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Adopting a gender transformative approach in sexual and reproductive health and rights, and gender-based violence programmes

Rutgers | For sexual and reproductive health and rights

RUTGERS' TOOLKIT

Module 1
Six interrelated components and the socio-ecological model

Adopting a gender transformative approach in sexual and reproductive health and rights, and gender-based violence programmes

This toolkit has been designed as a resource and a guide to support the integration of a gender transformative approach (GTA) into sexual and reproductive health and rights (SRHR) programmes and organisations.

It consists of five modules and a guide to the theoretical background of the components covered. For each module there is an accompanying set of handouts.

Module 1: Six interrelated components and the socio-ecological model

Module 2: Gender transformative approach and comprehensive sexuality education

Module 3: Gender transformative approach and youth-friendly services

Module 4: Gender transformative approach and advocacy in the area of SRHR

Module 5: Gender transformative approach at the level of organisations and institutions

Do you have comments, questions or feedback related to this publication? Tell us! Rutgers continuously aims to improve and adapt its work to remain relevant for its target audiences.

Contents

Foreword

We are currently at a crossroads in the field of gender equality. On the one hand, there is increasing attention worldwide for gender equality issues. For example, the acceleration of the #metoo movement shows that we can no longer turn a blind eye to violence and unequal power relations, while individuals are more vocal about their experiences with harassment, intimidation and other forms of violence. The She Decides movement shows that there is worldwide momentum to stand up for sexual and reproductive health and rights (SRHR). On the other hand, dealing with these issues remains complex, sensitive and is intertwined with different social factors and underlying social norms. Therefore, they need to be addressed in an effective manner, which is why this toolkit developed by Rutgers will surely be useful.

The toolkit provides guidance in how to apply a gender transformative approach in programmes for improving SRHR and eliminating gender-based violence (GBV). What the toolkit specifically addresses is what it means to be gender transformative, and how organisations can take measures to ensure that their programmes are fully gender-aware. Rutgers' innovative approach involves an understanding of 'gender' as going beyond the traditional gender norms of masculinity and femininity and question of inequality between men and women. It recognises the full diversity of gender, including individuals with a different sexual orientation. Needless to say, inequality between men and women is still present in all areas of the world, but this also falls within the broad understanding of gender inequality.

Gender inequality is based on social norms, often with underlying discriminatory values and stereotypes. In order to change this, we need to engage all individuals, including men and boys, to challenge these deeply embedded norms and values. However, it is important that we do this in the right manner: this toolkit gives us guidance in a balanced, considered manner.

Therefore, I highly encourage organisations to make use of this toolkit in their programmes. Gender equality is cross-cutting in all areas of the Ministry's policies, including trade, development cooperation, security, climate and migration. It is important to link all these issues and identify what the gender dimensions and power relations are, so that we can maximise our impact and make sure that no one is left behind – in line with our promise to achieve the Sustainable Development Goals by 2030.

At the same time, this toolkit is also relevant for the Ministry itself. I have committed myself to making our organisation more diverse and inclusive. This involves diversity in all its forms, including gender. The aim is to have a safe and supportive working environment, here in The Hague and at the missions. A working environment where everyone can be themselves, where everyone feels heard and valued. Where we do not tolerate inappropriate behaviour towards colleagues, the partners we work with, or anyone else. The question I ask myself, and encourage other organisations to ask as well, is: how can we challenge existing power dimensions and recognise the impact of gender norms in our daily work? When we critically ask ourselves this question, we can really make progress. I think this toolkit is an excellent starting point.

Yoka Brandt
Secretary-General of the Ministry of Foreign Affairs of the Netherlands

Abbreviations

AIDS	acquired immune deficiency syndrome
ARV	antiretroviral
AWID	Association for Women's Rights in Development
BDPfA	Beijing Declaration and Platform for Action
CEDAW	Convention on the Elimination of All Discrimination against Women
CSE	comprehensive sexuality education
DEVAW	Declaration on the Elimination of Violence against Women
DSM	Diagnostic and Statistical Manual of Mental Disorders
GAD	gender and development
GBV	gender-based violence
GEM	Gender Equitable Men
GTA	gender transformative approach
HIV	human immunodeficiency virus
HRBA	human rights-based approach
HRC	Human Rights Council
ICCPR	International Covenant on Civil and Political Rights
ICPD	International Conference on Population and Development
ICRW	International Centre for Research on Women
IDS	Institute of Development Studies
IPPF	International Planned Parenthood Federation
IWHC	International Women's Health Coalition
LGBTI	lesbian, gay, bisexual, transgender, intersex
NGO	non-governmental organisation
PPAZ	Planned Parenthood Association of Zambia
RFSU	Swedish Association for Sexuality Education
RHU	Reproductive Health Uganda
SDG	Sustainable Development Goal
SIDA	Swedish International Development Cooperation Agency
(S)GBV	(sexual) gender-based violence
SOGIESC	sexual orientations, gender identities & expressions and sex characteristics
SRHR	sexual and reproductive health and rights
SRH	sexual and reproductive health
STI	sexually transmitted infection
UDHR	Universal Declaration of Human Rights
UPR	Universal Periodic Review
USA	United States of America
VAWG	violence against women and girls
WHO	World Health Organization
WID	women in development

General introduction

Introduction

The prevalence of harmful gender norms and values continues to obstruct the fulfilment of sexual and reproductive health and rights (SRHR). To ensure SRHR for all and to prevent gender-based violence (GBV), we must address negative sexual and gender norms and transform them into positive ones. To achieve this, we must not only work with girls and women, but also engage boys and men, and not only focus on heterosexual men and women, but also be inclusive of broader gender and sexually diverse communities.

This is Rutgers's aim: to apply a gender transformative approach (GTA) to sexual and reproductive health (SRH) programmes. We invite you to join our efforts to make this happen, because we think it will lead to better SRH outcomes and results, while at the same time achieving greater gender equality and inclusion of people with diverse sexual and gender identities/orientations. There is evidence to support this.

Evidence

Here are just two examples. A review of 22 rigorous evaluation studies by Haberland (2015: 31) shows that the 10 sexuality education programmes that included a gender and power perspective were five times as likely to be effective than interventions that did not address the link between gender, power relations and sexuality (evidence of effectiveness included lower rates of unintended pregnancy and sexually transmitted infection (STI)). Secondly, a recent study of Doyle et al (2018:10-12) reveals that targeted, gender-transformative programming on health and violence leads to:

- **40% less violence against a partner**
- **greater contraceptive use:** 70% of women in the MenCare programme vs. 61% in the comparison group report currently using modern contraception
- **greater involvement of women in decision-making in the household**: 56% of women in the MenCare programme say that the man has the final say about the use of weekly/monthly income and expenses vs. 79% who say so in the comparison group, a difference of about 30%

How Rutgers defines its Gender Transformative Approach

Rutgers currently implements several international SRHR programmes: the 'Get Up Speak Out' programme (GUSO 2016-2020), the 'Yes I Do' programme (YID 2016-2020) and Prevention+ (2016-2020).[1] These programmes are based on former programmes, including Access, Services and Knowledge (ASK 2013-2015), Unite for Body Rights (UFBR 2011-2015) and MenCare+ (2012-2015). During their implementation, programme partners felt a growing need to 1) integrate a bolder and clearer gender perspective and 2) pay more attention to masculinities and the role that men and boys could play in transforming unequal gender patterns.

Based on these experiences and building on the ever-growing insights from other SRHR/gender experts, Rutgers formulated the following definition of GTA, which is based on various literature sources.

1. GUSO is implemented in Ethiopia, Ghana, Indonesia, Kenya, Malawi, Pakistan and Uganda with local counterparts and Choice for Youth and Sexuality, Dance4Life, IPPF, Simavi en Stop Aids Now. YID is implemented in Ethiopia, Kenya, Malawi, Zambia, Mozambique, Pakistan and Indonesia, with AMREF, KIT, Choice and the Ministry of Foreign Affairs of The Netherlands. Prevention+ is active in Indonesia, Pakistan, Rwanda and Uganda, as well as in parts of the Middle East and North Africa region (Egypt, Lebanon, Morocco and Palestine), with Promundo and Sonke Gender Justice.

Rutgers' definition of the gender transformative approach

A gender transformative approach actively strives to examine, question, and change rigid gender norms and imbalances of power as a means of achieving SRHR objectives, as well as gender equality objectives at all levels of the socio-ecological model.

Programmes and policies may transform gender relations through:

- Encouraging critical awareness of gender roles and norms
- Questioning the costs of harmful, inequitable gender norms in relation to SRHR and making explicit the advantages of changing them
- Empowering women/girls and people with diverse gender and/or sexual identities/orientations
- Engaging boys and men in SRHR and gender equality

By applying these four strategies, harmful, inequitable gender norms will change into positive, equitable and inclusive ones and lead to improved SRH of men/boys and women/girls, the prevention of GBV and gender equality.[2]

Rutgers is aware that it is impossible to speak of only one gender transformative approach. Depending on context, objectives and target audience, GTAs differ in their strategies and implementation. However, it is not always clear what people mean when stating that they apply 'gender transformative approaches'. What do they refer to exactly, what do these approaches consist of? Grappling with these questions, Rutgers decided to present its own interpretation and definition of a gender transformative approach in the form of this toolkit, for greater clarity and understanding.

What's new?

What is new and exciting in Rutgers' GTA is the way it weaves sexual and reproductive health rights with the strands of power, norms, women's/girls' empowerment, gender and sexual diversity, and the engagement of men and boys. The main emphasis is on the transformation of harmful (gender and sexual) norms into positive ones. To make this possible we need to address the underlying dynamics of power. During our piloting phase with partner organisations, we found that covering GTA in this comprehensive way increases understanding, and generates impetus and a lot of enthusiasm.[3] And as an alternative way to embrace the aim for gender equality and the prevention of GBV in the context of SRHR, it is more inclusive of men/boys and of people with diverse **sexual orientations, gender identities & expressions and sex characteristics** (SOGIESC),[3b] who have so often been left out by more traditional approaches like gender mainstreaming and gender and development.

"When I was in elementary school, many friends called me 'she male' because my attitude is like a woman. It's hard for me to make friends. I had loneliness. It was hard for me. They don't know about gender; they don't understand. They just think about how men and women can be. They see me so different, and they just think about women. Gender is very important, and now I'm trying to make them understand about it."

GTA workshop participant, Indonesia, 2017.

