes. The term **Violence Against Women (VAW)** refers to this constellation of violence, with a male perpetrator and a female victim, with issues of power and control of men* over women* involved. Also the term **Intimate Partner Violence (IPV)** is often used in this sense. This specific connotation must be kept in mind, because from a pure terminological point of view, VAW could also include a female perpetrator (irrespective of the fact that the vast majority of VAW is committed by men*), and IPV could include any constellation of the perpetrator's and the victim's gender, as long as they have an intimate relationship. Different ways of understanding terms like VAW or IPV can be a source of confusion.

Concerning GBV, this term has always had a quite broad meaning. GBV, as defined by Hagemann-White (2008), includes "... any violation of the physical or mental integrity of a person, which is connected to the victim's and perpetrator's gender, and that is perpetrated by the structurally more powerful person who is exploiting a power relation" (Hagemann-White, 2008: 8; our translation). This definition is broad enough to cover a range of constellations of violent acts between and within the genders. Without doubt, one of the most common forms of GBV is men*'s violence against their female partners (IPV). In relation to IPV, the definition of GBV is quite clear, as this type of violence is closely connected to a

specific power relation in which men maintain, re-establish or demonstrate their power and dominance over women. But the concept of GBV can also cover other gender-related constellations of victims and perpetrators, and such constellations should be considered and discussed more than they are today, for various reasons: (a) building alliances between all genders against violence; (b) counteracting the anti-feminist argument that research, practice and politics are focussing only on VAW and denying IPV against men; (c) identifying and pointing to the need for more comprehensive supporting structures for all victims of violence. These aspects are elaborated by three examples: (a) men* as victims of men's violence in public spaces and male socialization; (b) violence in heterosexual relationships; (c) sexual violence against boys*.

Worldwide, **nearly 1 in 3 - or 30% - of women*** have been subjected to physical and/or sexual violence by an intimate partner or non-partner. Countries with high rates of GBV against women* and girls* also experience high rates of GBV against non-normative sexual and gender identities. The prevalence of physical violence ranged from 6% - 25% for LGBTQIA+ individuals and from 11.8% - 68.2% for transgender people (Jeffrey O'Malley et al, 2018). Almost half of the respondents to an EU LGBTQIA+ survey stated that they had experienced discrimination or harassment because of their sexual orientation (European Union, 2013).

GBV can negatively affect victims' physical, mental, sexual, and reproductive health, and may increase the risk of acquiring HIV in some settings (WHO, 2021).

What causes GBV

According to the Council of Europe, there is no one single factor causing GBV. Instead, several interplayed factors lie at the root of the problem. Factors can be classified in four categories: cultural, legal, economic and political.

GBV and Gender Inequality

Gender inequality is a root cause and consequence of GBV. This is recognised in international law which states that violence against women* is the result of the historically unequal power relations between women* and men*. This has led to women*'s subordinate status in the public and private spheres which contributes to making violence against women* acceptable (UN Declaration on the Elimination of Violence Against Women, 1993; Council of Europe, 2011).

Gender roles and stereotypes

Harmful attitudes, perceptions and stereotypes about roles and behaviours expected of women* and men* in society play a role in perpetuating gender-based violence and gender inequality. GBV is linked to harmful **hegemonic masculinities**, which promote misogynistic and homophobic gender norms and attitudes, behaviours and stereotypes such as being strong, tough, in control over women* and their bodies, heterosexual and sexually dominant (Jewkes, Rachel K et al., 2015). Harmful hegemonic masculinities also promote unequal power relations where boys* exercise power and control, including through the use of violence, over other peers who are perceived to be weaker, particularly girls*, but also non-normative gender identities. (UN Women, 2020).

Patriarchy and patriarchal power structures and relations – what does it mean to live in a patriarchal society?

GBV, gender inequality and hegemonic masculinities are integral elements of **patriarchal societies**. Male-dominated and male-serving societies: institutions and positions of power are predominantly held by men*; this means that important decisions which affect our societies and lives are made by men* and these decisions serve to maintain existing male privileges and benefits, as well as power and control over women* and other non-normative gender identities (Gear Handbook, 2015).

Examples of patriarchal power structures include men* occupying higher-paid, managerial positions in employment; men* holding political office; the gender pay gap; gender segregation in employment. Hierarchies exist within patriarchal societies and power structures which are not only based on sex and gender, but also based on social class, economic status, race or ethnicity, sexual orientation and/or religion. Thus, certain groups may be afforded subordinate status, including certain groups of men and boys, such as LGBTQIA+ men* and boys*.

These hierarchies mean that male power and control need to be constantly protected and maintained; thus patriarchal societies are characterised by the threat or use of violence and by widespread discrimination as instruments of power, control and dominance over other subordinate groups (Gear Handbook, 2015).

Sexism

Encompasses sexual harassment, sexist/misogynist language, and sexist attitudes, behaviours and stereotypes resulting in the exclusion, humiliation and harm to girls* and other non-normative gender identities. Sexist attitudes, behaviours and stereotypes reproduce and reinforce gender roles and behaviours, contributing to naturalize gender inequalities and GBV. In schools, as one of the most important agents of socialisation of young people, sexism is normalised (National Education Union and UK Feminista, 2017) and creates a hostile and exclusionary space for girls* and other non-normative gender identities.

Growing up – the connection of masculinity and violence

Within today's gender order, violent behaviour is based on two central functions: VAW is a central strategy to stabilise the superiority of men* and the subordination of women* and other gender; and violence against other men* is a central mechanism by which the hierarchical order among men* is established (e.g. the subordination of homosexual men; Connell, 2005). Thus, the inclination to violent behaviour can be seen as a core element for dominant masculinities to subordinate others. We want to shed a light on the male socialisation patterns below, to explain how the inclination to violence emerges on the way from male childhood to adulthood.

First, there is a direct transgenerational transmission of violence. Violence in families increases the probability especially for boys* to react with patterns of addiction or violence. Physical abuse within families is significantly higher for boys* than for girls*. Later on in their lives, boys* who had experienced or witnessed physical abuse showed an increased probability for behaving violently, whereas girls* reacted more often with symptoms of depression (Kassis et al., 2010).

Under a social-constructivist perspective, the social relations among the male gender group play an important role to form boys*' gendered identities and help to explain boys*' (and later: men*'s) higher overall inclination to violent behaviour, compared to women* and other genders. "Guys hear the voices of the men in their lives – fathers, coaches, brothers, grandfathers, uncles, priests – to inform their ideas of masculinity" (Kimmel, 2009: 47). These ideas are transferred from generation to generation, with a certain self-concept as a result – Guy Code (Kimmel, 2009) that consists of "... the collection of attitudes, values and traits that together composes what it means to be a man" (ibid.: 45). In particular, this Guy Code can be described as follows: "... never showing emotions or admitting to weakness. The face you must show to the world insists that everything is going just fine, that everything is under control, that there's nothing to be concerned about ... Winning is crucial, especially when the victory is over other men who have less amazing or smaller toys. Kindness is not an option, nor is compassion. Those sentiments are taboo." (ibid.: 45)

Based on studies around boys* and violence it seems to be the peer group which shapes the orientation patterns of masculinity (Pollack, 1998; Kimmel, 2009). "Other guys constantly watch how well we perform. Our peers are a kind of 'gender police', always waiting for us to screw up so they can give us a ticket for crossing the well-drawn boundaries of manhood" (Kimmel, 2009: 47). Pollack (1998) points to a Boy Code characterised by an invisibility of vulnerability, and Kimmel points towards the astonishing fact "... that it remains fairly firmly in place despite the massive changes in women's lives" (Kimmel, 2010: 29).

The Guy Code is related to the concept of Hegemonic Masculinity (Connell, 2005), an orientation pattern for men*, which cannot be easily put into practice. "Yet the majority of men gain from its hegemony, since they benefit from the patriarchal dividend, the advantage men in general gain from the overall subordination of women" (Connell, 2005: 79). Hegemony relates to cultural dominance and within this frame to dominance and subordination of specific groups of men*. In real life the sense of entitlement for dominance and power cannot be put into practice, therefore "... young men* often feel cheated – and pissed off – when the rewards associated with power are not immediately forthcoming. Violence is how they express all that disappointment. Rage is the way to displace the feelings of humiliation, to restore the entitlement" (Kimmel, 2009: 55).

Among boys* the creation of a hierarchical order seems to be an important characteristic of differentiation. Heterosexuality, white skin and economical success characterise the highest steps of the hierarchical ladder, while other masculinities (e.g. those connected to a migration background) are subordinated but nevertheless important in hegemonic relations (Connell, 2005). In the process of socialization, boys* usually accept and adopt gendered attributions and by that reproduce and strengthen hegemonic masculinity (Scambor and Kurzmann, 2017; Stuve, 2014).

Violence not only plays a role for dominant masculinities to subordinate other forms, but the subordinated masculinities themselves often act violently to assure themselves of a powerful position, in the sense of compensating for masculinity. The impossibility to participate at the top level of hegemonic masculinity forces many boys* to develop alternative

patterns of masculinity, which may turn out as problematic or can be regarded as deviant from the majority of the society. Spindler (2006) did biographical studies with young men* in jails in Germany and found out that young men* emphasize body- and violence-oriented forms of masculinity if accepted forms of masculinity are out of reach for them – but these alternative forms of masculinity often lead to deviation and into prison. An in-depth analysis of their life conditions led to a deeper understanding of the reasons for the development of such violence-oriented masculinity patterns. While their paths of life and education seemed to be rather open at an early age, these conditions narrowed and closed at an older age: The access to education and work increasingly narrowed, which limited their perspectives on life and led to deviation, as a possibility to deal with limitations (Spindler, 2006).

There are countries where low socio-economic status, lower educational level and a migration background from non-European countries correlate, and specific problems have arisen there recently. Toprak (2015) showed that some boys* and young men* under underprivileged socialisation conditions may enrich deviant codes of acceptance and recognition with traditional religious attitudes and ideological positions, as these constructions of masculinity provide orientation and strengthen feelings of self-esteem.

Method 2.2 Case Studies (30min)

The case studies proposed allows participants to reflect on the concept of GBV, its types, causes and consequences (see „Detailed methods description“).

Topic 2: How does GBV manifest and affect the youth population - types and scenarios (in total 15 min)

Theoretical input

Types of GBV

Gender-based violence can be manifested in many different ways, which are not mutually exclusive and often reinforce each other:

- psychological violence
- stalking
- physical violence
- sexual violence (including rape)
- economic violence
- forced marriage
- female genital mutilation
- trafficking for sexual exploitation
- forced abortion
- forced sterilisation
- sexual harassment

GBV can take place in different private and public scenarios (intimate partner or dating relationships, family, school, community, nightlife, etc.).

For gender-based violence that takes place in and around schools, as well as on the way to or from school, we will use the concept of **school-related gender-based violence**:

School-related gender-based violence (SRGBV) is a phenomenon that affects millions of children, families and communities and occurs in all countries in the world. It can be defined as acts or threats of sexual, physical or psychological violence occurring in and around schools, perpetrated as a result of gender norms and stereotypes, and enforced by unequal power dynamics.