2. Based on Gupta 2000, Rolleri 2014 and USAID/IGWG 2011.

3. During 2017 and 2018 the various exercises in this toolkit were tested and piloted in 12 GTA workshops in Bangladesh, Indonesia, Kenya, Malawi, Pakistan and Uganda.
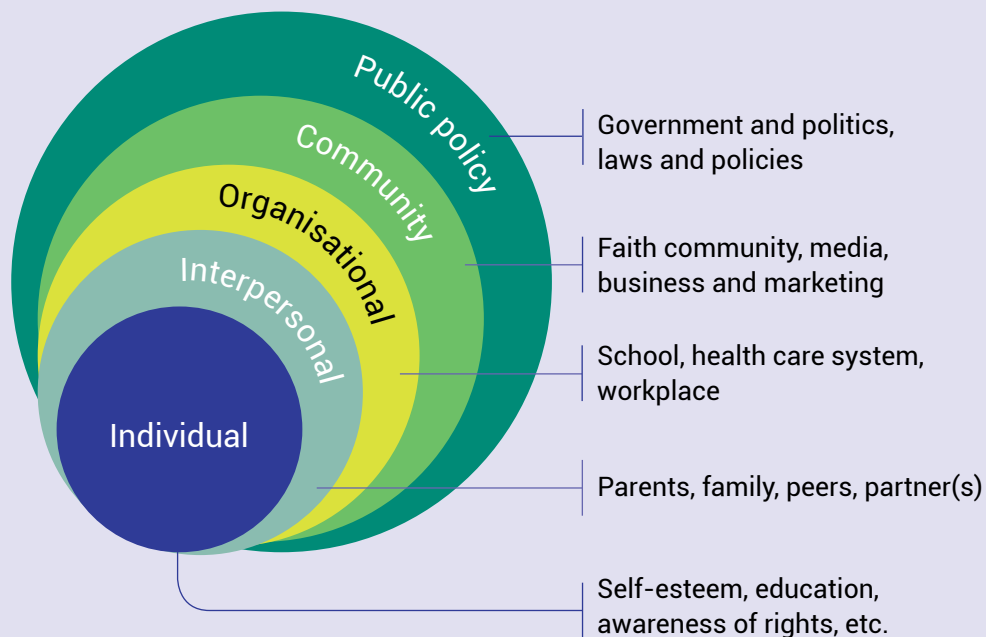
3b. The 'SC' in SOGIESC stands for sex characteristics, which refers to physical, biological sexual organs and chromosomes. Some people are born with variations, distinct from what are considered to be 'normal' female and male bodies. This is also referred to as 'intersex'.

The socio-ecological model

Rutgers uses the socio-ecological model in its international programmes. This model, first described by Urie Bronfenbrenner (1979), allows us to analyse and interfere with the complex interplay in the relationships between individuals and others, at the family, communal and institutional/policy level. It visualises institutional structures where arrangements of formal and informal rules and practices enable and constrain the agency of women/girls and men/boys, where rigid stereotypical and discriminatory gender ideologies and norms are often perpetuated, which govern the distribution of resources. Gender transformative health interventions focus not only on norm change at the individual, cultural and interpersonal level, but also in a person's environment (e.g. school, workplace, family, health centre, community, media, government, etc.). In this way we consider the structural environment that can constrain or enable the agency of men and women to make positive change (Dworkin et al 2015).

Research on SRHR programmes has shown that working simultaneously on the different levels of the socio-ecological model is more effective than focusing on interventions at a single level. A meta evaluation of the World Health Organization (WHO) provides evidence that gender transformative SRHR programmes that address gender inequality at the individual, community and institutional level simultaneously have better outcomes than programmes that ignore the surrounding environment (WHO 2007).

**Figure 1:
Socio-ecological
model**

Public policy — Government and politics, laws and policies

Community — Faith community, media, business and marketing

Organisational — School, health care system, workplace

Interpersonal — Parents, family, peers, partner(s)

Individual — Self-esteem, education, awareness of rights, etc.

Objectives of this training toolkit

This toolkit aims to achieve the following:

- Enhance understanding of what Rutgers' Gender Transformative Approach in SRHR entails
- Turn the theoretical interpretation of the GTA into tangible SRHR practice and programmes
- Apply the GTA to the creation of an enabling environment at the level of communities and structural, institutional/policy levels
- Make organisational environments conducive to internal gender transformation

The target audience

The toolkit is intended to be used by staff of SRHR and/or women's rights and gender justice organisations who have the responsibility to facilitate learning and knowledge exchange in the field of GTA and SRHR. It is also designed to be used by GTA master trainers, who will support SRHR and women's rights/gender justice organisations in capacity development in GTA.

The structure of the toolkit

Module 1 forms the 'core' of Rutgers' GTA. It explains what we understand by GTA, why it is important to apply GTA to SRHR interventions and starts to explore how to do this.

The module contains six chapters on the following interrelated components:

1. The human rights-based approach

2. Power

3. Norms and values

4. Gender and diversity

5. Empowerment of women and girls

6. Engaging men and boys

Each component has a short theoretical introduction, followed by several sessions.

Module 2 connects the GTA to comprehensive sexuality education (CSE). Here we learn how to apply the knowledge obtained in Module 1 to CSE programmes.

Module 3 connects the GTA to youth-friendly services (YFS). Here we learn how to apply the knowledge obtained in Module 1 to programmes that focus on accessible SRHR services for youth.

Module 4 deals with the GTA in relation to advocacy. This module invites participants to apply a gender transformative perspective to their (existing) advocacy strategy in relation to SRHR and its implementation.

Module 5 is about the application of a GTA at the institutional level. It contains case studies and examples of the necessary institutional changes supportive to GTA programming in the field of SRHR and the prevention of GBV. The cases are analysed, highlighting successes, looking at the challenges, and indicating lessons learned and possible logical steps forward to make the environment more conducive to internal gender transformation and strengthening the capacity to apply GTA into programming.

How to use the toolkit

Rutgers has designed the toolkit to be used as a resource and a guide to support the integration of gender transformative working into SRHR programmes and organisations. We consider it very important that the trainers on GTA and SRH are experienced facilitators, with a thorough knowledge of the themes, extensive practice in experiential learning, and sensitivity to the cultural and religious context of the training participants. Rutgers itself employs such trainers and has invested in a pool of GTA expert trainers in Ethiopia, Ghana, Indonesia, Kenya, Malawi, Pakistan, South Africa, Uganda and Zimbabwe. To contact these trainers, please consult the Rutgers website.

Although we do not intend the modules to be a prescriptive set of practices or a series of steps to be followed one after the other, **it is very important to deal with the six components in Module 1 first**. In each component, value clarification exercises can be selected, aligned and adapted to your specific contexts and needs. You can then complement this training with sessions from the other modules, again depending on the needs you identify before the training takes place.

Each module and component starts with a theoretical introduction to help you prepare for the training and understand the place of each session in the broader context of GTA. The theory is set out in more detail in the accompanying *Guide to the theoretical background.* Reading this before you start to think about the training may be a good preparation. You may even be inspired to do further research of your own: while we hope this toolkit provides all you need to run effective GTA trainings, the more preparation you can do, especially in relation to the specific needs of your participants/organisation in relation to GTA, the better.

Warm up sessions

Session A. Talking values

Session B. Definition and core concepts of Rutgers' Gender Transformative Approach

Session A. Talking values[4]

Time
30 minutes

Materials
Flipcharts

Marker pens

If available, the game 'Love is all around' (cards with questions, divided into categories such as talking about sexuality and relationships, sexual orientation, empowerment, etc.). If you don't have this game, write the questions suggested in Handouts: Resource A on cards or pieces of folded paper.

Learning outcomes

Knowledge

Learn how to talk openly and respectfully about sexuality

Explore the norms and values operating in the participants' context about SRHR and sexuality

Attitudes

Have a more open attitude towards speaking about SRHR and sexuality

Skills

Be able to facilitate this game when training other groups on GTA

Methods

Carousel, discussion in pairs.

Facilitator instructions

Our ability to talk openly about SRHR, and sexuality in particular, strongly correlates with the values that are relevant and important in our contacts with programme beneficiaries (adolescents, teachers, health care workers, community members, etc.) and in our own personal relationships. Talking openly about these topics is also important if we are to make the working environment of our organisations safer. This game, 'Carousel' – or 'Love is all around' – facilitates talking openly and respectfully about sexuality. It helps the workshop participants to overcome their resistance to talking about SRHR and sexuality.

Step 1. Activity: Ground rules

- Before starting the game, group values or ground rules have to be established. It is important that all participants feel safe to express themselves. Quickly brainstorm with participants what is needed for them to feel safe.
- Make sure the following are mentioned as a minimum; don't let the list get too long:
  - strict confidentiality of all that is discussed
  - listening to each other
  - no interrupting
  - no wrong or right answers
  - honesty, but no pressure to share private matters
  - only one person speaking at a time

4. Developed by Rutgers, 2016.

◆ everybody is seen as equal irrespective of age or gender, religion, class etc.

◆ no judgmental remarks or reactions to what another person says (also be aware of body language!).

● Write up the agreed rules and display them in the room for each session. Remind the group of their values or rules periodically throughout the training, especially if new participants join at a later stage.

Step 2. Activity: Carousel

● Form two circles of chairs, an inner and an outer circle, or two rows of seats facing each other if there are fewer participants. The participants sit facing each other (from the inner to the outer circles). Make sure there is sufficient space between the seats in each circle to allow confidentiality.

● People in the inner row/circle get an envelope with questions on cards or on small pieces of paper. Each person checks the first question and decides if they want to discuss it with the person in front of them. If so, you give the card to the person and he/she also assesses whether they wish to discuss this. If they agree, a conversation about the question is started. If not, the next question is taken.

● Every 5 to 10 minutes, ask the outer circle/row to move to the right (clockwise). When changing partner, the people in the inner row/circle retain the cards/questions. The game is then repeated with a new partner according to the playing procedure and rules. After 30 minutes end the game.

Step 3. Reflection

The game ends with a plenary discussion. Ask:

● How was it to talk openly about SRHR and sexuality?

● Why was it easy or difficult?

● What in the procedure helped in being able to talk openly?

● Was it easy to talk about personal issues? Did it change over time during the game?

● Does it matter for talking openly whether the conversation partner is of another gender, age, position etc.?

● What are the lessons learned?

Step 4. Application

This game is meant to establish the right atmosphere for the workshop, to introduce and engage people with the topics that need to be dealt with and to establish right from the start how important it is in this workshop that people feel at ease and are confident to talk and express their opinions.

Note: It is very important that the facilitator can judge how the level of knowledge and familiarity of the participants, and their environment, affects their ability to talk openly about sexuality. This warm up session is meant to invite and inspire people for the rest of the workshop, not to put them off or confuse them. So, it is necessary to check the questions/statements you will use in the game thoroughly and in advance and then adapt them to the group/context if necessary!

Session B. Definition and interrelated components of Rutgers' Gender Transformative Approach

Time
30 minutes

Materials
Flipcharts

Marker pens

PowerPoint slides 3–5 with definition of GTA, its interrelated components, and the socio-ecological model

Learning outcomes

Knowledge	Attitudes	Skills
Learn and understand the six interrelated components that together compose of Rutgers' GTA	Have a confident attitude when talking about and working on GTA	Be able to explain the core components when training groups on GTA

Method
Plenary discussion and short presentation.

Facilitator instructions

Step 1. Activity
- This can be used as a short introductory or summarising exercise at the beginning or end of a GTA training. In addition to the definition of GTA (see page 8) it gives a quick overview of Rutgers' understanding of GTA.
- First ask the participants in plenary what they think the components of GTA are, as a kind of brainstorm. Note the answers on a flipchart. If there are important aspects missing, you can present two PowerPoint slides, one with the definition of GTA and another with the interrelated components.

Step 2. Reflection
- Invite discussion. Ask: Are the definition and core components clear to everyone? Is the interconnectedness between the components clear? What might be the advantages of GTA in the work we do?

Step 3. Application
- Ask: What is the relationship between SRHR and the components of: the human rights-based approach; power; norms and values; gender and sexual diversity; empowerment of women and girls; engaging men and boys?