Any individual perceived not to conform to the prevailing norms on gender or sexuality or sex characteristics are vulnerable to GBV. This includes LGBTQIA+ students, as well as anyone who doesn't appear to fit in traditional male/female, or heterosexual, norms and social expectations. (Council of Europe, 2018)

In every country and region of the world where SRGBV has been studied, incidents have been reported. This kind of

violence is pervasive and cuts across cultural, geographic and economic differences in societies. SRGBV is complex and multifaceted. It includes different manifestations of physical, sexual and/or psychological violence, such as verbal abuse, bullying, sexual abuse and harassment, coercion and assault, and rape. Social media, email and mobile phones are used to perpetrate violence through new mediums, such as cyber-bullying, online grooming and trolling (see Glossary). There are new locales for this abuse (e.g. in online chat rooms) that overlap and reinforce SRGBV on and beyond the school ground (UNESCO and UN Women, 2016).

SRGBV is one important and pervasive form of school violence; gender is a key driving factor behind many forms of violence and using a gender lens to look at violence can help when developing prevention and response approach (UNESCO and UN Women, 2016).



Source: UNESCO and UN Women (2016), p.22.

Some types of SRGBV that frequently affects adolescents are:

Sexist/misogynist language: a commonplace feature of peer-to-peer school culture; this type of language denigrates girls* and characteristics associated with femininity; it is also linked to homophobia and harmful hegemonic masculinities.

“This language is more likely to be targeted at male students, while female students are more likely to be subjected to gendered sexual name-calling – such as ‘slut’, ‘slag’ and ‘whore’” (National Education Union and UK Feminista, 2017).

Sexual harassment: this is overwhelmingly perpetrated by boys* against girls*; constitutes unwanted behaviour of a sexual nature which:

- violates a person’s dignity;
- intimidates, degrades or humiliates someone; or
- creates a hostile or offensive environment.

“Sexual harassment has a detrimental impact on girls’ confidence and self-worth. Both students and teachers report that as a result of sexual harassment, girls learn to ‘take up less space’; to position themselves at the edges (of corridors, playgrounds and classrooms). Girls also adopt strategies to avoid being noticed and singled out for unwanted attention, even if this means they miss out on more positive attention and recognition of their achievements” (National Education Union and UK Feminista, 2017).

Intimate Partner Violence (IPV), Dating Violence and Sexualized violence: Research has identified schools as areas or sites where sexualized violence and Intimate Partner Violence are perpetrated against adolescents (Elboj-Saso et al, 2020; UNESCO and UN Women, 2016). IPV includes any act of psychological, physical, sexualized and economic violence perpetrated or directed against a current or former intimate partner.

The term **Teen Dating Violence** is also used to refer to IPV and sexualized violence which occurs among adolescents.

Sexualized Violence is a form of gender-based violence and encompasses any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts directed against a person's sexuality using coercion, by any person regardless of their relationship to the victim, in any setting. Sexualized violence takes multiple forms and includes rape and sexual abuse (OHCHR, 2014). Acts of sexualized violence are violations of the rights to sexual freedom and to bodily autonomy, control, integrity and security, as well as the right to experience pleasure and to have a healthy, safe and satisfying sexual life. This can be done by sex education focusing on sexual consent. Video on sexual consent:

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

Girls* and young women* are at higher risk of experiencing IPV and sexualized violence. Worldwide, **almost one third (27%) of women*** aged 15-49 years who have been in a relationship report that they have been subjected to some form of physical and/or sexualized violence by their intimate partner (WHO, 2021). Further, **3% – 24% of girls*** report being forced into their first sexual encounter (WHO, 2014).

Young women* who are victims of IPV and sexualized violence are more likely to suffer from “substance use, depression, and suicidal behaviour, as well as poorer educational outcomes, post-traumatic stress, unhealthy weight, and risky sexual behaviour” (Perez-Martinez et al., 2021).

Hegemonic masculinities have an impact on adolescent boys* who are more likely to engage in risky sexual behaviour and are less likely to use sexual and reproductive health services. At the same time, boys* find it often difficult to disclose sexualized violence that they themselves have experienced. Since perpetrator-victim constellations are usually thought of in binary terms (male-female), it remains quite elusive to perceive male victims as victims of sexualized violence as well. Heteronormative expectations of masculinity directed at boys* cause that sexual assaults are often not interpreted as violence but as initiation into (hetero)sexuality. Closely connected to this heteronormative male stereotype is the concern that in the case of sexualized violence experienced by male perpetrators, the affected adolescent will be perceived as gay and thus not male (Scambor et al., 2021). Therefore, hegemonic masculinities, which promote homophobic attitudes, stereotypes and behaviours, prevent boys* from seeking help if they are victims of sexualized violence (Kato-Wallace, J et al., 2016).

LGBTQIA+ adolescents are also vulnerable to experiencing GBV. A recent LGBTQIA+ survey conducted by the FRA reveals that respondents aged 15 to 17 are particularly likely to experience physical or sexualized violence in school. In many cases, the perpetrators are peers: of those who were victims of a physical or sexualized violence, **38% described the perpetrator(s) as ‘someone from school, college or university’** (FRA, LGBTI II Survey, 2020).

GBV in online spaces/cyberspace

Online spaces are ever-growing and constantly developing and changing, with a greater proportion of young people interacting and socialising in online spaces. However, these spaces often reflect existing power relations and therefore constitute sites where GBV is perpetrated against girls* and non-normative gender identities.

Although there is no commonly accepted definition or terminology for this emerging form of GBV, specific types/instances of online violence or cyber violence have been identified:

- cyber harassment, including bullying, trolling and online sexual harassment
- cyber stalking
- non-consensual image-abuse (e.g. revenge porn, sextortion/blackmail, doxing)
- sexist/misogynist hate speech.

Online platforms where these various forms of violence and abuse occur include social media (e.g. Facebook, Twitter, Instagram, LinkedIn, Tik Tok), web content and discussion sites (e.g. Reddit), search engines (e.g. Google), messaging services (e.g. Whatsapp, Facebook Messenger, Snapchat, WeChat or Skype), blogs, dating websites and apps, comment sections of media and newspapers, forums (e.g. 4chan), chat rooms of online video games, etc. (European Parliament Policy Department for Citizens' Rights and Constitutional Affairs. 2018).

Women* and girls* are disproportionately targeted:

- **20% of young women*** (18-29) in the EU have experienced cyber sexual harassment (FRA survey, 2014)
- **77% of women*** who have experienced cyber harassment have also experienced at least one form of sexual or/and physical violence from an intimate partner (FRA survey, 2014)

In a recent global report on cyber violence against girls*, **more than half of the girls* surveyed, from around the world,** have been harassed and abused online (Plan International, 2020).

More than a third (37%) of girls* who are from an ethnic minority and have suffered abuse say they are targeted because of their race or ethnicity, while more than half (56%) of those who identify as LBTQIA+ say they are harassed because of their gender identity or sexual orientation (CoE report, 2021).

“The most common type of attack is abusive and insulting language, reported by 59% of girls who have been harassed, followed by purposeful embarrassment (41%), body shaming and threats of sexual violence (both 39%)” (Plan International, 2020).

Topic 3: Caring masculinities and the engagement of boys* to prevent GBV: a brief introduction, definition, and benefits (in total 30 min)

Theoretical input (10min)

As mentioned before, hegemonic masculinity, closely linked to heteronormativity, has enormous negative consequences for women* and non-normative gender identities but also for men*: higher educational drop-out rates, being the perpetrator of bullying (and victims in case they do not fit in), high-risk sexual behaviours, higher criminality rates, GBV, higher accident rates on roads and in the workplace, drug use, suicide, among other).

Hegemonic masculinity positions men* with privileges over women* and non-normative gender identities. This system could not be sustained without the use of violence, not only against women* but also against themselves and other men*, especially if they do not comply with the imposed gender roles and stereotypes:

Figure 3: Triad of men's violence



Source: Kaufman, M (1987) *The Construction of Masculinity and the Triad of Men's Violence*, in Kaufman, M (Ed), *Beyond patriarchy: essays by men on pleasure, power and change*, Toronto: Oxford University Press

Source: Watch, O. (2019). *Men in focus: unpacking masculinities and engaging men in the prevention of violence against women*. Melbourne: Our Watch.

Therefore, to eradicate gender-based violence, it is necessary to engage men* in this fight and take responsibility for their role in perpetuating gender inequalities. It does not mean blaming but encouraging spaces for reflection, deconstruction and accountability.

Caring masculinities

For some decades, critical masculinity research has been focussing on Caring Masculinities. The concept has been described in the first systematic 28 European countries “Study on the Role of Men in Gender Equality” (Scambor et al., 2013). Behind this new paradigm and normative concept lies a variant of masculinity that incorporates values derived from feminist care ethics (e.g., attention, interdependence, co-responsibility, support, empathy). Thus, the Caring Masculinities approach does refer to very practical caring activities - for example, in the relations, family, in housework,

community work, taking care for the environment, for dependent people but also to paid caring professions in education and care.

Nevertheless, it also goes beyond this: Elliott (2016) described Caring Masculinities in terms of gender equality and highlighted the rejection of violence and male dominance as characteristics. It also outlines the integration of values and practices of care work and related values of relational orientation. This notion of Caring Masculinities received significant impetus from Nancy Fraser, who proposed the Universal Caregiver model against the gender hierarchical division of labour: Based on the assumption that care work is a "human norm" and a relevant task for all people, traditionally male (family breadwinners) and female (family caregivers) work and life patterns should be aligned - ideally in the sense of an orientation towards care-related models -, limiting one-sidedness should be removed and care work should be recognized in its social significance.

The orientation towards care work also has advantages for men*. This is because traditional concepts of masculinity are associated with costs - e.g., neglected relationships, risky behaviour, poor health - that could be reduced through stronger care relationships. Based on research in Norway, the benefits of involved fatherhood can be traced, including better relationship quality and healthier lives, as well as lower risks of conflict and domestic violence. Hanlon (2012) outlined that men* in care work can get rid of rigid gender norms manifested in the guiding image of hegemonic masculinity, while in return "...gaining a more flexible definition of masculinity, men's roles, and men's caring skills."

Caring masculinities require to assume vulnerability as a human nature intrinsically related to care, which does not imply a loss, but a mutual benefit of self-care, care of the physical environment and the people around us. It also means that being competitive, dominant, and aggressive are not biological characteristics of men* and can be deconstructed in favour of equality and healthier societies that benefit all.

Engaging boys* in the prevention of GBV

Engaging boys* in the prevention of GBV is fundamental to transforming the norms, structures and practices of masculinity that perpetuate gender norms and stereotypes and drive gender inequality and violence. However, there are numerous challenges that hinder their engagement in preventing GBV: unwillingness to lose male privileges, feelings of loyalty towards other men*; negative feelings of shame and guilt; and a lack of knowledge and skills (Our Watch, 2019). Further, some boys* may believe that GBV is a women*'s issue and don't want to get involved.

To overcome these challenges and effectively engage boys* in preventing GBV without falling into gender reinforcing rather than transformative, some strategies we may consider are:

- Avoiding strategies that appeal to "the real men" or rely on "bad men VS. good men" narratives.
- Engage all men* and not only those who use violence, and keep in mind that many men* are not violent but maintain bystander roles.
- Design strategies and measures that do not focus only on white, cis, heterosexual privileged men,
- Engaging men* in preventing GBV cannot sideline women* and perpetuate the system of unequal power. We must consider that even within feminist movements, men* can enjoy privileges that may sideline and invisibilise women*'s fights, voices, and contributions, so they must also be able to understand and review their role within the movement.
- Discuss the complicity that women* can play that maintains the system of privileges of men* over women* and non-binary people.

You will find more information about the topics listed above in Chapter 5 of Watch, O. (2019). Men in focus: unpacking masculinities and engaging men in the prevention of violence against women. Melbourne: Our Watch.

Benefits

Some benefits of caring masculinities and the engagement of boys* in preventing GBV that may enrich the group discussion are:

- To conceive that differences among people are not barriers that determine who should be in a higher position but rather a source of personal and social enrichment. Caring masculinities allow us to strengthen equity-based relations regardless of race, ethnicity, sexual or gender identity, etc.

- Men* could express their needs and emotions without being considered “less men”. It has benefits on their self-esteem, self-care and mental health.
- Caring masculinities models widespread in our society will enhance the “freedom to be oneself” without the risk of repression or violence. It improves both general wellbeing and the full development of personality and autonomy.
- Having healthier relationships, including safer sexual behaviours, with benefits on the knowledge of their own bodies, desires and pleasures.
- Reductions in situations of abuse, drug use, and unnecessary risk-taking, among other factors associated with hegemonic masculinity.

It is important to reflect that not all men* hold the same privileges and do not all benefit in equal measures.

Method 2.3 “Caring masculinity” (20 min)

The Caring Masculinities method allows participants to reflect on the definition of caring masculinities and the benefits of exit from “hegemonic masculinity” gender identity, as well as the benefits of engaging boys* in preventing GBV (see „Detailed methods description“).

Feedback & Conclusion (10 min)

To conclude the module, come back together in the big group and ask participants to answer the following questions:

- What did the participants learn in this module?
- How can this content contribute to their daily work in raising-awareness, preventing and combating GBV?

Detailed methods description

Method 2.1 Getting to know each other (10 min)

1. Ask the group to stand in a (larger) circle. You as the facilitator may stand in the middle of that circle. (1 minute)
2. Invite the group to take a few seconds to think about the question: “What needs to be considered when we deal with the issue of violence?” (1 minute)
3. Walk with a "microphone in hand" (= fist in hand!) from one to the other. Everyone (when it's their turn) says their NAME into the microphone, WHERE THEY'RE COMING FROM (which organisation or which place or...) and a SHORT ANSWER TO THE QUESTION ASKED. (15 to 20 minutes - app. 1 minute per participant)
4. Conclude by saying that everyone now knows at least a little more about everyone than they did at the beginning. At the same time, thank everyone for sharing their suggestions and emphasize that in the following topic it is important to take good care of oneself, one's own limitations and resources. (1 minute)

Variations of this method:

- a) Divide the participants into pairs. Ask them to tell each other something about themselves (what they want). Then introduce each other to the rest of the group.
- b) Each person should present themselves to the whole group in 2 minutes (time per person depends on the group size). After this time has elapsed, the group applauds (you have to watch the time and start clapping!) to signal that the time has elapsed. You as the facilitator can start by introducing yourself. Thus, the next one starts with their introduction to the group.

Source: Ridgewood Foundation for Community-Based Conflict Resolution, 2001.

Method 2.2 Case Studies (30 min)

1. Ask participants if they have heard about the term “gender-based violence” (GBV). Discuss this briefly with the group, exploring the different examples of gender-based violence which exist. You may also provide participants with a definition of gender-based violence (see theoretical input).
2. Prepare case studies. Tell participants that they will work in small groups of 4-5 people to discuss a brief story. They

should read the text and answer the questions at the end. Hand out one story to each group and give them about 15 minutes to discuss the cases.

3. Once the groups are done discussing the cases, ask the groups to come together and present their answers. They should begin by reading the story aloud. Allow other groups to comment on the group's results. If the groups are unclear about the types of gender-based violence present in the story, you may need to provide the answers yourself.
4. **Questions for discussion:** Begin this part of the activity with participants' general impressions of the activity and then discuss the consequences of gender-based violence and what participants can do to prevent it:

What do you think about the activity? How did you feel participating?

Did you know about all the different types of gender-based violence presented in the stories? Were you surprised by anything?

Were there commonalities between the responses of different groups to the impacts of gender-based violence?

Case studies:

Story 1

Bernadette has recently received numerous missed calls from an unknown number. When she tried to call back, there was no response. She did not worry until recently, when she received several direct messages from a fake Instagram account. These made her feel uncomfortable, as the texts were very explicit: they called her a slut, suggested that she loves sex and described her body in detail. The last message was even threatening: " Don't tell me you wouldn't want to fuck me. With that slutty face, I'm sure you'd enjoy it." She did not know what to do so she told her friend about the messages, but her friend suggested to calm down. However, her friend did offer to walk with Bernadette to and from school every day. Bernadette felt slightly relieved, but recently, she noticed an unfamiliar man near the block of flats where she lives, looking at her. The same thing happened on the next day.

Questions: Which examples of gender-based violence can you identify in this story? What causes gender-based violence? Which human rights are violated in case of gender-based violence? What can be done to put an end to this violence, and who can help bring about such change? What can you do to prevent this type of violence, and how can we all act against it?

Story 2

Linda, who is 17, is a passionate online gamer. In her free time, she plays a lot and she has even made some good friends online. Gaming has always been her passion and she is very good at it, especially at strategic online games. Last time she played her favourite game, one of the male players commented on her avatar (containing her picture) saying: 'God, you are so f... hot! I wish I was near you to show you what a real man is'. Linda did not react, although she felt a little uncomfortable: after all, it was only a game, and just a stupid comment. Two weeks later, she did not do very well in a game she was playing, and some of the players started to send her private messages: 'Go to the kitchen and bring me a beer, woman', 'Get some sex and come back again', 'Playing in a team with women* always ends up like this. Never again!'. She decided she would not play the game for the next month.

Questions: Which examples of gender-based violence can you identify in this story? What causes gender-based violence? Which human rights are violated in case of gender-based violence? What can be done to put an end to this violence, and who can help bring about such change? What can you do to prevent this type of violence, and how can we all act against it?

Story 3

Jan has been opening up to his class teacher in confidence and asked her for advice. Jan does not feel comfortable anymore using the same changing rooms as Jan's male classmates when changing for physical education. The teacher listened to Jan's struggle, but didn't know how to solve this issue. So she decided to share this concern with her colleagues. Some teachers did not even listen, some agreed: "It is just a phase - let him be whoever he wants to be, but he needs to find his place in the school system. We cannot fulfil every wish." The week after, a parent approached the class teacher and shared her concern that she heard that a male student might be using the same changing rooms as her daughter. She urges that the teacher looks after the girls and sets clear boundaries for the "sexually confused" boys. A few days later the whole class was aware who the person was. The classmates laughed at Jan, reacted with disgust when Jan came near them, and called Jan a "fag".

Questions: *Which examples of gender-based violence can you identify in this story? What causes gender-based violence? Which human rights are violated in case of gender-based violence? What can be done to put an end to this violence, and who can help bring about such change? What can you do to prevent this type of violence, and how can we all act against it?*

Story 4

Martina (16) met Sasha (17) at school. She had always liked him, so she couldn't have been happier when he asked her for a date. After two dates, she was sure she was in love. On the third date Sasha invited her home and started telling her how beautiful she was, and at one moment he touched her leg. Martina said nothing, but when he started to stroke her, she removed his hand. He suggested that they make love. He started to undress her right away, but Martina stopped him. She said it was too soon for her and that she wanted to wait until they knew each other better. Sasha was irritated and reacted angrily. He told her that she is too ugly for him anyway, she had her chance, but he doesn't want to hear anything more from her ever again. The next day at school Sasha told Martina's friends that she had done everything he wanted her to do. He said: "She is a real slut who is desperate. Watch out for her."

Questions: *Which examples of gender-based violence can you identify in this story? What causes gender-based violence? Which human rights are violated in case of gender-based violence? What can be done to put an end to this violence, and who can help bring about such change? What can you do to prevent this type of violence, and how can we all act against it?*

Story 5

Mario and Ivan have been in a relationship for 2 years. After a party at a friend's house, they were going back home holding hands. They were on their way to the bus stop when they saw a group of young men* walking towards them. One of the men* started shouting: 'Look at those fags! You deserve to die! You are a shame to our country'. Three of the men* started to follow them and kept shouting at them. Mario and Ivan were scared. At the bus stop Mario asked the bus driver for help, telling him that those men* had been threatening and following them. The three men* shouted back: 'They are fags!' The bus driver refused to help and shut the door in Mario's face.

Questions: *Which examples of gender-based violence can you identify in this story? What causes gender-based violence? Which human rights are violated in case of gender-based violence? What can be done to put an end to this violence, and who can help bring about such change? What can you do to prevent this type of violence, and how can we all act against it?*

Method 2.3 "Caring masculinity" (20 min)

1. Introduce the concept of Caring Masculinity and its benefits (see theoretical input).
2. Ask participants to think individually in a referent they may have (public or private) that represents a model of caring masculinities (10 min). Participants should reflect on:
 - Who is he and why did you choose him?
 - What characteristics made you choose them as a reference for caring masculinities?
 - Which benefits may have caring masculinities to him and the society in general?
 - Which challenges do you imagine he might have faced?
 - Is he engaged in the prevention of GBV?
3. If you see that participants find it hard to think of a particular person, invite them to reflect on what someone should be like to consider that they break with hegemonic masculinity and, therefore, fit the definition of caring masculinities.
4. Divide participants into small groups of 3-4 (10 min). Invite them to share the results with the rest of the group, focusing on the characteristics that, from their point of view, caring masculinities may have and the benefits and challenges of trying to exit from the "hegemonic masculinity box". Participants should also reflect on how to engage boys* in preventing any form of GBV and the challenges and benefits it may have. If there is no time for small-group discussion, you can invite them to discuss it getting back into the group.

5. Get back into the group (10min). Ask participants if they find it hard to think of caring masculinity models and if they consider that caring masculinities are frequent and receive visibility. Participants can also discuss if they believe that adolescents have positive models of caring masculinities and boys* engaged in the prevention of GBV. You can also invite them to discuss how could they support them, as teachers, in the search of models that promote discourses on deconstructing gender roles and stereotypes and combating GBV. You can also suggest a few or more well-known figures who position themselves in feminist discourse and the deconstruction of hegemonic masculinity to facilitate debate, if necessary.

Advanced delivery: additional contents and methods

Topic 1: What is GBV: the link with gender stereotypes and roles and gender (in)equality (20 min)

For a more advanced and longer delivery of this module, prepare a presentation providing **key definitions and facts about gender-based violence** to encourage a discussion leading into this module. Find the key definitions and concepts around GBV in the previous section.

Topic 2: Caring masculinities and the engagement of boys* to prevent GBV: a brief introduction, definition, and benefits (40 min)

Method 2.4 “Real Men” (40 min)

For a more advanced and longer delivery of this module, include the **“Real Men” method** to complement the reflection around caring masculinities. This method facilitates participants to reflect on the characteristics of a hegemonic form of masculinity and how it can change. They become aware of characteristics they like about men* they know – usually these aspects are relational, emotional and personal parts. The aim of this method is to generate a message that ‘Real Men’ are usually men* who care for others and who represent caring masculinities.

1. Prepare pens and paper for every participant.
2. Writing about **“men in general”** (5 min): 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.