1.1 The human rights-based approach

Introduction

Session 1.1.1 The human rights-based approach: women's rights – reproductive rights – sexual rights

Session 1.1.2 Respect for human rights

Session 1.1.3 Accountability: states, institutions and individuals

Introduction

Rutgers strives to apply the **human rights-based approach** (HRBA) to its work.[5] The HRBA includes a number of key elements that need to be integrated throughout all programme activities, such as: accountability, participation, non-discrimination, equality and transparency.[6]

Human rights – a fundamental principle

The HRBA is a useful tool for justice when women's and girls' rights, reproductive rights and rights in relation to sexual orientation and gender identity have been violated (for example, in cases of sexual abuse and violence, discrimination or lack of access to SRH health services). Basically, all governments, by signing the United Nations (UN) convention, have committed to the existing international body of human rights treaties and conventions. Human rights thus form a fundamental principle to hold on to when advocating for and claiming equality, human dignity and opportunities for all people to receive education, health care and to fight poverty, violence, discrimination and exclusion.

Malawi: Chief Kachindamoto annuls over 300 child marriages

Recently Malawian Chief Mrs Kachindamoto featured prominently in the media as she annulled over 300 child marriages saying they were a violation of children's rights. The traditional leader applied a new law that forbids marriage before girls are 18 and sent the girls back to school.

Rutgers and its partners in the SRHR Alliance work together to end forced and early marriages. These marriages are a gross violation of children's rights with serious implications for the sexual and reproductive health of young women and girls.

In Malawi, half of the girls are married before the age of 18. In Central Malawi, the number is closer to 60%. Rutgers praised the Malawian parliament when it adopted the new law in February 2015. Now girls have to be 18 instead of 15. An important result to counteract child marriage.

'Yes I Do' programme, 2015: www.rutgers.international/news-opinion/news-archive/malawi-chief-kachindamoto-annuls-over-300-child-marriages

360 degrees of rights and responsibility

The HRBA encompasses stakeholders from all angles:

- The obligation of duty bearers to respect, protect and fulfil the human rights of all people, irrespective of their sex, gender and sexual identity, and to abstain from the violation of those human rights
- The capacity of all people (rights holders) to claim their rights when necessary
- The need to hold duty bearers to account to protect and fulfil human rights (accountability)

5. Rutgers 2017a.

6. www.unfpa.org/human-rights-based-approach; and http://hrbaportal.org/

The term 'duty bearer' is most commonly used to refer to state actors, but depending on the context, non-state actors including individuals (e.g. parents), local organisations, private companies, aid donors and international institutions can also be duty bearers.

The duty to respect human rights means that nation states must refrain from interfering with or curtailing the enjoyment of human rights. The obligation to protect requires states to protect individuals and groups against human rights abuses. The fulfilment of human rights means that states must take positive action to facilitate their enjoyment. At the individual level, while we are entitled to our human rights, we should also respect the human rights of others.[7]

Holding others – and ourselves – to account

Accountability is another important aspect of the HRBA. International and national courts enable rights holders to denounce human right violations and initiate court cases. Also, women's rights violations can be reported to the UN Committee on the Elimination of Discrimination against Women (CEDAW) and human rights violations can be detected by the Universal Periodic Review (UPR), done at state level by the Human Rights Council (HRC) every five years. Moreover, donors can be held accountable to make sure they direct their grants in line with their policies and objectives, and the organisations that receive money to implement programmes are accountable to their donors and partner organisations for the correct implementation of the programmes and the achievement of the intended results.

Rights for everyone, everywhere

Additionally, human rights are universal, indivisible, interdependent and inalienable. They are universal because everyone is born with and possesses the same rights, regardless of where they live, their gender or race, religion, cultural or ethnic background. They are indivisible and interdependent because all rights – political, civil, social, cultural and economic – are equal in importance and none can be fully enjoyed without the others. Lastly human rights are inalienable because no one can give up or take away someone's rights; they apply to all people equally without distinction of any kind.

The power to act

For the HRBA to work, duty bearers need to be capacitated, to know they are duty bearers and take this role seriously. Rights holders often require their critical consciousness and (collective) agency to be strengthened before they are able to hold duty bearers to account. In particular, people in marginalised groups (e.g. adolescents, women/girls, illiterates or people with diverse SOGIESC) need to be empowered in order to stand up and claim their rights.

Women's and girls' rights – reproductive rights – sexual rights

The GTA is intrinsically linked to human rights. As explained in the general introduction, its intended outcomes are gender equality and fulfilled sexual and reproductive rights. Women's and girls' rights are not any different from human rights in the broader sense, but women and girls face specific types of human rights violations. For that reason a number of instruments have included explicit reference to these kinds of violations. Reproductive rights are also referred to in several international rights instruments. Meanwhile, other sexual rights are not formally recognised due to being highly culturally and religiously loaded, but there is a growing consensus that sexual health cannot be achieved and maintained without respect for, and protection of, certain human rights.[8]

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7. www.ohchr.org/EN/Issues/Pages/WhatareHumanRights.aspx

8. For an overview of international human rights instruments related to women's rights, reproductive rights and sexual rights, see Handout 1.2 and Module 4: GTA and advocacy.

Session 1.1.1

The human rights-based approach:
women's rights – reproductive rights – sexual rights[9]

Time

2-3 hours

Materials

Examples
of women's
reproductive
or sexual
rights

Flipcharts

Marker pens

PowerPoint
slides 6–13

Handouts 1.1
and 1.2

Learning outcomes

Knowledge	Attitudes	Skills
Understand who bears responsibility to respect, protect and fulfil human rights, including the role of rights holders themselves Understand why a rights-based approach is important for sexual rights and gender equality	Can demonstrate a critical awareness of human rights in relation to women's, reproductive and sexual rights	Be able to facilitate this session and stimulate discussions about duty bearers, rights holders and accountability in their organisation

Methods

Group work, reflection and discussion.

Facilitator instructions

Step 1. Activity

- Start by introducing what human rights are. You can use the theoretical background for this chapter.[10]
- Ask the participants to keep their own SRHR programming environment in mind for this session. Introduce women's reproductive or sexual rights with a PowerPoint slide or write them on a flipchart.
- Ask participants to divide up into small groups or pairs. Each group/pair chooses one specific right.
- Ask each group/pair to come up with an example of a violation of that right within their SRHR programming context and to link this rights violation a) to the duty bearers who should respect, protect and fulfil this right, and b) to the different rights holders affected (considering the socio-ecological model).
- Then ask participants: How is this rights violation linked to gender norms? What are the underlying (gender) norms and do they form an obstacle to gender equality (think of sexual and gender diversity, rights violations between men and women)? Finally ask, What could you do in your programme to change the identified, harmful norms to achieve the respect, protection and fulfilment of the violated right?

Step 2. Reflection

Ask participants: Why is it important to use a human rights-based approach in gender transformative programming? How do the HRBA and GTA complement each other?

Step 3. Application

Ask participants: How will you apply what you have learned in your programmes, i.e. what would need to change if they are to strengthen the agency of rights holders and duty bearers to fulfil human rights of all, in particular of women and girls, and of people with diverse SOGIESC?

9. Developed by Rutgers 2017.

10. For more reading, please see the *Guide to theoretical background*.

Session 1.1.2

Respect for human rights[11]

Time

1.5 hours

Materials

Handout 1.3

PowerPoint slide 14

Learning outcomes

Knowledge

Understand the concept of respect in relation to individual and collective human rights

Attitudes

Be aware of own attitudes to respecting individual and collective (human) rights

Skills

Be able to facilitate this session with others

Methods

Reflection and discussion in pairs and in plenary.

Facilitator instructions

Step 1. Activity

- Ask the participants to divide into pairs.
- Provide each pair with a copy of Handout 1.3 and ask them to reflect on the golden rule and the platinum rule:
  - The golden rule states that we should: 'Do unto others as **you** would have them do unto **you**'.
  - The platinum rule states that we should: 'Do unto others as **they** would have done unto **them**'.

Step 2. Reflection

- Ask participants: Which rule do you think best reflects human rights and why? What criticisms do you have of these rules?
- Ask some pairs to present their ideas to the group. Make sure everyone participates.

Step 3. Application

- Finally, ask: Why are the respect of human rights and these 'golden' and/or 'platinum' rules important in a rights-based programme?
- Or, maybe the group can come up with an even better rule that relates to respecting human rights. Can the participants apply these rules in their work?

11. Developed by Jeroen Lorist, inspired by Kat Watson 2017.

Session 1.1.3

Accountability: states, institutions and individuals[12]

Time

45 minutes

Materials

Marker pens

Flipcharts

Handout 1.4

PowerPoint slide 15

Learning outcomes

Knowledge

Understand what accountability means and have knowledge of different kinds of accountability

Attitudes

Be aware of their own accountability and behave in a gender equitable manner

Skills

Can apply accountability to their own work and organisation's

Methods

Reflection and discussion.

Facilitator instructions

Step 1. Activity

- Write 'Accountability' on a flipchart. Ask participants what comes to mind when they think of the word 'Accountability' and write their responses on a flipchart. This could be done in a plenary session, in pairs or in small groups depending on the group size.
- Then present some definitions of accountability, including those in Handout 1.4.

Step 2. Reflection

In plenary ask:

- What are the differences between the accountabilities at the different levels (socio-ecological model) towards the realisation of women's rights, reproductive rights and sexual rights?
- What is the most relevant form of accountability for the participants?

Step 3. Application

Then ask:

- How can we ensure this form of accountability within the participants' programmes and/or organisations?
- Why is accountability important within gender transformative programmes?

12. Adapted from the *MenEngage Accountability Toolkit*. Available at: http://menengage.org/wp-content/uploads/2014/12/MenEngage-Accountability-Toolkit-Nov.-5_draf.pdf

1.2 Power

Introduction

Introduction

Gender inequalities arise from different power dynamics, which can be rooted in harmful social norms and values as well as unequal economic and political status. It can help us to analyse these power dynamics to distinguish three different forms of power:

- visible power
- hidden power
- invisible power.

Visible power is often understood as '**power over**'. This power derives from assigned authority and control over human and other 'resources'. It refers to the capacity of more powerful people or institutions to affect the thoughts and actions of people with less power. This power frequently has negative connotations (e.g. domination, force, repression, abuse) and serves to maintain inequality, poverty and disempowerment.

To view this visible power as fair and equitable is to assume that decision-making arenas are neutral playing fields, in which any players who have issues to raise may engage freely. It is also to suppose that actors are conscious and aware of their grievances and have the resources, organisation and agency to make their voice heard. But there are many ways in which certain actors are kept from the decision-making table and particular issues are kept off the agenda. These are referred to as hidden power.

Hidden power is used by vested interests to maintain privilege. They do this by creating barriers to participation, by excluding key issues from the public arena, or by controlling politics 'backstage'. Hidden power may be used within political processes, in organisational contexts such as workplaces, or in community-based organisations, e.g. when members of a certain age, sex or social status are not allowed to speak in public meetings, or when a rape is to be legally tried but the case is continuously postponed and does not culminate in a final verdict. The use of hidden power is conscious: actors who have the power choose to apply it in such a way that it is not open or visible to those who suffer the consequences.

Invisible power is a kind of power that sits in people because of norms, values and beliefs which are generally accepted in society and seem to be true and normal. But, according to Foucault, experts and scientists play 'truth games' and the winners determine what is perceived as true by society at that moment in history (hegemonic truth). These socially constructed dominant 'truths' are then reinforced through institutions like families, churches, schools, etc. to let people internalise them invisibly. Invisible power can be found in people with little or no visible power, who accept their inferior position due to the caste they belong to, for example, or the economic class. It can be found in women too, who may have economic power, but have internalised the belief they are inferior to men and accept complete obedience to them.