“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? Describe this on the first page.”
3. Writing about a **“man I like”** (5 min): Ask the participants to think about a male person they like and to describe this person on page 2.

“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.”
4. 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.
5. 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?
6. Discussion (15 min): Ask participants to share what they have learned from writing, reading and discussing their ideas about “men* in general” and “a man I like”.

During the discussion, you could talk about:

- “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

Note: 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.

Source - Variation of an idea from:

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Module 3: The Prevention of Gender-Based Violence in School Settings

Module 3
The Prevention of Gender-Based Violence in School Settings
Topics
Topic 1: What is GBV prevention? The three levels of prevention Topic 2: The role of education and teachers in GBV prevention. Topic 3: The development of skills for the prevention of GBV.
Goal & Educational Aim
<ul style="list-style-type: none">● To give an overview over the different types of GBV prevention and the drivers of violence that should be addressed in primary prevention● To provide information about supportive factors for violence resiliency● To reflect upon factors that can put at risk or enhance the protection of adolescents against GBV● To reflect upon teachers' responsibilities and their boundaries when it comes to their students' wellbeing
Expected Learning Outcomes
<ul style="list-style-type: none">● Teachers will understand the concept of first, second and tertiary prevention and have a better understanding of their role and responsibility in prevention of violence● Teachers will have tools to identify risk factors and enhance protective factors that can help adolescents to prevent or manage situations of GBV● Teachers will know which skills sets are necessary to prevent violence amongst students and how to support students in developing them, especially the concept of violence resiliency
Preparation & Educational Material
<ul style="list-style-type: none">● Circle of chairs● Projector and laptop● Presentation with slides● Flipcharts and markers● Pens and paper● Print-outs: Case studies <p>By the end of the module provide to all participants a list of specialised services/organisations at the local/national level that the teachers can contact with and make a referral to, in case of gender-based violence.</p> <p><u>For online delivery:</u> Slideshow plus online polling tool recommended.</p>

Step by Step Description (Basic)

Introduction (in total 15 min)

Introduce the content of this module to participants:

- Topic 1: What is GBV prevention? The three levels of prevention
- Topic 2: The role of education and teachers in GBV prevention.
- Topic 3: The development of skills for the prevention of GBV.

Method 3.1 “Bingo“ (10 min)

This method can be useful as a getting-to-know activity and to give brief introduction to the topic (see „Detailed methods description“).

Topic 1: What is GBV prevention? The three levels of prevention (primary, secondary, tertiary) (in total 40 min)

Theoretical input

Prevention work recognises that there are three key levels at which actions can be taken:

- a. Primary prevention: actions taken at a whole-of-population level before the negative health outcome occurs to stop it from happening. These initiatives address the primary (‘first’ or underlying) drivers of violence.
- b. Secondary prevention or early intervention: actions targeted at people who are at risk of experiencing or using violence to stop the negative health outcome from happening or reduce the severity. It aims to ‘change the trajectory’ for individuals at higher-than-average risk of perpetrating or experiencing violence.
- c. Tertiary prevention or response: actions taken after a negative health outcome to avoid it happening again. It supports survivors and holds perpetrators accountable (and aims to prevent the recurrence of violence).

These three stages of prevention can be used to guide work to prevent gender-based violence.

Method 3.2 “Quiz“ (5 min): This method is a quick way of repeating what has been learned so far and will consolidate the new knowledge by applying it (see „Detailed methods description“).

Drivers of violence

The *Engaged in Equality* project focuses on primary prevention. To prevent gender-based violence, we need to address the factors that drive it. According to Our Watch (*How to Prevent Gender-Based Violence*) the key drivers of gender-based violence, including sexual assault and sexual harassment, are:

- Rigid gender roles and stereotyped constructions of masculinity and femininity.
- Condoning of violence against women*.
- Men*’s control of decision making and limits to women*’s independence in public life and relationships.
- Male peer relations that emphasise aggression and disrespect towards women*.

These drivers support the normalisation and justification of and tolerance for gender-based violence, not only violence against women*. To stop gender-based violence, we need to take action on each of these drivers. By challenging all four gendered drivers, we can improve gender equality in all elements of everyday life and prevent gender-based violence (*Our Watch*).

Method 3.3 “The Drivers of Violence“ (20 min): This method draws on participants’ creativity and previous knowledge by asking them to brainstorm practical ideas in the prevention of GBV (see „Detailed methods description“).

Topic 2: The role of schools and teachers in GBV prevention (in total 30 min)

This part relies on self-reflection and getting to know your own boundaries.

Method 3.4 “Case studies- the role of teachers“ (30 min)

The goal is to present participants with complex situations of (secondary) intervention where teachers react in different ways to a situation of violence in their school. The participants will reflect on a teacher's duties versus their limits and discover their own boundaries in the process while using different types of violence as examples (building on module 2) (see „Detailed methods description“).

Topic 3: The development of skills for the prevention of GBV (in total 30 min)

Soft skills (5 min)

Soft skills are useful in many areas of daily life and help us navigate professional and social situations. They also play a crucial role in the prevention of violence on primary, secondary and tertiary.



Source: Youthpower Action (2016) Key Soft Skills for Cross-Sectoral Youth Outcomes. United States.

Protective factors on four levels (5 min)

Within secondary and tertiary prevention, the concept of violence resiliency is an important protective factor in cases of lived experiences of violence. These factors are based on a representative study with adolescents (STAMINA-Study, Busche & Scambor, 2011).

Research studies like STAMINA have encountered vulnerability factors, protective factors, and protective processes that influence and modify the negative effects of difficult living conditions. Protective factors and processes modify the effects of experienced violence toward nonviolent behavior. Protective factors can come about through different sources of influence at different levels. Risk-reducing conditions can be described along a multilevel model (cf. Hagemann-White et al. 2010):

- The **ontogenetic level** includes personality and life history, early and ongoing support and protection, and mental and emotional health. The following factors play a role: personal competencies (empathy, self-acceptance, reflectiveness, self-confidence, openness, cheerfulness, sense of responsibility...), continuous adult support, especially in difficult times, open attitude regarding gender roles, and clear future plans.
- The **micro level** includes influences of the immediate and close environment, socialization, personally held values and norms such as expectations of respect, certain forms of masculinity and femininity, or ideas of peacefulness that are incorporated into daily interactions. Factors to be mentioned here include the following: Parental interactions, support from friends, support from adults, support from teachers, close relationships, affiliations with particular communities, youth subcultures, religious communities), norms and values, and open attitudes regarding gender roles.
- The **meso level** includes social institutions and processes of life organization and (acting out) patterns embedded in structures of the family, neighborhood, school environment, and "public" values and norms. This level also includes "opportunity structures," e.g., easy access to (professional) adult support. On the meso level, the following factors are significant: good school setting (e.g., anti-violence programs), parenting style (rules and daily recurring routines, institutionalizations, external family support, etc.), and continuous support from the social support system (youth services, counseling services, etc.).

- The **macro level** includes supportive conditions at the level of society as a whole (for example, the existence of social service institutions), social equality, childhood and gender as institutions, and the law as an institution.

Method 3.5 “Coke bottle exercise” (20 min): You can use the coke bottle exercise as a method to visually represent emotions running high and to start a discussion around skills useful in the prevention of violence. The participants will first do a brainstorming in small groups and then be presented with a list of soft skills they can train with their students as a part of primary prevention. This will also allow for the teachers to share their own observations around the topics (see „Detailed methods description“).

Feedback & Conclusion (10 min)

To conclude, come back together in the big group and ask participants to answer the following questions:

- What did the participants learn in this module?
- What is a small step participants can take in their everyday teaching that can contribute to the prevention of violence?

Detailed methods description

Method 3.1. “Bingo” (10 min)

1. Announce that the following method is for getting to know each other a little better and already starting with today’s topic. Distribute the bingo sheets to participants.
2. The goal is to ask the other participants the questions in the boxes and to collect names in the particular box. Each participant can write a name of a person in the box when the question is answered with YES.
3. Depending on the number of participants, you can introduce a rule where each name may appear only once in each bingo sheet.
4. If one player has filled out two rows, the game is finished. The winner shouts BINGO! Now they can read the two rows with the questions and the names of the person who gave the answers.
5. If there is enough time, the other participants are welcome to read a row of their sheet as well.

Do you play or have you ever played a musical instrument?	Do you like to cook?	Have you lived in any other country?	Do you like to read before going to bed?	Do you live a heterosexual life?
Do you like to dance?	Do you know about gender equality legislation in your country?	Do you do most of the housework yourself?	Are you a vegetarian or vegan?	Do you have friends in your country who are not citizens of your country?
Do you think all genders have equal opportunities in the public sphere?	Do you speak two or more languages?	Do you like to have dinner in front of the TV?	Have you ever explained gender inequality to a child?	Are you good at ball games?
Would you rather live in another country?	Do you like popular music?	Have you been working with children for more than five years?	Do you have one or more children?	Does your child go to kindergarten?
Are you interested in feminist theory?	Did your parents move from another country?	Do you have three or more sisters or brothers?	Do you live in a rural area?	Do you like travelling to other countries?

Source: Based on RealGeM & GemTrEx with adaptations by the *Engaged in Equality* Project Team.

Method 3.2 “Quiz” (5 min)

The participants will be presented some examples of GBV initiatives and asked to choose the correct answer through online polling. The list of possible answers are:

1. This is a primary prevention initiative
2. This is a secondary prevention initiative
3. This is a tertiary prevention initiative
4. This is not a prevention initiative.

The prevention initiatives presented will be the following (answers in italics):

- ✓ An awareness-raising campaign on the reproductive and sexual health rights organized by the local youth centre (*primary prevention*).
- ✓ An activity for youth to critically analyse the portrayal of men* and gender roles in films (*primary prevention*).
- ✓ Behaviour change programs for adolescents who are violent or abusive (*secondary prevention*).
- ✓ Live Chat Helpline to listen and offer emotional support for adolescent girls who have just experienced any form of sexualized violence (*secondary prevention*).
- ✓ Counselling service working with male perpetrators of intimate-partner violence (*tertiary prevention*).
- ✓ Peer support groups for victims/survivors of sexual harassment in the workplace (*tertiary prevention*).

Method 3.3 “The Drivers of Violence” (20 min)

Ask the participants to suggest specific actions that can be developed in school settings in order to overcome the drivers of violence. The participants can write down their ideas in post-it notes and share their ideas with the rest of the group.

DRIVERS OF VIOLENCE	ESSENTIAL ACTIONS TO PREVENT GBV	WHAT ACTIONS COULD BE DEVELOPED IN SCHOOLS?
Condoning of violence against women*	Challenge condoning of violence against women*	
Men*'s control of decision making and limits to women*'s independence in public life and relationships	Promote women*'s independence and decision-making in public life and relationships	
Rigid gender roles and stereotyped constructions of masculinity and femininity	Foster positive personal identities and challenge gender stereotypes and roles	
Male peer relations that emphasise aggression and disrespect towards women*	Strengthen positive, equal and respectful relations between and among women* and men*, boys* and girls*	
	Promote and normalise gender equality in public and private life	

Emerging evidence about the drivers of violence against LGBTQIA+ people shows there is significant overlap with the drivers of violence against women* (Our Watch 2017). These overlapping drivers include rigid conceptions of masculinity and traditional approaches to sex, gender, and sexuality. This means that clearly and explicitly addressing the underlying gendered drivers of gender-based violence might be able to reduce rates of violence against LGBTQIA+ people.

Ask the participants how these measures positively affect other victims of GBV like members of the LGBTQIA+ community or men*.

Method 3.4 “Case Study – the role of teachers“ (30 min)

1. Divide teachers into pairs.
2. Each pair gets one case study (see below)
3. They should discuss the following questions (15 min): Do you think that the teacher reacted appropriately? Was their behaviour professional? Were there any lines crossed in handling the situation? Is there anything they could have done differently? Could they have reacted sooner?

The goal is not to perform a detailed analysis about which steps of intervention would have been appropriate. The focus of the conversation should lie on a teacher’s role and how far they have to go to support their students, especially when it comes to their own boundaries and their privacy.

4. Get back into the group and discuss the following questions (answers provided for orientation of facilitator; not an extensive list) (15 min)
5. *What are the different types of gender-based violence have you observed in the case studies?* Case 1: violence against sexual minorities, bullying; case 2: possible domestic and/or sexualized violence, case 3: violence due to masculinity expectations; case 4: sexualized violence (revenge porn), case 5: dating violence (intimate partner violence)
6. *What are the teachers' responsibilities when it comes to looking out for their students?* For example: Teachers are responsible for students, act as role models, are trusted adults outside of the family, hold power to punish, often legally obliged to protect their students from violence within the school, sometimes trained in recognizing & reporting violence.
7. *What are the limits of these responsibilities?* For example: Teachers have clear responsibilities (they are educators, not parents), there are (legal) limits within a larger system, personal boundaries (self-care, privacy).
8. *What could have been steps of primary prevention in order to minimise the risk of such situations happening?* For example: campaigns, trainings, awareness raising activities on gender roles, stereotypes and consent/boundaries for staff and students, educating students about internet safety and legal framework, focus on communication skills and emotional development, watching film/documentary with class, workshops delivered by outside organisations, book clubs, field trips, school code of conduct, data collection on incidents of GBV, etc.

Case studies:

1. A group of female* students come up to you and tell you that one of their classmates has been looking at them weirdly in the changing rooms. The girl* who they accuse of staring had recently come out to the class as a lesbian and you know that some of the other class mates have been talking about this behind her back. When you ask the girl about these accusations she starts crying and tells you that the other girls* have been accusing her of secretly watching them in the changing rooms ever since they found out she was gay. To comfort the girl*, you tell her about your daughter’s coming out as a teenager and how even though it was challenging at first, she was soon feeling very comfortable at school again. You round up the other girls and reprimand them for lying to you, informing them that if you ever catch them bullying the girl* again there will be serious consequences as the

school code of conduct threatens students with suspension and even expulsion in cases of repeated bullying. You reach out to the school counsellor to ask for their support in coming with a strategy to educate the class about LGBTQIA+ rights. You also start an initiative with the school library to include more books with queer characters in them.

Topics (for facilitator): LGBTQIA+ rights, gossiping, bullying, peer pressure, sharing of personal stories with a student, threat of suspension/expulsion, involving colleagues

2. You're noticing that one of your students has been wearing looser clothes with long sleeves recently and often looks exhausted and nervous. They seem withdrawn and quiet and their grades have dropped significantly. You write an email to the parents to inform them of these changes in behaviour and that you are worried the student might be going through a tough time, implying that they might have been a victim of violence or abuse. The parents write back to inform you that they are handling the situation but don't share any details. You share your concerns with a few colleagues who confirm your impressions that something is going on with the student but also agree that there aren't enough points of concern to alert the authorities. You don't do anything else though the wellbeing of your student doesn't seem to improve.

Topics (for facilitator): Signs of changed behaviour/withdrawal, deterioration of school performance, suspicion of abuse and/or (sexualized) violence, possible domestic abuse, involving the parents, not communicating with the student/going above the student's head, talking to colleagues

3. A boy* in your class tells you that the other students have been making a lot of fun of him, calling him demeaning names and often pushing him when passing him in the hallway. He says they often make fun of the fact that he is shorter than most other boys* his age and not very good at sports. He shows you some of the bruises he has from falling down after having been pushed. You have also noticed that the boy* doesn't seem to be dealing well with puberty and often has greasy hair and skin when he comes to school, which the other students also make jokes about. The boy* is scared that talking to the other students directly will make the situation worse, so you invite an organisation that fights bullying to your class and they conduct workshops with your students. You also buy some skincare products for the boy* as you know that money is tight at his parent's house and offer to show him how to use them. You tell him that you also had a lot of pimples during puberty and how skincare helped you a lot.

Topics (for facilitator): Puberty, bullying, standards of masculinity (height, sports), physical abuse, student-teacher-trust, involving experts, using out-of-school resources, presents to a student, sharing of personal information with a student

4. When going to the bathroom during your free period, you can hear a girl* crying in the stall next to you. You knock on the door, trying to convince her to come out and tell you what's going on. Though reluctant at first, the girl* tells you that her boyfriend (who is going to the same school) just broke up with her after a fight. He had asked her for a topless picture and when she had sent him one, showed it to his friends. When she confronted him about this and asked him to delete the photo, he broke up with her and threatened to send the picture to the entire school if she didn't stop bothering him. The girl* had told her mother about it who blamed her for the situation. Enraged, you call the parents to make an appointment to explain to them that what happened wasn't the girl*'s fault. You also reach out to the boy*'s form teacher to discuss how to further proceed.

Topics (for facilitator): conversation in bathroom, student's love life, sexting, possible coercion, nude pictures, violation of privacy, blackmail, revenge porn, victim blaming (through parents), lack of support, involving parents, involving a colleague

5. You observe that two of your students, a boy* and a girl* have started dating. At first, they seem very close and happy with each other. After a few months you notice that they seem to be arguing more often and need to tell them to cut it out during class repeatedly. You overhear the boy* telling the girl* not to be so friendly with the other male* students as they might come on to her if she is too nice. One time you hear him yelling at her that her behaviour is hurting him. Another time you hear the girls*' friends complaining to her that she doesn't hang out

with them anymore. You have the impression that the girl* seems less happy but still spends all her time with her boyfriend. She also stops wearing shorts and short skirts to class. One day during break, you see that the boy* is sitting alone in a secluded corner with two phones in his hand, one of which you recognise as his girlfriend's. You confront him about going through his girlfriends' phone which he denies; he claims that he was just "keeping it safe for her". You confiscate the phone and send him to the principal's office. When you ask the girl*, she starts crying and says that she must have misplaced her phone and that he probably "found it for her". She admits that he has gone through her phone in the past to see who she has been talking to but that this behaviour had stopped. You know that she is lying to protect the boy* but don't know how to get her to open up to you. You invite the girls*' friends for a conversation who all tell you that the boy* has been acting very jealous and tried to control the girl*'s behaviour. He had been accusing her of flirting with other boys* and asked her to spend all her free time with him so he could be sure of her whereabouts. With this information, you reach out to both teenagers' parents and ask the principal to get involved in the conversation.

Topics (for facilitator): student's love life, misbehaviour during class, dating violence, possible coercion, teacher listening in on students' conversations, jealousy, slut shaming, patterns of control and pressure, violation of privacy, possible theft, involving the principal, victim protecting the perpetrator, asking the teenagers'.

Method 3.5 "Coke bottle exercise" (20 min)

Coke bottle exercise (5 min):

1. Take a coca cola bottle and shake it until it foams (other soft drinks will work too but it's more visible with coke). Ask one of the group members to open the bottle for you (they will most likely decline). Ask the group what they think would happen if you opened the bottle now (answer: the contents of the bottle will fizz and spill over).
2. Ask the group: Do they think this would be a smart idea? Even if you just opened the bottle a little bit? Would you be able to drink if you just unscrewed the top a little without actually opening it? Can anyone guess what the bottle might stand for?
3. After these questions explain that the different elements of the coke bottle can be compared to a situation where we act out/use violence: what shakes us (makes us angry), how we experience the fizz (anger), what our black liquid is made of (what other emotions and underlying needs might be involved), what we need to calm down our fizz (time and practice) and that it is possible to learn how to strengthen the lid and to find out how to settle when fizzy (not acting out violently and calming ourselves, our mind and body).
4. Questions in small groups/breakout rooms (3 per room, 15 min)
 - *What skills and strategies are useful to students in preventing violence?* List of skills (for facilitator): emotional intelligence, active listening, self-awareness, empathy, patience, self-reflection, flexibility/adaptability, resilience, stress management, critical thinking, communication skills, ability to express emotions, sense of boundaries/consent, coping skills
 - *Can you share any positive examples of development of self-regulation or emotional intelligence that you have observed in students?*
5. Come back to the group and ask (10 min):
 - *What can help students in regulating their "coke bottles"?* (see list of skills)
 - *What can teachers do to help students develop such skills?*
 - *How is hegemonic masculinity hindering students, specifically boys* from developing the above mentioned soft skills?*

What are other factors haven't we considered yet?

Topic 1: What is GBV prevention? The three levels of prevention (primary, secondary, tertiary)

Theoretical input

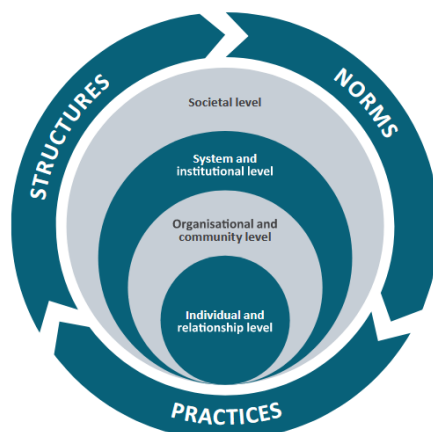
Risk and protective factors (20 min)

According to the United Nations Girls Education Initiative (2018), the socio-ecological model explains individual, family, and school-level drivers of school-related gender-based violence (SRGBV). Acts or threats of sexualized, physical, or psychological violence occurring in and around school, perpetrated as a result of gender norms and stereotypes, and enforced by unequal power dynamics (UNESCO & UN Women, 2016)) are linked and interact with each other. But also broader social structures and community social norms shape gender norms and contribute to gender inequality, discrimination and GBV.

Based on Our Watch (2019), a socio-ecological model allows to “actively challenge and transform this system and lessen its impacts on women*. In relation to men* and masculinities, transformative approaches involve an explicit challenging and questioning of the dominant forms and patterns of masculinity, and they seek to engage men* and boys* to challenge these patterns and promote broader social change” (Our Watch, 2019:19).

Source: Watch, O. (2019). Men in focus: unpacking masculinities and engaging men in the prevention of violence against women. Melbourne: Our Watch.

Figure 1: Socio-ecological model of violence prevention



How these factors interact within and between levels gives clues to the risk of perpetuating, normalizing, or experiencing gender-based violence. For example, an adolescent who has suffered violence as a child, whose group of friends normalize violent behaviours, and who is interested in a new political group that criminalizes feminist movements and denies GBV may have a higher risk of perpetrating violence.