Invisible power is difficult to address because it operates outside of our consciousness. It can thus be manipulated by people who have visible power and use 'power over' to maintain certain situations as they are, with that maintaining the status quo and all kind of privileges that only belong to some. It should be stressed however, that invisible power may be both a constructive or a destructive force: it can be a force for 'good'.

In practice the concepts of visible, hidden and invisible power are highly interrelated: wins by dominant actors in the public arena (visible power) can pose obstacles that keep the powerless from participating (hidden power); over time, the lack of visible conflict, friction or contention can contribute to an acceptance of the status quo as normal (invisible power).

Empowerment: power over, power to, power within and power with

When we approach the question of empowerment, it helps to think of power in a different way, considering 'power over', 'power to', and 'power with'. The visible power described above is a form of **'power over'**.

> "Before then, I was very fearful; I never loved myself because I felt like I was useless to myself and family members because I was HIV-positive. All hope was lost, and I had given up on life and attempted to commit suicide. The ASK project changed my attitude and personal perception about me and the family I am in with great significance. The fear I used to have has completely gone out of me; I now openly speak out about my status and advise my fellow youth who are infected to come and get treated so that they can have a better future."
>
> *22-year-old woman, Uganda*

Source: ASK–YEA 2016:42

'Power to' refers to the potential capacity of any individual to take action and make free choices, to exercise agency: the 'power to' act. To exercise 'power to' individuals need to be conscious, accept their internal strength, dare to speak out and act.

This power to act derives from the **'power within'**, the power seated within the individual. This power is related to a person's self-perception (on a scale from helpless/passive to assertive/active), their sense of self-worth, their confidence and awareness, all of which are required for agency and action. 'Power within' has to do with perseverance in difficult situations and the ability to set boundaries; for example, you can only negotiate condom use if you are strong, feel you have the right to protect yourself and have the skills to do so.

A fourth expression of power is **'power with'**. This power is focused on building collective strength and finding common ground among different interest groups. It is based on mutual support, solidarity and collaboration and is connected to the building of movements, alliances and networks. It is about organising, shared objectives and horizontal decision-making processes (Batliwala 2011: 38-40).

If different forms of power at distinct levels can reinforce each other and be interrelated, then strategies for change should also be interrelated and strengthen one another. A policy success in the arena of visible power is very important, but it may not be implemented if those outside the visible power dimension are not conscious of this change and how it links to their needs, and do not mobilise to address the forms of hidden/invisible power interfering with the implementation of the new policy.

The following four sessions are offered to help participants explore and understand the importance of power in the context of GTA, SRHR and change. You may work through all the sessions in sequence to cover the theories of power described above. If you select only one or two sessions, due to time constraints, ensure the key elements of the theory of power are still covered sufficiently.

Session 1.2.1

Understanding power: personal experiences in the context of SRHR

Time
2-3 hours

Materials
Flipcharts

Marker pens

PowerPoint slides 16-23

Learning outcomes

Knowledge	**Attitudes**	**Skills**
Understand the different meanings of power for personal, organisational, social or political change Understand that to address the root causes of gender inequality, power should be taken into account	Be sensitive to different sorts of power and how they operate regarding gender and SRHR	Can identify feasible steps – individual or collective – to enhance the possibilities and scope for bringing understanding of power into practice

Methods

Group work, plenary reflection, storytelling, role plays and discussion.

Facilitator instructions

In this session, participants talk about their own experience of power, disempowerment and empowerment in their own words before being introduced to social science theory as described in the introduction. As this may be a lengthy session, plan when to take breaks but try to gauge the levels of interest/energy in the room as you go. Refer to the *Guide to the theoretical background* to help you prepare.

Step 1. Activity: Understanding power

- Use slide 17. Start by asking participants, first on their own and then in pairs, to think about the following questions so to establish the context of the discussion. Give them 20 minutes:
  - Can you identify some goals of SRHR programmes?
  - What enables or prevents change from happening?

- Ask for volunteers to share their answers in plenary. Encourage them to think about the ways in which power plays a role in the challenges being faced. For example, the ways in which voice, participation or citizenship are limited; the ways that rights are ignored or violated; the ways women continue to be the group most at risk of HIV infection. Encourage participants to make connections using their own ways of understanding power.

Step 2. Activity: Storytelling

- Use slide 18. Ask participants to think individually about a personal or professional experience in which they felt powerful, powerless or empowered, preferably but not necessarily in relation to SRHR. For example:
  - a moment of conflict or discomfort at work
  - an ethical dilemma at work
  - trying to make themselves heard in relation to power/authority/expertise
  - being in a position of power/authority/expertise
  - a situation in which they tried to get their rights recognised

- This session can be done as a moment of quiet reflection. Offer these guidelines:
  - Choose a particular incident or event, rather than a broad experience over time
  - Choose an experience that you feel comfortable sharing, not something that will be traumatic to explore in this setting
  - Try to bring the incident or event to life – use rich, creative imagery and a narrative or story. Consider the setting and the characters. What is happening with the senses (sight, sound, touch, smell, etc.)? What is the action or dialogue? What emotions did you or other characters experience (anger, confusion, sadness, elation)?
- In small groups of three or four, participants take turns to share their stories, allowing 3-5 minutes per person. Ask each group to have a timekeeper, or act as the timekeeper yourself and use a bell or signal to indicate when to change. Explain that sharing your story is voluntary.
- Suggest that after each story, the other members of the group should very briefly acknowledge what they have heard, sharing one or two words about how they feel in response, but without asking questions.
- It is important to ask participants to refrain from moving on to interpretation or analysis of the stories; at this point their feedback should be very brief and personal.

Step 3. Reflection

- After the presentations, facilitate a discussion to draw out the different experiences of power, powerlessness and empowerment (preferably related to SRHR) and begin to analyse their meaning.
- Some of the examples can be acted out through role play.
- Participants should be encouraged to develop their own theories and explanations and to share any concepts they may already be familiar with from previous reading, experience, etc. The further this discussion can go the better, before moving on to Step 4. Points from this discussion can be referred to in the next step as examples to illustrate the various concepts/frameworks. At this stage, the purpose is to draw out the different ways of understanding power and to challenge any assumptions that power is defined in only one way.

Step 4. Key concepts, theories and frameworks

- Using PowerPoints slides number 19-23, introduce some of the key concepts, theories and frameworks of power, and help the particpants to make connections with the experiences they shared in order to deepen understanding. Key questions you can ask include:
  - Describe some different ways of understanding power
  - What concepts, theories and frameworks are helpful?
  - How do these concepts help to explain the experiences of power and powerlessness represented in our stories?
  - How do these meanings of power differ from each other?
- You can give a short lecture with input on concepts followed by questions and discussion.

Step 5. Application

After you have covered the conceptual and theoretical input about power – connecting these to the stories people have told about their personal experiences of power linked to their work on SRHR – the participants can do an analysis of one of the stories. Analyse where visible, hidden and invisible types of power, or power over, to, with and within, play a role and where they lead.[13]

13. Adapted from *Power Pack, Understanding Power for Social Change*: www.powercube.net/wp-content/uploads/2011/04/powerpack-web-version-2011.pdf, pp. 41-46.

Session 1.2.2

Empowerment and abuse: power over, within, with and to

Time

2-2.5 hours

Materials

Paper and pens for each participant

Flipcharts

Marker pens

Tape

Handout 1.5

Learning outcomes

Knowledge	**Attitudes**	**Skills**
Understand the concepts of power over, power within, power with and power to and how these link to empowerment processes	Can self-reflect on their own 'powers' and link this to the ethical behaviour expected within a rights-based approach	Can apply the concepts of power in relation to SRHR issues

Methods

Reading, reflection, role play, discussion and analysis.

Facilitator instructions

Step 1. Activity

- For this session it is good to re-read the introduction of this chapter thoroughly.

- Share Handout 1.5 with the participants. Let them read the definitions of power and then in plenary discuss the concepts one by one and answer any questions as they arise.

- Ask participants to think of an example in their life of when they felt a SRHR was not respected, protected and fulfilled. Ask them to write the example down on a sheet of paper. Stress that participation is voluntary and that what they share will be treated with confidentiality. If participants can't think of anything in their own life, then they can use an example of abuse of power that they have observed in a SHRH programme or project.

- Let one or two participants share their story and give an example of 'power over' (i.e. abuse, coercion and failure to respect, protect and/or fulfil sexual and reproductive health and rights). They also might want to act out this example through role play.

Step 2. Reflection

- Now that participants have heard the **'power over'** example, ask them to look at the explanations on the handout. Ask participants how, as staff within a SRHR project/programme, they can facilitate **'power within'** for the person in the 'power over' examples shared in plenary. Write their responses on a flipchart.

- Then ask the group: What can you do to facilitate **'power with'** in order to change the abusive 'power over' situation? Ask for specific examples. Write them on the flipchart.

Step 3. Application

- Ask the group what practical steps they can take to facilitate **'power to'** in order to facilitate empowerment of the disempowered. Let them give several examples. Write them down as well.

- If time and resources permit, let participants identify a clear case of **'power over'** in their project that they would like to address in real life. They can start with a power analysis and then develop an action plan.[14]

14. For case studies and examples of how to conduct a power analysis see IDS (2009) *Power Pack: Understanding Power for Social Change.* www.powercube.net/wp-content/uploads/2010/01/PowerPack_web_version.pdf

- Finally, if you feel the participants have not fully grasped the link between harmful gender norms and power, you could ask them which gender norms are at play within the different examples mentioned, such that they maintain the status quo, inequality and negative SRHR outcomes.

Note: You can do this session in combination with the Power Walk, described in Session 1.4.3. After conducting this session, the participants imagine a situation in which the character they played and experienced through empathy, could experience power abuse in relation to SRHR. For example, a 13-year-old girl living with HIV whose health workers have told her she should not be sexually active as a young person or she might not have access to medication and/or contraception.

Note of caution: Stress that the distinct expressions of power are interrelated and often reinforce each other. Hence, when doing a power analysis regarding an SRHR issue it is important to take into account the different forms. Changing power relations is difficult, and as the social reality is often very complex and 'messy' there can always be unexpected outcomes and consequences. Conducting a good power analysis beforehand, which includes different stakeholders etc., can prevent some of the unforeseen negative side effects of interventions. Where there is 'power over' there is often also resistance, especially when the values, norms or interests of those with power are being challenged. When sensitive issues are addressed that might be in conflict with local legal norms, one must be explicit about the relevant national or local legislation at the outset and the boundaries this may impose.

Session 1.2.3

A power analysis for hidden, visible and invisible forms of power

Time
1 hour

Materials
Flipcharts

Marker pens

Flipchart drawing of the socio-ecological model

Handout 1.5

PowerPoint slides 19-23

Learning outcomes

Knowledge
Understand concepts of hidden, visible and invisible power and how these concepts relate to empowerment processes and SRHR

Attitudes
Can self-reflect on their own 'powers' and can link this to the ethical behaviour expected within SRHR programmes

Skills
Can apply the concepts of power in relation to SRHR issues

Methods

Group work, plenary reflection, discussion.