The analysis of these factors, focusing on the school as the context where they identify, can be helpful not only for detecting gender-based violence in the school environment but any form of gender-based violence in any scenario. Some elements to bear in mind when identifying risk and protective factors are:

The importance of having an intersectional approach when analysing and identifying those factors. We should bear in mind how age, gender, origin, and class, among other axes of oppression, are interconnected and impact our imaginaries of what a victim or aggressor is and how we conceive that there is a risk of perpetrating or suffering GBV. For example, in terms of origin, ethnicity or religion, there is a need to analyse and identify those protective or risk factors without falling into relativism, but neither prejudices societal.

Knowing and recognising some of the main risks and protective factors among adolescents can facilitate teachers to prevent, identify and address gender-based violence.

■ **Figure 4:** Risk factors for SRGBV



Source: UNESCO and UN Women (2016). Global guidance on addressing school-related gender-based violence, UNESCO and UN Women, p. 28.

As **risk factors** we understand those personal, family or contextual elements that may indicate a vulnerability to perpetrating violence or experiencing it and require monitoring and an alert and proactive attitude to prevent or intervene when situations of violence may occur. Some examples are: having internalised and normalised the sexist ideology and the traditional normative models of masculinity and femininity, idealising or sharing the myths of romantic love, having internalised authoritarian and or violent conflict resolution patterns in interpersonal relations, violence seen as a normal part of masculinity, low self-esteem, and existence of emotional deficiencies and feeling of loneliness.

By **protective factors**, we understand those personal, family or contextual elements that prevent, reduce or hinder the experience of gender-based violence or that, if it occurs, help the person to have the tools to change, break out of the situation and facilitate resilience. Some examples are: having the knowledge or tools to identify abuse or mistreatment, having enough information about GBV and the resources available, having high self-esteem, quality response services, and social norms that promote gender equality, among others.

There are no universal traits of being an aggressor or victim and the presence of protective or risk factors does not indicate the existence or absence in itself of gender-based violence. However, reducing the risk factors and strengthening the protective factors can foster girls*’ and non-binary adolescents’ empowerment and boys*’ engagement in gender equality and societies free of violence.

An example of some risk factors related to the perpetration of GBV in the different levels mentioned is:

- The importance of having an intersectional approach when analysing and identifying those factors. We should bear in mind how age, gender, origin, and class, among other axes of oppression, are interconnected and

impact our imaginaries of what a victim or aggressor is and how we conceive that there is a risk of perpetrating or suffering GBV. For example, in terms of origin, ethnicity or religion, there is a need to analyse and identify those protective or risk factors without falling into relativism, but neither prejudices nor stereotyped generalisations. For example, considering that all Muslim women* are at greater risk of being victims of gender-based violence because of their culture or religion would be a racist stereotype.

- The indicators presented are no direct causal link but possible correlations between some factors and a greater predisposition to perpetrate or suffer situations of gender-based violence.
- It is more effective to work in a cross-cutting manner rather than responding to specific situations, although this does not mean that it is not necessary to respond to particular events that emerge on a day-to-day basis.

As teachers, knowing the different factors of risk and protection can facilitate the design of educational programmes and interventions that contribute to questioning gender norms and stereotypes that perpetuate gender-based violence.

While it is not necessary to intervene at the four levels at the same time, it is important to be aware of them and know that they are interrelated.

Implementing interventions based on a whole school approach, where all members of the school community are involved, may contribute to making the school safer, with a positive learning environment, more child-friendly and gender-sensitive (Women, U. N., 2016).

Method 3.6 “Case Study - risk and protective factors” (30 min)

1. Divide participants into small groups of 3-4.
2. Select and distribute copies of two case studies (see attachment). Half of the groups will have one of the cases, and the other half the other.
3. Ask participants to discuss the following questions (15 min): Are there any factors that may indicate the probability of situations of GBV and the protection against it? What factors have you found in the text? Which have you considered risky (highlight it in red) and which are protective (highlight it in green)? Do you think there are universal and determinant factors? How would you enhance the protective factors you found in the text? And how to reduce the risk factors?
4. Get back into the group (15 min). Each group presents the results and discusses the risk and protective factors identified in the case studies and their potential role as teachers in enhancing or reducing them.
5. If there is no time for small-group discussions, you can select one case study, present it to the group and discuss it with the whole group.

Case studies (risk and protective factors):

1. During the school year, X school centre has promoted several awareness raising campaigns about GBV in which Luca has participated. In general terms, Luca usually participates in the sessions and reflects on abuse and violence against women*. However, he believes that gender inequality and GBV are no longer what they used to be and that women* are free to leave toxic or violent relationships if they want. Luca always said that his opinion is the right one and that there are famous people who defend it, but feminist lobbies do not allow them to express their opinion with freedom. In the wider social environment, discourses around forbidding effective sexual or gender education in schools are increasing. In the news, GBV is shown as isolated incidents, presenting perpetrators as “monsters”, “insane people”, or “people consuming drugs”.

Tips (for facilitators): **Protective factors:** school’s promotion of GBV preventive campaigns (school level), Luca’s participation in awareness-raising activities (critical thinking is a soft skill to be strengthened) (individual level). **Risk factors:** Lack of awareness of GBV (individual level), persisting patriarchal values that support gender inequalities and GBV (society level), politicisation and opposition to gender-specific education (community level).

2. Marcus has a little sister, and he always explains that he and his sister are very different. For him, his sister is a sensitive and delicate girl*, while he is braver, stronger, and less dramatic than her. Therefore, **Marcus considers that there are inequalities that are natural and cannot be changed.** Marcus has mentioned that, at home, **he always fights with his mother** because "she is very annoying and tends to bother us a lot with domestic tasks. Sometimes we are talking, and she interrupts us. **Then she feels hurt when my father gets angry and responds badly to her**". In the meetings with families, **Marcus' mother insinuates that she is suffering from IPV** and is worried because Marcus is normalising behaviours that are not good for him, and she doesn't know how to help. **The teacher is constantly receiving training programmes on GBV promoted by the national government,** and she knows how to proceed and is aware of the resources or services available in the city. After identifying different students who normalize or defend violence against women*, the teacher decided to **invite a singer who went viral for reporting sexual abuse during one of the most famous music awards in the town.** The singer made a speech about women*'s rights and the role of men* in combating GBV.

Tips (for facilitators): **Protective factors:** social models that encourage reporting of GBV (community level), sustained teacher training programmes (society level). **Risk factors:** stereotypes of masculinity and femininity, condoning violence (individual level), use of and tolerance of violence against his mother, witnessing violence against is mother (family level)

3. Marta is a 16-year-old **trans* girl** who started her **gender transition** when she was 15 years old. **Marta has always had her family's support,** however for a couple of months, she has been more distant, and the family is worried about it. One day, Marta's mother decided to talk with Marta's teacher. The teacher explained that for the past few weeks, **Marta has not been attending physical education, and she seems sad and isolated from the group.** Marta's mother is worried because, since Marta started her gender transition a year ago, no one at **school has adopted any specific measures to facilitate her integration.** She suspects the **class group may be pressuring or perpetrating violence toward her.** In the city, for some time, **there have been feminist movements defending the rights of LGBTQIA+ people at school, and Marta's mother decides to ask for support.**

Tips (for facilitators): **Protective factors:** mother's support (family level) and the existence of feminist movements promoting LGBTQIA+ rights (community level). **Risk factors:** gender identity, changed behaviour and lack of participation in some school classes (individual level), lack of safe, secure and welcoming spaces within educational settings, and lack of school-level capacity to prevent, identify and address SRGBV incidents (school level).

4. Saima is a **15-years old girl.** She has been coming to this school for more than three years. She had previously studied in another school centre, closer to the residential care where she lived for a year, after an **episode of violence by her older brother.** She is very close with her family and heavily involved in her community, both of which are **strongly influenced by the ideal of collectivism.** Her culture and religion are relevant to her and the community life she loves so much. However, **she has recently been involved in feminist movements and finds it hard not to question some of the ideals of her family and, in particular, her brother and father.** This week, Saima came to school very worried, explaining that she had overheard her family talking about her future plans. She suspects that they might want to **force her into marriage** and **decides to tell one of the teachers.** The **teacher has never received training in forced marriages, and the school do not have any specific protocol for such cases.** However, the teacher **contacts a NGO that is specialized in protection by GBV.** Saima is not sure she wants to take any actions as **she fears it will dishonor her family and bring shame upon her and her community.** She is also concerned **about how her brother might react to these interventions.**

Tips (for facilitators): **Protective factor:** awareness and participation of feminist movements (individual level), the trust to share with her teacher (school level), the existence of specialized NGOs (community level). **Risk factors:** age (she would be of marriageable age according to her family and thus could be forced to do so), previous experience of violence/actual threat of violence (individual and family level), social dependency (collectivist environment makes it difficult for her to make a decision on her own without threat of sanctions/negative consequences), lack of school knowledge and capacity to address forced marriages (school level), lack of culturally appropriate and accessible services to respond to GBV (community level), lack of a comprehensive policy framework to address GBV (society level).

Topic 2: The role of schools and teachers in GBV prevention

Method 3.7 "Video watching and discussion" (10 min)

Let's change the story (Our Watch): https://assets.ourwatch-campaigns.net/assets/OW-hubs/OURW0031_SCHOOLS_FINAL_CAPTIONS_100mbs.mp4?mtime=20210713134614&focal=none

Resources & Further Literature

Busche, M., Scambor, E., (2011). *STAMINA. Formation of non-violent behaviour in school and during leisure time among young adults from violent families* (Research Report).

Council of Europe. (2006). *Violence reduction in schools – how to make a difference*. A handbook. London.

Hagemann-White, C., Kelly, E., Römken, R. (2010). *Feasibility study to assess the possibilities, opportunities and needs to standardise national legislation on violence against women, violence against children and sexual orientation violence*. Brussels: European Union

Our Watch, Australia's National Research Organisation for Women's Safety (ANROWS); VicHealth. (2015). *Change the story: A shared framework for the primary prevention of violence against women and their children in Australia*. Our Watch.

Our Watch. (2017). *Primary prevention of family violence against people from LGBTI communities: an analysis of existing research*. Our Watch, accessed 20 January 2022

Our Watch. (2021). *How to Prevent Gender-Based Violence. Educating for Equality*. Universities Australia.

Our Watch; the National Primary Prevention Hub. (2021). *A focus on men and masculinities in preventing violence against women. A summary of two June 2021 National Primary Prevention Hub events*. Forum outcomes paper.

UNESCO; UN Women. (2016). *Global guidance on addressing school-related gender-based violence*, UNESCO and UN Women.

United Nations. (2010). General recommendation no. 28 on the core obligations of States parties under article 2 of the Convention on the Elimination of All Forms of Discrimination against Women, para. 18.

WHO. (2009). *Preventing violence by developing life skills in children and adolescents*. Geneva.

WHO. (2019). *School-based violence prevention: a practical handbook*. Geneva. Licence: CC BY-NC-SA 3.0 IGO.

Youthpower Action. (2016). *Key Soft Skills for Cross-Sectoral Youth Outcomes*. United States.