Facilitator instructions

Step 1. Activity

- Draw the socio-ecological model (see page 9) on a flipchart – you can do this in advance of the session.
- Divide the group into three smaller groups – one group will look at the policy level of the socio-ecological model, one at the organisational level and one at the community level.
- Ask each group to choose a SRHR issue relevant to their level. For example: at the policy level, addressing the lack of a men's engagement in ante- and postnatal care; at the community level, the customary law that enforces a bridal price; at the organisational level, the lack of a sexual harassment policy. You can assign these examples to the groups if they can't come up with examples themselves.

Step 2. Reflection

- Now ask each group to write down what they think are the visible, hidden and invisible forms of power that are at play in their own example. It is important that they mention several stakeholders who perform this power play or are subject to it.
- Let the groups share in a plenary session.
- Then ask how the different empowerment dimensions relate to visible, hidden and invisible power.

Step 3. Application

- Ask in plenary: After a power analysis like this, what are some of the practical things the project could do to change the unequal power relationships? Explain that when resources and agendas permit, a practical plan can be drawn up to address these issue based on the conducted analysis.

Session 1.2.4

Invisible power[15]

Time
1.5 hours

Materials
Handout 1.6

Learning outcomes

Knowledge
Understand invisible power and how this concept relates to empowerment processes and SRHR

Attitudes
Can self-reflect on their own 'invisible power' and can link it to their own behaviour within SRHR programmes

Skills
Can apply the concept of invisible power to SRHR issues

Methods

Group work, reflection, plenary discussion.

Facilitator instructions

Step 1. Activity

- In plenary, explain how invisible power operates through norms that are perceived as natural, inspired by the divine, etc. Stress that all 'expertise', including the evidence-based discourses of the SRHR Alliance, is subject to challenge.

- Then ask participants in pairs to look at the Gender Equitable Men (GEM) Scale on Handout 1.6. Explain the scale, discussing with the group what a 'good' and 'normal' man could look like.

Step 2. Reflection

- Ask the group: Does the GEM scale set a norm? What invisible power is exercised through this monitoring and surveillance tool? If they can't come up with answers, as this is quite an abstract and advanced thinking exercise, you can help them with questions like:
  - Who determines what is a 'good' man?
  - On what evidence and science is this based?
  - What norm is created?
  - What is the invisible power that is exercised?
  - If what the GEM scale definition of a 'good' man is defined by the 'global North', what does it say about men in the 'global South'?

- Ask the group in plenary: Do you believe the use of the GEM scale represents a constructive or destructive form of invisible power? What counter discourses there are? Think of religious 'truths' and ideologies that state what men are supposed to be like. Suggest that new 'truths' of what is normal and what is healthy emerge from the friction between different discourses.

Step 3. Application

- Ask the group to go back into pairs. Ask each pair to come up with ways to counter the destructive invisible powers in the context of their own programme(s).

- Ask one or two pairs to volunteer to share their findings.

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15. This exercise should only be done with a group of people with an advanced level of knowledge about gender equality and the GTA.

1.3 Norms and values

Introduction

Introduction

You might have asked yourself why groups of people in a specific context appear to think and act the same way and why people from one culture seem to act differently from those of another. The sameness and the difference are to do with 'norms'. What is considered 'normal' by groups, communities or organisations is shaped by culture and ideologies, which instil learned values and norms in people who then act them out in their behaviour. The different expressions of power explained in Chapter 2 are related to norms, as;

> "vital determinants of social stratification as they reflect and reproduce relations that empower some groups of people with material resources, authority and entitlements while marginalising and subordinating others by normalising shame, inequality, indifference or invisibility. Norms reflect and reproduce underlying gender relations of power, and this is fundamentally what makes them difficult to alter or transform" (Sen et al. 2007).

This means that how we think a woman or a man should behave or act is largely determined by the society we live in and the cultural norms we share. These expected 'roles' of men and women are called **gender roles**, which are a set of activities, expectations and behaviours assigned to people by the society they live in. Many cultures recognise two basic gender roles: masculine (having the qualities attributed to males) and feminine (having the qualities attributed to females). This is different from the biological characteristics (sex) we are born with, such as the 'objectively' measurable organs. In most societies it remains extremely difficult for men and women to live beyond their expected gender roles, defying the general societal rules.

> "Gender norms are powerful, pervasive values and attitudes, about gender-based social roles and behaviours that are deeply embedded in social structures. Gender norms manifest at various levels, including within households and families, communities, neighbourhoods, and wider society. They ensure the maintenance of social order, punishing or sanctioning deviance from those norms, interacting to produce outcomes which are frequently inequitable, and dynamics that are often risky for women and girls […] Norms are perpetuated by social traditions that govern and constrain behaviours of both women and men, and by social institutions that produce laws and codes of conduct that maintain gender inequities" (Keleher and Franklin, 2008:43).

An example, in relation to sexuality, is the belief that men have more sexual stamina than women, which leads to the norm that men must be sexually active with many (concurrent) sexual partners. On the other hand, the belief that women are sexually passive, have no desire and are vulnerable, feeds into norms and laws that restrict and control women's sexuality and prevent women and girls from accessing knowledge,

> "After the Health Provider Training, Mrs Guadence learned new things about the involvement of a man in family activities, especially those traditionally attributed to women. She was skeptical about men who accompany their wives and bring their children for medical services, but now it's very nice for her to see that many men do that because of attitude changes around gender, and she encourages them. Her female patients also say that before, it was difficult for them to convince their husbands to accompany them or to bring their children to a health center, but now, fathers are initiating themselves to do it. For her, RWAMREC activities helped the community to promote family wellbeing and helped health service providers to deliver better services by raising awareness among the general population."
>
> *On a female health worker, Rwanda*
>
> Source: Rutgers WPF 2015:14.

support and skills that would enable them to make informed decisions about their sexuality and bodies.

Norms are thus, "patterns of behaviour that are widespread, are generally tolerated or accepted as proper, are reinforced by responses of others and are quite hard to resist even if they run against what is felt to be right" (Tibandebage et al. 2002).

Harper and others, in their work on gender justice and social norms, concluded that harmful gender norms, such as child marriage or boy preference, are more difficult to change when more than one factor keeps these norms in place (Harper 2014). They call this the 'stickiness of norms'. Child marriage is stickier to change, for example, when religious, economic and patriarchal norms work together to maintain this harmful practice. Their research also shows that creating a critical mass of changed behaviour can change norms, and that the use of community dialogues, role models, positive reinforcement (reward) of new norms and negative reinforcement (punishment) of the old ones are some strategies that help change harmful norms.

Gender norms are …	
most likely to change when:	**less likely to change when:**
there is no economic interest in the continuation of a practice or economic interest in changing norms/practices	there are strong economic interests in the continuation of a practice
no one's power is threatened by change	groups perceive their power and status to be undermined by change
only one key factor supports a norm	the norm is supported by multiple factors
there are no religious reasons for maintaining a practice	there are religious forces that support the practice
a critical mass (big group) has already changed their practice	very few others have changed the practice
role models and opinion leaders (religious leaders) promote change	role models and opinion leaders oppose change
changing political or institutional contexts provide opportunities	political and institutional environment is resistant to change

Source: Adapted from Harper et al. 2014: 29-30.

Session 1.3.1

Clarification of gender and sexual norms and values[16]

Time
1 hour

Materials
Three cards or flipcharts

Value statements (page 34) written on a flipchart

Marker pens

Tape

Handout 1.6

PowerPoint slides 24–27

A room with enough space for people to walk around and stand in three small groups

Learning outcomes

| **Knowledge**	**Attitudes**	**Skills**
Understand general gender beliefs/values, norms and perceptions (masculinity and femininity) including one's own	Can acknowledge different perceptions of masculinity and femininity Is open to critically examining one's own gender norms	Can recognise how gender can be used to maintain power and control

Methods

Agree–disagree , reflection and discussion.

Facilitator instructions

Step 1. Activity: Agree–disagree

- In large letters, print or write each of the following titles on separate cards or flipcharts. You can do this in advance of the session.

Agree   Neutral   Disagree
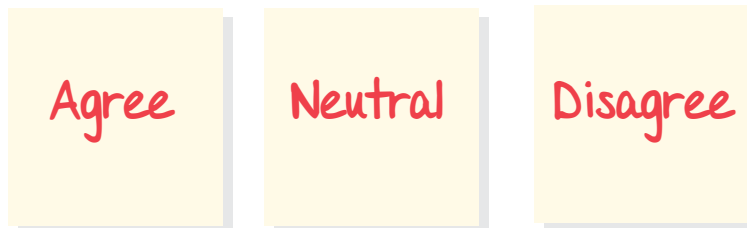
- Display the cards around the room, leaving enough space between them for a group of participants to stand near each one.
- Show the participants the value statements (see page 34) and ask them to choose five or six that are most relevant to the context you and the participants are working in. You may also come up with a few new statements, adapted to the context.
- Read the first selected statement aloud and ask the participants to stand near the card that represents their own response to that statement.
- First allow the groups to have an internal discussion about why they are standing with the cards they have chosen. Afterwards you can have a broader discussion between the different groups. Allow participants to change their position.

Step 2. Reflection

- In the discussion address the gender stereotypes, false assumptions and myths that the statements represent. Try to provide examples on how they are damaging to both women/girls and men/boys.

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16. Taken and adapted from: Mosaic, Rutgers WPF, Rifka Anisa, Women's Crisis Centre Cahaya Perempuan (2011), *Toolkit for Men: Male Counselling in the context of Intimate Partner Violence.* Pp. 101-102. www.rutgers.international/our-products/tools/toolkit-men-male-counselling-context-intimate-partner-violence

Step 3. Application

- Ask participants what they have learned from the session and how it relates to SRHR programming.

Value statements

- It is easier being a man than a woman
- Women make better parents than men
- Gay people cannot be parents
- All lesbian, gay, bisexual, transgender, intersex (LGBTI) rights should be equal to the rights of other men and women
- Family planning is a woman's responsibility
- Abortion is exclusively a women's issue
- A man is more of a man once he has fathered a child
- Sex is more important to men than to women
- Sex is more important to gay couples than to heterosexual couples
- Lesbian and gay couples have one partner that is more female and one that is more male
- It is okay for a man to have sex outside the marriage as long as his wife does not find out
- A man cannot rape his wife
- Men are smarter than women
- A woman who uses a sex toy is unnatural
- Sex before marriage by a man is not a problem
- Sex before marriage by a woman is a real problem

Session 1.3.2

The Gender Box[17]

Time
2.5 hours

Materials
Flipcharts

Pens, pencils
or coloured
markers

Post-it-notes
in different
colours

Learning outcomes

Knowledge
Understand the socially
constructed nature of
gender norms and how
these are enforced

Understand how
masculinity and femininity
are connected to power
and inequality, and the
links between harmful
gender normsand SRHR

Attitudes
Is able to look critically to
one's own socialisation
and gender norms, and at
how this relates to SRHR

Have increased
awareness of socially
expected masculine
and feminine norms and
behaviours

Skills
Can identify socially
expected masculine
and feminine norms and
behaviour

Methods
Group work, plenary reflection and discussion.

Facilitator instructions
This session provides a good starting point to discuss gender norms and how they are enforced. It can be used and adapted for different groups – young men, young women, mixed youth groups, adults, people with diverse SOGIESC or coming from different classes/castes. The idea is to connect the findings with SRHR when doing the session. As an introduction, you may want to show the video *Man meets Woman*: www.youtube.com/watch?v=o0q4Qoc9wjc

Step 1. Activity
- Divide the group into males and females, young and older people, different sexual or gender identities, people belonging to different castes/classes, etc.
- Ask the respective groups to brainstorm a list of words that come to mind when they hear the phrase "Act like a man/boy" (for the men or people who identify as such) or "Act like a woman/girl" (for the women or people who identify as such). Explain that this is not a list of things they think are true, but the messages children receive about what they must do 'to act like good boy/man', 'to act like a good girl/woman'.
- Ask the groups to write the different ideas or concepts about what it means to be a 'good' man or a 'good' women on post-it-notes (these can be different colours for the men and women) and then stick them on the flipcharts with the title **Act like a man** or **Act like a woman**.
- Ask a representative of each group to present. In plenary, people can add comments if they want. Write the new ideas on post-it-notes and put them on the flipcharts.

Step 2. Reflection
This step helps participants to think about where these messages come from – who is the messenger? – and how early influences in children's lives affect socialisation – when do we first receive these messages?

17. Taken and adapted from: Mosaic et al. 2011: pp. 102-105. www.rutgers.international/our-products/tools/toolkit-men-male-counselling-context-intimate-partner-violence

- Draw a box around the two lists on the flipcharts, and say "This is a man box", and "This is a woman box". You can then ask:
  - Does this seem familiar?
  - Do you visit this box in your daily life?
- Ask participants to share experiences and feelings related to the messages.
- Ask how it feels to fit or not fit into these boxes – exactly or not at all.

Note: These boxes represent society's expectations of males and females and the binary nature of these. The responses of SOGIESC individuals or groups to the following questions will add another useful dimension to the discussion but are unlikely to challenge the idea that rigid gender norms can be harmful.

- Ask: What are the advantages/likes to following these rules and fitting into the box? Write the responses to this question on another flipchart or next to the post-it-notes under the heading **Likes/advantages of staying in the box**.
- Ask: What are the disadvantages/dislikes to staying in the box? Write the responses on a flipchart or next to the post-it-notes under the heading **Dislikes/disadvantages of staying in the box**.
- Ask: Are there any advantages to coming out of the box? Write the responses on another flipchart or next to the post-it-notes under the heading **Likes/advantages to stepping out of the box**. Or write the responses around the outside of the box.
- Ask: Are there any dislikes/disadvantages/costs to stepping out of the box? Write the responses on flipchart paper under the heading **Disadvantages/costs related to stepping out of the box**.
- Looking at the common horizon of both men and women and people who identify differently from this binary division, you can finish this step by reminding participants that there is more that binds us together than separates us. We all want a healthy, fulfilled and happy life, where everybody can realise their dreams and enjoy friends, families, children, etc.

Step 3. Application

This last step is to ask the group how women can support other women, men can support other men, and how women and men can support each other and show solidarity in the process of change and gender transformation.

Step 4. Additional exercise

You could also ask the groups to write down what the 'costs' of gender norms are for each box regarding sexual reproductive health and rights. For example, how do gender norms affect the right to choose with whom, when, how and how often to have sex? Ask if this is this the same for men, women and people with diverse SOGIESC. Think of things like sexual coercion, unwanted pregnancy, abortion etc. How are men, women and people with diverse SOGIESC affected differently because of social, gendered norms around sexuality? The goal is to establish that harmful gender norms and social expectations linked to each gender box might lead to negative sexual and reproductive health outcomes.

Session 1.3.3

Changing sticky norms[18]

Time
1-1.5 hours

Materials
Flipcharts

Marker pens

Handout 1.7

Learning outcomes

Knowledge	Attitudes	Skills
Understand that multiple factors can either enable or inhibit the change of (harmful) gender norms Understand that norm change relates to the socio-ecological model	Is open to learning and to be critical on gender norms	Can analyse the 'stickiness' of gender norms and strategise and plan accordingly

Methods

Reading, group reflection and plenary discussion.

Facilitator instructions

In this session, participants will analyse the conditions that maintain harmful norms or facilitate their transformation, and come up with concrete strategies to address them.[19]

Step 1. Activity

- Divide the group into three groups. Give one of the following SRHR topics to each group:
  - Child, early and forced marriage
  - Adolescent contraceptive use (you could restrict this to condom use to make it simpler)
  - Adolescent sexuality
  - Engagement of young fathers in pre/postnatal care
  - Unsafe abortion

- Ask each group to study Handout 1.7 Changing sticky norms. The participants must analyse their SRHR topic based on each of the factors mentioned in the table, e.g. economic, power, religious factors. The analysis should be based on what they know of their topic within their context, e.g. which conditions make adolescent contraceptive use 'sticky' (difficult to change) or easy to change in your SRHR programme? They should write their findings on a flipchart.

Step 2. Reflection

Ask the groups to consider, based on their experience and the above analysis, what would be the most effective strategies to tackle their SRHR issue in their context, taking into account the various levels of the socio-ecological model. How can we ensure that the strategies are gender transformative and don't become gender accommodating or even gender exploitative?

Step 3. Application

If time and resources permit, or just to practise their skills, participants can come up with a concrete plan to address their issue given their analysis and strategies.

18. Developed by Jeroen Lorist 2017.

19. For this exercise it is advisable to read the theoretical background of Module 2 and Module 3.

1.4 Gender and diversity: sexual orientation, gender identity & expression, and sex characteristics

Introduction

In this section we will deepen the understanding of the concepts of 'gender' and 'gender and sexual diversity'. The notion of gender has evolved over decades. In the 1970s, it became widely known because feminists used it to contest biological determinism (nurture versus nature), which sought to justify gender inequality by attributing fixed characteristics supposedly resulting from biology/nature to women (caring, modest, vulnerable, soft, etc.) and to men (strong, active in the public sphere, dominant, insensitive, etc.). The concept of gender allows the explanation of gender inequality by referring to the process of socialisation by which girls and boys are moulded into 'good' girls and boys, in most societies according to patriarchal norms and values. In Chapter 3: Norms and values, we already explained the meaning of 'sex' and 'gender roles', and clarified the strong connection between norms and gender roles.

> "Before I got the training and knowledge about sexual and reproductive health and rights, as well as gender, gender identity, etc., I hated gays, lesbians and transgenders. I thought they were misguided and sinful. I would avoid them, feel scared even and show disgusted expressions towards them. After these trainings from the ASK programme I know that every person has the right to choose their own gender and whom they love. I now am a better person and more tolerant. I even have several gay friends, and I respect their choice."
>
> *22-year-old male, Indonesia.*
>
> Source: ASK–YEA 2016:42.

Contrary to 'sex' as the biological characteristics of males and females, 'gender' refers to the social-psychological-cultural representations of masculinity and femininity, as a construct that entails gender identity, roles, stereotypes, norms, attitudes and expression. It is important to distinguish the biological from the social explanations when talking about gender. The former stresses the inherent physical differences between women and men, attributing them to sex, while the latter are more diverse and mutable.

Patriarchy depicts male and female sexuality as fundamentally different and complementary: that the activity of sex comes from a masculine drive, that masculine sex is active and active sexuality is a precondition for masculinity (male assertiveness, competitiveness). In this binary way of thinking, feminine sexuality is the opposite: reluctant, subservient and vulnerable (compare feminine modesty and care-giving). This is called **heteronormativity** (Vanwesenbeeck 2017 and 2009).

From this we can conclude that gender is linked to sexuality, but gender identity and sexual identity are not the same thing. The **sexual expression** of people is partly determined by biology, but also by psychological, social and cultural influences, just as with gender. In this mix, inconsistencies exist between attraction, behaviour and identity. For example, a lesbian woman may sometimes feel herself sexually attracted to someone of the opposite sex, which would classify her as – temporarily – bisexual, but romantically speaking she may not fall in love with that man.

The binary interpretation of sex and gender has caused stereotyping, polarisation and stigmatisation; it has created a tunnel vision where people feel pressure to confirm the existing expectations about how to behave socially and sexually. In this harmful preoccupation with and exaggeration of sex differences, too little attention has been given to diversity and the influence of social factors on sexuality. We now know that the stereotypical, gender-typical sexuality is detrimental to people's sexual and reproductive

health and pleasure. Notions of masculinity, like assertiveness, competitiveness and active sexuality, and femininity as subservient, subordinate and vulnerable, cause unequal and inequitable sexual relationships where women's and girls' sexual rights are violated.

These growing insights lead us to point to the universal human rights of sexual and gender diverse people and to focus beyond 'minorities', in addition to the existing human rights legislation regarding women's and girls' rights (CEDAW, DEVAW, Beijing Platform for Action 1995, SDG 5). In 2007, a group of human rights experts defined the Yogyakarta Principles on the Application of Human Rights Law in Relation to Sexual Orientation and Gender Identity, and in 2016 the 32/2 resolution 'Protection against violence and discrimination based on sexual orientation and gender identity' was adopted (Human Rights Council 2016).

The Yogyakarta Principles also point to a need to change the terminology used to denote LGBTI (lesbian, gay, bisexual, transgender, intersex) people, as LGBTI is itself becoming a stigmatising term, often used to consider people with diverse sexual and gender identities/orientations as deviating from the hetero norm, which is deemed to be the 'right' norm. For this reason, the term SOGIESC (sexual orientation, gender identity & expression, and sex characteristics) is becoming more favoured (Rutgers 2017b).[20]

Gender equality is connected to an intersectional view of inequalities between women and men, girls and boys and people with diverse SOGIESC. This means that related, overlapping systems of oppression or discrimination (like gender, race, social class, ethnicity, nationality, sexual orientation, religion, age, mental or physical disability, etc.) shape the social identities of people, reinforcing existing power structures and privileges, i.e. gender inequality is often mutually reinforced by other forms of inequality (e.g. racism, homophobia, economic elitism), which makes exclusion different and often worse. Multiple identities interconnect in one person, to create a whole that is different from each identity or social categorisation alone (Crenshaw, 1989). This is called **intersectionality**, which can be described as, "an analytical tool for studying, understanding and responding to the ways in which gender intersects with other identities and how these intersections contribute to unique experiences of oppression and privilege"(AWID 2004:1).

SRHR programmes need to examine all aspects of their participants' identity to detect the relationship between their converging identities and their access to rights, and to understand how policies, programmes and services that impact on one aspect of people's lives may also have consequences for another.

20. To illustrate this, please see the video, *Diversity: Love has no labels*: www.youtube.com/watch?v=PnDgZuGIhHs

Session 1.4.1

Introducing the Genderbread Person

Time
1.5 hours

Materials
Handout 1.8

PowerPoint
slides 28–33

Learning outcomes

Knowledge
Understand the fluidity of sexual and gender identities and expressions

Attitudes
Is open to reflecting on personal gender and sexual identities

Skills
Can link gender and sexual diversity to women's and sexual rights

Methods

Reflection and discussion in pairs and plenary.

Facilitator instructions

The purpose of this session is to deepen the understanding of different concepts related to sexual and gender diversity. It is also meant as an introduction to Session 1.4.2.

It is not easy to define gender as it is variable and re-created in the constant interaction between biological and social factors. Specific contexts and/or partners make certain gender behaviour more likely, and during one's lifetime or in relationships, gender changes. This means that the differences between males and females (defined by their sex as opposites) often aren't that big, and that there is greater diversity in the gender identity of men and women, i.e. men have more characteristics that under the binary are classified as feminine and women have more that would be classified as masculine attributes. It is necessary to be sensitive to gender identities, and sex differences shouldn't be exaggerated.