Module 4: Peer-to-Peer Approaches

Module
Peer-to-Peer Approaches
Topics
Topic 1: The different definitions of and approaches to peer education Topic 2: The potential of peer-to-peer approaches
Goal & Educational Aim
<ul style="list-style-type: none">● To gain the knowledge of what peer education is and how to use it in everyday situations in schools● To support the participants (teachers, educational staff) and to have a common knowledge ground beforehand
Expected Learning Outcomes
<ul style="list-style-type: none">● Participants will understand the potential of peer education as an approach to combat gender-based violence● Participants will learn how to make adolescents feel empowered to talk and share with their peers about caring masculinities and gender equality
Preparation & Educational Material
<ul style="list-style-type: none">● Circle of chairs● Projector and a laptop● Presentation with slides● Flipcharts and markers● Pens and paper <p><u>For online delivery:</u> Slideshow plus online polling tool recommended.</p>

Step by Step Description (Basic)

Introduction (in total 15 min)

Introduce the content to the participants.

- Topic 1: The different definitions of and approaches to peer education
- Topic 2: The potential of peer-to-peer approaches

In the beginning the participants will get an overview of what peer education is. This will be done by giving a formal input. Later some methods for reflection are used to underline the importance of peers in everyday school life.

The formal input can be given freely or with the support of slides/ a PowerPoint presentation.

Method 4.1 “Culture of affirmation” (10 min)

This method encourages participants to break the ice at the beginning of the training. The method will contribute to active participation in the training. Timeframe is important - a moderator needs to keep an eye on the time (see „Detailed methods description“).

Topic 1: The different definitions of and approaches to peer education (in total 40 min)

Theoretical input (10 min)

Peer involvement is used for prevention work with young people. It originated in the US for health prevention. In the beginning projects were focusing on sexual health, AIDS prevention and drug use. Later topics became mediation (conflict management) and career perspectives. Nowadays there are various topics and projects working with peer to peer approaches. Most of these topics are concerning the daily life of young people. Therefore it is crucial to involve pupils. Peer to peer approaches are supporting adolescents to get empowered and help them to initiate learning and reflection processes for their peers. It is a participative approach and helps to support the self-confidence of the youth. In education and social work peer education is used more and more (Rohr et al., 2016).

There are different terms used, when talking about peer to peer approaches. The following list describes a selection of the most common ones:

- **Peer Education** is focusing on the possibility of young people educating themselves and one another with the support of professionals.
- **Peer Involvement** is describing the solely inclusion of young people and their peers.
- **Peer Mediation** meaning adolescents are getting trained to be a source of conflict management in schools.
- **Peer Counselling** is referring to the process of peers giving advice in a formal setting to their peers.
- **Peer Projects** are formally structured and institutionalized learning processes. Within peer projects young people engage with their peers in order to develop learning processes with each other and support a certain association of the topic from within. Through this young people become experts in their own fields (Strauß, 2012).

For *Engaged in Equality* the approaches of peer education and peer projects are the most important ones, thus they will be addressed more in depth in this module.

After this short input about peer education, the participants will now get an input about who peers are and the theoretical background behind the approaches.

Who are peers?

Peers share some similarities, e.g. age, origin, social status, experiences etc. Especially in a school setting, peers are crucial players when growing up. A peer group at school is a group of people with roughly the same age. They support each other in everyday situations, which can be seen as an informal learning process. Furthermore, peers can be necessary for young people to feel safe and confident. On the other hand peer pressure can be a difficult and common threat while growing up, which also needs to be taken into account (Nörber, 2003).

Reflection for participants (5 min)

How important were peers for me when I was growing up? The participants can take some time and then share with their neighbours about their experience.

Theoretical input (5 min)

The theoretical background of peer to peer approaches can be found in developmental psychology. Further there are influences driven from:

Two step flow of communication theory by Paul Lazarsfeld: the first step of this theory is that information gets spread via mass media. In the second step information gets spread by a professional. As young people often would like to separate from the mainstream and their parents, getting information from a peer can be a key component here and thus the reason why knowledge transfer from peer to peers succeed.

Social learning theory by Alfred Bandura: This theory is centred on model learning and how children are learning by imitating and observing others. Thus in the context of peer education, young people may sometimes prefer getting information by a peer and thus be better trained by a peer in certain contexts.

Participation and empowerment approaches are also crucial for peer education (Strauß, 2012).

After the theoretical background, we will now have a look at the process of peer education, in order to underline the different steps needed to create a peer project.

Process of peer education (5 min)

It is important to know the process of peer education in order to incorporate it into teaching at schools:

1. A group of young people volunteer (in an ideal setting this would be pupils who already have some relevant experiences with the chosen topic and/or pupils who are really motivated to participate)
2. With the help of professionals, the students' experiences will be reflected upon which will lead into a discussion and thought exchange.
3. The professionals are giving formal input to the students, so that they first can learn more about the chosen topic and second know how to provide this information for their peers and how to create the knowledge transfer.
4. Lastly a concept will be defined together (professionals + students). Afterwards students will go into action with their peers and share their new knowledge under supervision of professionals. (Rohr et al., 2016)

Reflection for participants (15 min)

How can this be implemented into everyday life at school? Now the participants are again encouraged to form a round of reflection and discuss how this process of peer education can be transferred to their teachings at school. Are they already implementing these processes or are they new to them?

Topic 2: The potential of peer-to-peer approaches (in total 40 min)

Peer-to-peer approaches can be seen as a potential to combat gender-based violence in schools. As harmful hegemonic masculinities promote unequal power relations where boys* exercise power and control, including through the use of violence, over other peers who are perceived to be weaker, particularly girls* and other minoritised genders, it is crucial here to reflect on peer-to-peer dynamics in school culture. (UN Women, 2020)

Method 4.2 "From Experiences to Improvement" (25 min)

After this method and in order to underline the importance of peers also with an audio-visual approach, the participants will watch a video about the power of peers (see „Detailed methods description“).

VIDEOS: [15 min with introduction and reflection]

In the following list videos are linked in English and German. The other organisations can use the English link but are encouraged to find videos in their mother tongue (ideally with a focus on the prevention of gender based violence) to

show appropriate videos for the country's audience/ participants.

English

The first video explains peer approaches on a more theoretical background. The second one shows two teenagers who stand up for one of their peers.

Adolescent risk-takers: The power of peers

<https://www.youtube.com/watch?v=2Q4tIPEihAM>

Vill du? Just do it!

<https://www.youtube.com/watch?v=tWT88a-dGYY>

German

Sexualisierte Gewalt gegen Jungen* - Gibt's! Is' nie ok! Is' so!

<https://www.jungenpaedagogik-und-praevention.de/erklairfilm>

Before the start of the video a short introduction on the content creator and/ or the video itself will get depicted. Afterwards the participants are encouraged to reflect on the content and the importance for peers/ students in their school.

Reflection/ Feedback

1. How can peer education be incorporated into teaching in schools? How can the participants use the inputs in their everyday life? What are its uses in the prevention of GBV? What did the participants learn in this module? What is peer education for them?
2. To summarise, peer education can be a useful tool for teachers and students to spread awareness and knowledge about violence prevention. Therefore, these approaches are used within *Engaged in Equality*.

Feedback & Conclusion (10 min)

Method 4.3 "I Believe ... You Believe" (10 min)

A method for summarising what has been learned and giving the participants a positive outlook (see „Detailed methods description“).

General feedback of the capacity building (15 min)

Detailed methods description

Method 4.1 "Culture of affirmation" (10 min)

1. Divide the groups into pairs (give the participants the option to choose for themselves with whom they want to form a pair).
2. First, person A in the pair will say a few positive observations about the other person. Then person B in the pair will share a different positive observation about the person A. Then they swap again.

The aim of the method is to encourage participants to break the ice at the beginning of the workshop/training. The method will contribute to active participation in the workshop/training. Timeframe is important - a moderator needs to keep an eye on the time.

Method 4.2 "From Experiences to Improvement" (25 min)

The method could be modified to work on various topics. It is important to keep the following stages in the process:

identification of problems or obstacles; 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?

1. Write down on the flip chart papers: identify the possible different approaches and methods for peer-to-peer learning and exchange (with the focus on peer education, peer involvement, peer mediation, peer counselling and peer projects). (small groups)
 - What obstacles do you encounter in practice?
 - What kind of restrictions do you see specifically in the field of peer-to-peer learning?
 - What are the weak points that need to be improved?
2. Collect together ALL methods and approaches for peer-to-peer learning and exchange (read them out loud). Lead the process in order to select five of the most relevant (key) methods or/and approaches and write them on the "flip chart".
3. Find solutions to develop and spread around the most relevant peer-to-peer approaches and/or methods. Discuss the questions: How to approach the lack of variety in this field in practice? What solutions do you propose?
4. Where do you see solutions to these key methods and/or approaches you identified? Let's go step by step - firstly, the solutions for the first identified key methods etc.
5. Discuss the question: Who can participate or influence the implementation of the peer-to-peer methods or/and approaches? Again, let's start with searching the solutions for the firstly identified method etc.
6. Discuss the questions: What can I do as part of my work or in the position in which I am working as the next step towards the realisation of the proposed solution? What can be my contribution to the proposed solution?

Method 4.3 "I Believe ... You Believe" (10 min)

This method is an exercise in acknowledging beliefs and values and can be used as a closure of the training/workshop. The method is a positive-centred group process.

Every participant writes on a card or sheet of paper a favourite saying, quote or belief that comes to mind after this training (for example concerning their own role as educators, how to create change, how to empower young people etc.). The facilitators are encouraged to participate as well. In the next step every participant reads the saying or belief out loud to the whole group.

Variation of this method: If there is 20 minutes available for this closure micro method, then:

1. Every participant writes on a card or sheet of paper a favourite saying, quote or belief they identify with. The cards/papers are collected and shuffled.
2. Each participant picks one card/paper and reads it out loud and says the meaning of saying/belief and also guesses who might be the author of it. It is important that this micro method doesn't become a detective game, where guessing who the author is more important than what each participant has to say.

Sources of the method: Ridgewood Foundation (2002). Adapted by the *Engaged in Equality* Project Team.

Topic 1: The different definitions of and approaches to peer education

Method 4.4 “Letter to myself” (30 min)

For the advanced delivery of this module the participants are encouraged to deepen their understanding of the importance of peers while growing up with the method by writing a letter to their 14 year-old self. This method can be used to reflect one's own puberty and youth and helps to be able to feel into the situation and feelings of students. It can be inserted after the part “*who are peers*” in the basic description of the module to extend the reflection process of the participants.

1. The participants are encouraged to close their eyes and imagine themselves as teenagers. This can be done in some form of dream journey. Following questions can be asked: How did you feel back then? How did you look? Do you remember the expectations surrounding your gender? Did you “fulfil” your gender role? What did you do? What were you concerned about? Who were your important friends at school? Were you popular? Did you hang out with people from your own gender or was your friend group mixed? How did you feel going to school? Did you have many friends or were you an outsider? Who supported you in your daily life? How much time did you spend in school? What did you do at school? What do you remember about your school life? Did you feel comfortable discussing a personal problem with teachers? How did you spend your leisure time? Thinking back about your teenage years, what do you feel now? and many more questions.
2. After this dream journey the participants are encouraged to write a letter to their 14-year old self. Afterwards they can share with their neighbours how this experience was and what they learned from it. A common form of peer learning, which is often used at school is the method *peer review*. Thereby the teacher encourages the students to support each other and review for example an article written beforehand.
3. Additionally, if there is time, the participants are encouraged to “review”/ read the letter of a peer in their group, which they were writing beforehand to their teenage self. Then a discussion can follow, how it was to read something intimate and opening from a peer. To structure this method, the participants are encouraged to collect all the letters and then choose a random letter to read and review. Thus the privacy of everyone can get respected but still the process of peer review can get incorporated into the module. After reading the letter an extended sharing space can be created, so that the participants can reflect and share about their experience writing and reading letters from their youth. In the end, participants get encouraged to deepen their knowledge and understanding for teens and the importance of peers in this phase of life.