The Genderbread Person has been developed to visualise some of the dimensions of sex, gender and sexual orientation and to show these on a spectrum, offering a broad variety of consecutive possible combinations. As mentioned in the introduction to this chapter, gender identity and sex are not binaries – although this is often taken as a given in education, legislation and policies. These dimensions are better conceptualised as spectra, with men and women (as 'traditional' genders) as well as male and female sexes at the ends of a spectrum, not as flip sides of a coin (see Figure 2, page 42).

Step 1. Activity

● Give each participant a copy of Handout 1.8: The Genderbread Person. Then explain the following in plenary:

◆ **Biological sex** includes physical attributes such as external genitalia, sex chromosomes, gonads, sex hormones and internal reproductive structures. At birth, it is used to assign sex, that is, to identify individuals as male or female.

◆ **Gender identity** is someone's innermost concept of self as male, female, a blend of both or neither – how individuals perceive themselves and what they call themselves. Your gender identity can be the same or different from the sex assigned at birth.

◆ **Gender expression or gender presentation** is one's outwards appearance, body language, and general behaviour. Society has to date categorised this under the conventional gender binary.

◆ **Sexual attraction** is commonly understood as an emotional response resulting in a desire for sexual contact with a person. There are different types of sexual attractions. **Heterosexual** attraction – towards the opposite sex; **homosexual** attraction – to a person of the same sex; **bi-sexual** attraction – to two or more genders; and people who lack sexual attraction (**asexual**).

◆ **Romantic attraction** is an emotional response that most people experience, resulting in a desire for a romantic relationship with the person that the attraction is felt towards. Often asexual people experience romantic attraction even though they do not feel sexual attraction. Romantic attractions can be experienced towards any person and any gender. This understanding has led to the distinction between sexual orientations and romantic orientations.

◆ Also explain that **gender is fluid** and that sexual identity and expression, as well as gender identity and expression, vary between people and even within one person.

Step 2. Reflection

● After the presentation ask everyone in the group to join up with one other person. In these pairs, ask them to discuss why they believe it is important to talk about sexual and gender diversity in their SRHR programme.

● They should also discuss if they feel that people with diverse SOGIESC are treated differently in their access to information, sexuality education and services within the SRHR programming context.

Step 3. Application

● Ask everyone to re-join the group. Let a few volunteers share what they came up with in their reflection and then ask the group why they think respect for diversity is important in SRHR programmes.

● Make sure that participants understand that people with diverse SOGIESC have human rights, but in practice often don't see these rights respected, protected and fulfilled. They are often marginalised, discriminated against and excluded. This can negatively affect their access to information, education and services, with possible negative SRHR outcomes as a result.
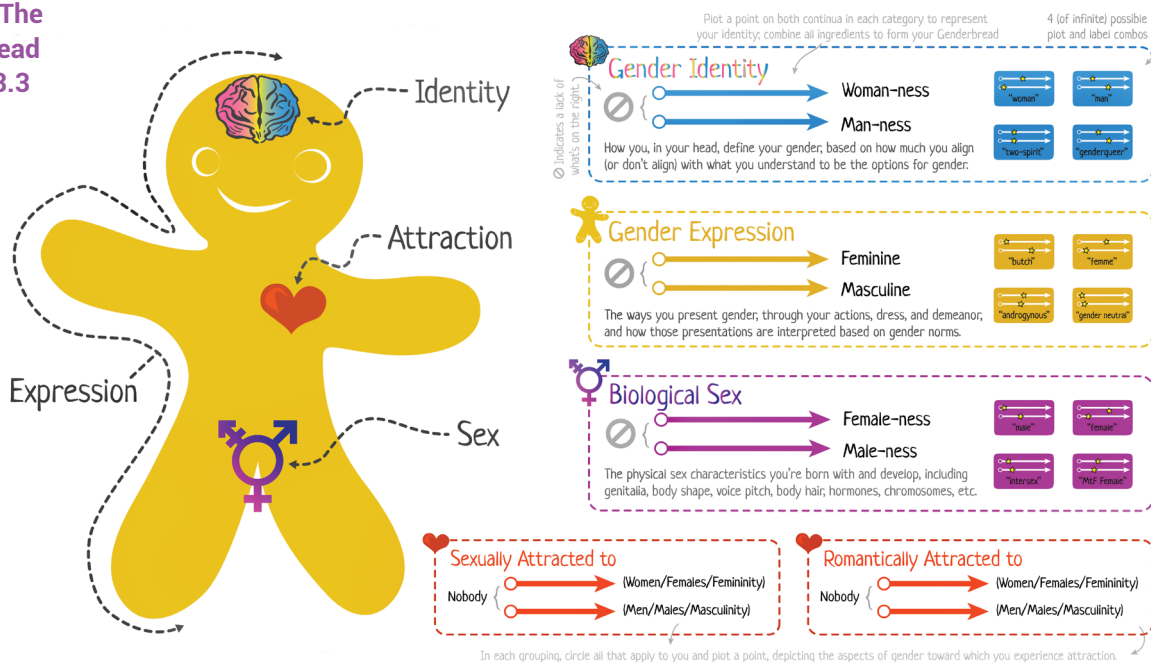
Figure 2: The Genderbread Person v3.3

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

Session 1.4.2

Practising the Genderbread Person

Time
1 hour

Materials
Strips of paper with the different gender dimensions – one for each participant

Flipcharts

Pens, tape or labels for the floor

Handout 1.8 and 1.8b in Handouts

PowerPoint slides 34–37

Learning outcomes

Knowledge
Awareness of the fluidity of their own gender and sexual identity and expressions

Critical awareness about the social construction of gender

Attitudes
Have increased personal acceptance of diversity, through the consideration of the uniqueness and legitimacy of everyone's experience of their 'self'

Skills
Can link the concept of gender to SRHR programmes and gender transformative programming

Methods

Plenary presentation, interactive group presentation, discussion.

Facilitator instructions

Gender, as a social construct, is the complex interaction between someone's sex (biology), one's internal sense of 'maleness', 'femaleness' or anything in between (gender identity), often restricted or influenced by what is socially possible (gender roles), as well as one's outward presentation and behaviour (gender expression/ presentation).

Gender fluidity is used for a more flexible range of gender expressions, challenging the belief that 'gender identity' is innate. Behaviours and identification can change from moment to moment. Children and adults who are 'gender fluid' often feel they do not fit within the restrictive boundaries or stereotypical expectations defined by the operating gender binary in their society. When this is the case, it may often result in becoming the target of disapproval, social exclusion or worse. Yet this need not be the case. For when we accept that gender is socially constructed, we can and should respect the uniqueness of each person's experience.

Through this session we aim to create space for everyone to explore and celebrate who they are and to respect sexual and reproductive rights. As this concerns a potentially sensitive topic, make sure to be respectful of different answers and opinions and don't force people to share their ideas in their group. If necessary, explain the different dimensions of the Genderbread Person again, as described in Session 1.4.1.

Step 1. Activity

- Provide an example of your own to demonstrate how participants might respond to this session. For example, for 'gender expression' draw the arrows on a board or flipchart and answer these questions: What am I being asked to consider? Where does my own expression of gender fit on scales from neutral to completely masculine or feminine, as described by the prevailing stereotype?

- Acknowledge that the Genderbread Person uses the very labels we may wish to see society move away from, because they still prevail. Explain how you assess your own gender expression: perhaps you are a very good and sympathetic listener, which puts you somewhere on the feminine side of the scale; but you are also a breadwinner and

you are very competitive, which places you on the masculine side. Explain that this is why there are two arrows, not one continuum, allowing you to acknowledge specific 'femininities' and 'masculinities' in your expression rather than opting for a neutral zero position – although this is also an option. Examples like this, of unthreatening 'deviations' from the cultural norm, will encourage the group to be more honest about their own traits, attractions etc.

- Now give the participants a strip of their own (see Handout 1.8b for strips) showing **one** category of the Genderbread Person and ask them to give themselves a rating, plotting a dot on both the feminine/female and the masculine/male lines. The dots can be put anywhere on the spectrum, depending on how one feels. Figure 3 gives an example of this plotting exercise for the gender expression category.

Figure 3: Examples of gender expression
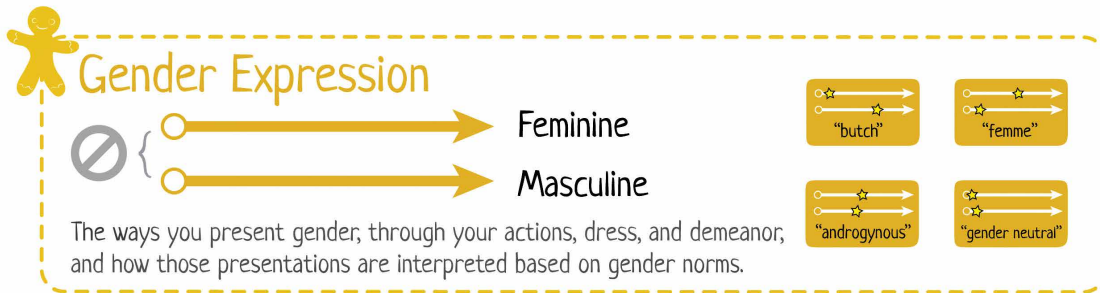
- The participants place their ratings privately and individually. After this they fold their strip with the gender dimension and give it back to the facilitator, who then mixes them up and returns them to the participants, who may now have a paper that is not their own.

- The facilitator asks the participants to line up, first on the feminine spectrum line (draw on the floor or use tape): people place themselves according to the place of the dot on their paper. You can do the same on the masculine line. Probably the composition of the group will differ on both lines, showing the diversity in the gender expression of the persons being present in the group.

- You can repeat the same exercise with the other dimensions of the Genderbread Person until people have clarity about gender and sexual diversity.

Step 2. Reflection

Ask the participants what they have learned from the session and how they feel about it. Be sensitive to people becoming emotional, because gender and sexual diversity is not always socially accepted, and you should be aware that talking about such personal things could bring up emotions related to exclusion, not feeling accepted, etc. It might therefore be good to have a counsellor present during this session or refer to one if the need arises.

Step 3. Application

Ask the participants why they believe this session is important for professionals who are involved in SRHR work. It may be necessary to refer to the sexual rights explained and described in Session 1.1.1.

Session 1.4.3

The Power Walk – gender and intersectionality

Time
1 hour

Materials
Power Walk characters (page 47-48), one for each participant. Write them on strips of paper or cut the list into strips.

Scissors

List of Power Walk statements (page 46)

PowerPoint slide 38

Learning outcomes

Knowledge
Understand the relationship between gender, power, age, ethnicity, class, caste, race, etc. and how these factors often reinforce each other to create or exacerbate (gender) inequalities

The intersectionality of the root causes of gender inequality

Attitudes
Is sensitive to the intersectionality of gender with other factors like race, ethnicity, age, caste, class, etc.

Skills
Can facilitate the Power Walk with the staff in their organisation, creating critical awareness on intersectionality

Methods

Interactive group participation, reflection and discussion.

Facilitator instructions

This session renders the often hidden and invisible dimensions of power and social/economic inequality visible and creates critical awareness of how power and gender operate in relation to other intersecting social categories.

Step 1. Activity

- See page 47-48 for a list of characters in a community. If some of the characters are not useful in your setting, you can adapt the list. Cut strips of paper so each person has one of the characters. Hand one to each participant and ask them to read it without showing it to anyone else.