Topic 2: The potential of peer-to-peer approaches (30 min)

Best Practises: Share with the group peer-to-peer projects that have been done in each country to give the participants a more practical understanding of the topic. Participants are also encouraged to share their own experiences.

1. Preparation: research on peer-to-peer projects that have been conducted in your area/country.
2. Share some peer-to-peer projects that have already been conducted in your country and the outcomes of this project.
3. Invite the participants to share their own knowledge:
 - Has your school ever participated in a peer-to-peer project? What was the focus of this project?
 - Has your school ever participated in any other projects about the prevention of GBV?

Resources & Further Literature

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Rohr, D.; Strauß, S.; Aschmann, S.; Ritter, D. (2016). *Der Peer-Ansatz in der Arbeit mit Jugendlichen und jungen Erwachsenen*, Basel, Weinheim: Beltz Juventa.

Strauß, S. (2012). *Peer Education & Gewaltprävention, Theorie und Praxis dargestellt am Projekt Schlag.fertig*. Freiburg: Centaurus Verlag & Media KG.

UN Women. (2020). *Discussion Paper. Work with men and boys for gender equality: A review of field formation, the evidence base and future directions*. No. 37, November 2020. UN Women, 2020. Available at:

<https://www.unwomen.org/sites/default/files/Headquarters/Attachments/Sections/Library/Publications/2020/Discussion-paper-Work-with-men-and-boys-for-gender-equality-en.pdf>

Glossary

As mentioned in the beginning of the manual we used the asterisk* when writing about women* and men* to emphasize the social and cultural concepts of gender as human-made constructs. Thus we added the asterisk* in the definitions of the terms used within this manual as well as some further alterations. Whenever drawing on a previously existing definition, the sources of these definitions can be found in the brackets and the links at the end of the glossary.

Bullying: Behaviour repeated over time that intentionally inflicts injury of discomfort through physical contact, verbal attacks, or psychological manipulation. Bullying involves an imbalance of power. (UNESCO)

Bystander intervention: Bystander approaches focus on the ways in which those who are not themselves direct targets of sexism, abuse or disrespect can identify, intervene and engage others in challenging such attitudes, practices and behaviours. Bystander intervention is a primary prevention approach because it aims to help reduce the social sanctioning or condoning of the attitudes, behaviours and practices that drive violence against women*. (MIF)

Caring Masculinities: Alternative to hegemonic masculinity; based on men* taking care-giving roles (as involved fathers) instead of provider roles (as breadwinners). (EIGE)

Cisgender: A term used to describe a person whose gender identity aligns with the sex observed at birth. (MIF)

Consent: The state of agreeing with someone or something (CD), often used in the context of agreeing to sexual activity.

Cyber-Bullying: The use of electronic communication to bully a person, typically by sending messages of an intimidating or threatening nature. (UNESCO)

Cyber Violence: Violence that is perpetrated through electronic communication and the internet. (EIGE)

Doxing: Refers to the online researching and publishing of private information on the internet to publicly expose and shame the person targeted. (EIGE)

Economic Violence: Any act or behaviour which causes economic harm to an individual. It can take the form of, for example, property damage, restricting access to financial resources, education or the labour market, or not complying with economic responsibilities, such as alimony. (EIGE)

Femicide/Feminicide: Killing of women* and girls* because of their gender. (EIGE)

Gender-Based Violence: Violence directed against a person because of that person's gender, gender identity or gender expression, or which affects persons of a particular gender disproportionately. (EIGE)

Gender: Social attributes and opportunities associated with being female and male and to the relationships between women* and men* and girls* and boys*, as well as to the relations between women and those between men. (EIGE)

Gender Bias: Making decisions based on gender that result in favoring one gender over the other which often results in contexts that are favoring men* and/or boys* over women*, girls* and non-binary people.

Gender Binary: The distinction between feminine and masculine where these are regarded as the only two versions of how one might be gendered. (OD)

Gender Equality: Equal rights, responsibilities and opportunities for all genders. (EIGE)

Gender Expression: People's manifestation of their gender identity, and the one that is perceived by others. (EIGE)

Gender Identity: Each person's deeply felt internal and individual experience of gender, which may or may not correspond to the sex assigned at birth, including the personal sense of the body (which may involve, if freely chosen, modification of bodily appearance or function by medical, surgical or other means) and other expressions of gender, including dress, speech and mannerisms. (EIGE)

Gender Norms: Standards and expectations to which women* and men* generally conform, within a range that defines a particular society, culture and community at that point in time. (EIGE)

Grooming (also online): Behaviour used to target and prepare children and young people for sexual abuse and sexual exploitation – often subtle and difficult to recognize. (UNESCO)

Hegemonic Masculinity: Cultural norm that continuously connects men* to power and economic achievements. (EIGE)

Heteronormativity: Assumption of every person's heterosexuality. (EIGE)

Intersectionality: Analytical tool for studying, understanding and responding to the ways in which sex and gender intersect with other personal characteristics/identities, and how these intersections contribute to unique experiences of discrimination. (EIGE) This concept originates from and was developed by black feminists in the USA which focused on how race, gender and class overlap as forms of discrimination and oppression.

Intersex: Intersex people are born with sex characteristics (including genitals, gonads and chromosome patterns) that do not fit typical binary notions of male or female bodies. Intersex is an umbrella term used to describe a wide range of natural bodily variations. In some cases, intersex traits are visible at birth while in others, they are not apparent until puberty. (UN)

Intimate Partner Violence (IPV): Any act of physical, sexual, psychological or economic violence that occurs between former or current spouses or partners, whether or not the perpetrator shares or has shared the same residence with the victim. It constitutes a form of violence which affects women* disproportionately and which is therefore distinctly gendered. (EIGE)

LGBTQIA+: Lesbian, Gay, Bisexual, Trans, Queer, Intersex, Agender/Asexual/Aromantic, +

Misogyny: The contempt for or dislike of women*. Practices that degrade women* are misogynistic. Patriarchal cultures are misogynistic in that they constrain women* because they regard them as lesser beings than men*. (OD)

Non-Binary: Having a gender identity (= feeling of being a particular gender) that is not simply male or female. (CD)

Patriarchy: Social system of masculine domination over women* (EIGE).

Peer: A person who is the same age or has the same social position or the same abilities as other people in a group. (CD)

Perpetrator: A person who deliberately uses violent and abusive behaviour to control their partner or former partner, whether or not they have been charged, prosecuted or convicted. (EIGE)

Physical Violence: Any act which causes physical harm as a result of unlawful physical force. Physical violence can take the form of, among others, serious and minor assault, deprivation of liberty and manslaughter. (EIGE)

Prevention of violence (primary, secondary and tertiary): Primary prevention: actions taken at a whole-of-population level before the negative health outcome occurs to stop it from happening. These initiatives address the primary ('first' or underlying) drivers of violence.

Secondary prevention or early intervention: actions targeted at people who are at risk of experiencing or using violence to stop the negative health outcome from happening or reduce the severity. It aims to 'change the trajectory' for individuals at higher-than-average risk of perpetrating or experiencing violence.

Tertiary prevention or response: actions taken after a negative health outcome to avoid it happening again. It supports survivors and holds perpetrators accountable (and aims to prevent the recurrence of violence).

Psychological Violence: Any act which causes psychological harm to an individual. Psychological violence can take the form of, for example, coercion, defamation, verbal insult or harassment. (EIGE)

Queer: All individuals who fall outside of the gender and sexuality 'norms'. (EIGE)

Sex: Biological and physiological characteristics of gender. (EIGE)

Sextortion: The practice of forcing someone to do something, particularly to perform sexual acts, by threatening to publish naked pictures of them or sexual information about them. (CD)

Sexual Violence: Any sexual act performed on the victim without consent, can take the form of rape or sexual assault. (EIGE)

Slut shaming: Slut shaming is the act of determining the worth of a woman* based on her sexual desires, relationships and conduct, with the aim to humiliate her. (FII)

Stalking: Seeking the proximity of the victim with serious detriment to the person's lifestyle and arousing, indirectly, directly or virtually, distress, fear or harm in the targeted person. This can be done in particular by trying to establish contact by any means, misusing the victim's personal data for the purpose of ordering goods or services or causing third persons to make contact, threatening the victim or someone close to the victim. (EIGE)

Structural Violence: Violence that is systematically exercised by the dominant group and manifests itself in forms of discrimination resulting from social structures, social institutions and policies - economic, cultural, political, legal and religious - that have disproportionately negative effects on certain (marginalized) societal groups. (UNICEF)

Teen Dating Violence (TDV): Also called, "dating violence", can take place in person, online, or through technology. It is a type of intimate partner violence that can include physical violence, sexual violence, psychological aggression (verbal and emotional abuse) and stalking. (CDC)

Toxic Masculinity: Ideas about the way that men* should behave that are seen as harmful. (CD)

Trans*/Transgender: Person who has a gender identity different to the gender assigned at birth and who wishes to portray gender identity in a different way to the gender assigned at birth. (EIGE)

Trolling: The practice of deliberately provoking others through inflammatory language and upsetting content – usually online. Often synonymous with online harassment. (UNESCO)

Victim: A natural person who has suffered harm, including physical, mental or emotional harm or economic loss which was directly caused by a criminal offence, as well as the family members of a person whose

death was directly caused by a criminal offence and who have suffered harm as a result of that person's death. (EIGE)

Victim blaming: When someone reports experiencing violence, 'victim blaming' defines focusing the attention on the perceived responsibility of the victim which may neglect to fully question the conduct of the perpetrator. Shifting the blame to the victim in gender-based violence, the focus is on the victim, often a woman*, and her behaviour, rather than on the structural causes and inequalities underlying the violence perpetrated against her. (UNESCWA)

Violence against women* (VAW): a violation of human rights and a form of discrimination against women*, includes all acts of gender-based violence that result in, or are likely to result in, physical, sexual, psychological or economic harm or suffering to women*, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. (Istanbul Convention 2011, Article 3).

Resources:

Cambridge Dictionary (CD): <https://dictionary.cambridge.org/de/>

Center for Disease Control and Prevention. Fast Facts: Preventing Teen Dating Violence. (CDC): <https://www.cdc.gov/violenceprevention/intimatepartnerviolence/teendatingviolence/fastfact.html>

European Institute for Gender Equality (EIGE): <https://eige.europa.eu/thesaurus>

Feminism in India. What is Slut Shaming? (FI) <https://feminisminindia.com/2022/01/06/what-is-slut-shaming-regulating-female-sexuality-through-humiliation/>

Men in focus (MIF): <https://media-cdn.ourwatch.org.au/wp-content/uploads/sites/2/2019/11/06231949/Men-in-focus-Evidence-review.pdf>

Oxford Dictionary of Gender Studies (OD): <https://www.oxfordreference.com/view/10.1093/acref/9780191834837.001.0001/acref-9780191834837?btog=chap&hide=true&page=14&pageSize=20&skipEditions=true&sort=titlesort&source=%2F10.1093%2Facref%2F9780191834837.001.0001%2Facref-9780191834837>

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