- Explain that each person plays the role of this personality in a small community (or other setting if you wish). It is useful to switch gender roles (i.e. give the men a female character and the women a male person to enact) and to give older participants a young character and vice versa. The idea is that by imagining themselves in another gender/age/race character, participants become more critically aware of gender, power and its intersectionality with age, race, ethnicity etc. In other words, through empathy they will experience what is like to be in a disempowered state and how different social factors work together to increase this state of powerlessness.

- Find a big enough space for everyone to be able to stand in a straight line. This could be outside. Ask everyone to form a line facing you, and tell them that they cannot speak or ask any questions unless they are asked a question.

- Explain the following process: I will read out a series of statements, situation or events; if you think your character's answer to the statement is 'Yes', take one step forward; if you think your character's answer is 'No' or you are unsure, you are to stay still.

- Slowly read out the statements (see page 46), giving participants time to move between each statement (you don't have to do all the statements – depending on time available you may pick only a few, leave out statements that you think are not helpful for your group, or add new, more relevant ones according to your context and group of participants).

Power Walk statements
- I can influence decisions made at village level
- I get to meet government officials
- I can read newspapers that interest me regularly
- I have time for and access to radio and TV stations of interest to me
- I would never have to wait to meet village elders and officials
- I have access to micro credit or loans
- My opinion is important within my community
- I can afford to by the food I like and go to restaurants
- I can buy condoms
- I can negotiate condom use with my partner
- I went to secondary or I expect to go to secondary school
- My family and I are not vulnerable to natural disasters
- I will be consulted on issues affecting young people in our community
- I can pay for treatment at a private hospital if necessary
- My opinion is respected and has weight in the village where I live
- I eat at least two full meals a day
- I sometimes attend workshops and seminars
- I have access to plenty of information about HIV
- I am not in danger of being sexually harassed or abused
- I own a small business
- I can influence how money for the community is used
- I make decisions about major purchases in my household
- I have control over decisions about my body, including when to have children and how many
- I have a say about whom I marry and when

Step 2. Reflection
- Having read out the statements, ask the participants to stay in the position that they are in and explain that you are going to ask a series of questions, and that participants need to answer them as they would if they were that person.
- Move around to ask different characters, Who are you and why are you standing where you are? Questions can include a focus on gender, age, race and social status.
  - How many steps have you taken?
  - How does it feel to stay where you are? (i.e. close to the line – indicating a lack of power, somewhere in the middle – some power, or out in front – a lot of power)
  - Why does this person end up in this position?
  - Does gender have anything to do with it? Does age have anything to do with it? Does sexual orientation or race have anything to do with where you are standing?
- You can relate this back to the sessions on power if you did them. If not, you can ask participants to discuss in groups how they would define power according to what they experienced in this session.

Step 3. Application

Ask the group in plenary or in small groups, to discuss, write down and present why they believe intersectionality is important for SRHR programmes. Also ask what their organisation and programme can do to address intersectionality.

Power Walk characters

Male chief, aged 56. Strong religious background.

....

Orphaned girl, aged 13. Lives with an aunt and uncle and is sexually abused by the uncle and is forced to do most of the housework.

....

Young man, aged 17. Unemployed with an alcohol problem.

....

Male, aged 46. District health director, ruling party member, friends with the President's brother.

....

White, British male, aged 60. Pastor.

....

Widowed woman, aged 33. Living with five children, has HIV.

....

Poor girl, aged 15. Lives in a village, is pregnant, her nearest clinic is 30 kilometres away.

....

Male, aged 50. Principal of the school, with strong religious background who does not believe in contraception, comprehensive sexuality education, etc.

....

White female, aged 36. Development worker and head of a development programme in the district.

....

Transgender boy, 16 years old.

....

Married girl, aged 16. Just fell pregnant involuntarily, does not know about the option of abortion.

....

Boy, aged 15. Looking after his sick mother and siblings, dropped out of school. Just became sexually active and doesn't know about HIV and other STIs, etc.

....

Grandmother, aged 60. Taking care of five orphans.

....

Young lesbian woman, age 24. Is not open about her sexuality, is not in a relationship, but her parents want her to get married as soon as possible.

....

Male Member of Parliament, aged 45. Ruling party member and just re-elected after handing out food to the poor.

....

Successful female shop owner, aged 29. Married with two children, her husband is unemployed and has girlfriends.

Male police officer, aged 24. Can't afford a dowry so is saving to be able to marry the girl he has been dating.

Young woman, aged 19. Diagnosed with HIV but scared to go to the clinic for ARVs. She lives with her aunts and uncles, who know her status and abuse her for it, shouting that she should take medication so that the neighbours can hear.

Female community health worker, aged 24. Trained in youth-friendly services.

White male consultant, aged 57. Advises on gender and youth-friendly services.

Girl, aged 14. Dropped out of school and is now a domestic worker.

Rich businessman, aged 32. Sometimes abuses his wife after coming home drunk.

Female teacher, aged 33. Trained in comprehensive sexuality education.

Young male, aged 18. Community health peer educator, earns a bit more than the girls in his village and uses that money to have girlfriends.

Female minister of health, aged 55.

Schoolgirl, aged 12. Living with HIV and told by a service provider that she should not have sex and not go to school.

Woman, aged 33. Midwife.

Male director of a health NGO, aged 47.

Young deaf man, aged 17. Not aware of the radio campaigns on SRHR.

Session 1.4.4

Norms and stigma

Time
2 hours

Materials
Flipcharts

Markers, pens

Coloured cards, tape

Handouts 1.9, 1.10 and 1.11

PowerPoint slides 39–41

Learning outcomes

Knowledge	Attitudes	Skills
Understand stigma and discrimination in relation to women/girls and SOGIESC

Able to analyse own attitudes and values towards women/girls/ SOGIESC | Changed awareness and attitudes towards women/girls/SOGIESC

Wants to address stigma and discrimination | Can recognise the difference between facts and myths regarding to women/girls/SOGIESC

Can train and implement activities on stigma and discrimination in work on SRHR |

Methods

Presentation, group discussion, interactive group participation, work in pairs, silent reflection and sharing in pairs/plenary.

Facilitator instructions

Stigma and discrimination against women, girls and people with diverse SOGIESC are important rights-related obstacles that hinder effective SRH outcomes. Stigma is a complex social phenomenon or process that results in powerful and discrediting social labels and/or radically changes the way individuals view themselves and are viewed by others. For this reason, we feel it important to include a session about stigma and discrimination in this toolkit.[22]

Step 1. Actvity: discussion

- Ask the group: What do we mean by stigma and discrimination? Use the PowerPoint slide on stigma and discrimination, Handout 1.9 and add information to the discussion.
- In the group discuss: What makes SOGIESC-related stigma different from other forms of stigmatisation? Use the PowerPoint slide on SOGIESC-related stigma and Handout 1.10 to explain.

Step 2. Stigma problem tree (1 hour)

- Explain that the purpose of this session is to help participants reflect on and analyse the many layers of stigma and discrimination that exist in society and their implications for people with different SOGIESC and women/girls.
- Draw the outline of a problem tree on the wall or use a picture of a tree (see PowerPoint slide 41) or ask participants to draw it. The tree will show forms of stigma (main trunk), effects (branches) and causes (roots). Put up a few sample cards, especially for the forms of stigma, e.g. gossip, segregation. Explain the purpose of the stigma problem tree to the participants.
- Ask the group to form small groups or work in pairs.
- Ask them to think about different forms of stigma. Write one point per card and tape them on the wall diagram to make a problem tree showing ways stigma is enacted (main trunk). Then move on to the effects (branches) and causes (roots).

22. This session is taken and adapted from Stop AIDS Now! Rutgers, WPF 2014.

The problem tree

Effects
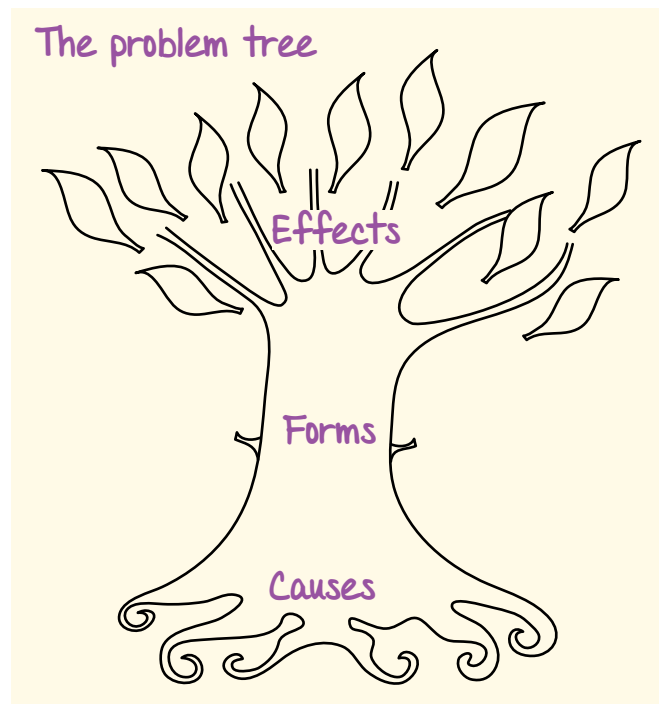
Forms

Causes

- Examples of effects, causes and forms of enacted stigma are listed below. You can suggest these to support participants especially if some of them are missing.
- Give the participants Handout 1.11 and in plenary discussion, help them to see different levels. For example: the immediate effects on people with diverse SOGIESC might be isolation; spin-off effects may be loss of friends; and wider effects can impact the economy (loss of employment, lack of productivity, no development). Look at the causes and dig deeper, asking "But why?"
- Form two groups. One group looks at **effects**:
  - What are the effects on the family, the community, the nation?
  - How can we in our SRHR programmes minimise the effects of stigma?
- The other group looks at **causes**:
  - Why is this a root cause? Can you explain, using examples?
  - What can you do in your SRHR programme to change or challenge this cause of stigma?

Causes of SOGIESC stigma include:

- Poverty, lack of or incorrect knowledge, fear of disease, poor health care, fatalism, media, gender, misconceptions, inferiority and superiority complex, government policy
- Morality – view that people with different SOGIESC are sinners, promiscuous, etc.
- People's beliefs about pollution, contagion, impurity
- Gender and poverty – women/girls and people with different SOGIESC and poor people are more stigmatised than men/rich people
- Prejudice – tendency to judge others

Forms of stigma (the ways stigma is enacted) include:

- Name-calling, scapegoating, finger pointing, teasing, ridicule, labelling
- Blaming, shaming, judging, back biting, rumours, gossiping, making assumptions, suspecting
- Neglect, rejection, isolating, separating, not sharing utensils, avoiding, staying at a distance

- Harassment, physical violence, abuse
- Self-stigma – blaming and isolating oneself
- Stigma by association – family or friends also affected by stigma
- Association by looks, appearance, proximity

Effects of stigma include:

- Shame, denial, self-isolation, loneliness, neglect, loss of hope, depression, death, alcoholism, isolation, self-rejection
- Give up on yourself, self-blame, self-pity, self-hatred, anger, violence
- Withdraw from public activities (like church membership), become very quiet
- Commit suicide or suicidal thoughts, die feeling lonely and unloved
- Feel useless, forced to leave community, family disruption, divorce or separation, kicked out of family
- Fired from work, loss of promotion, education, accommodation, decline in school performance or dropout from school
- Abuse or poor treatment by relatives, quarrels within the family
- Deprived of medical care, health staff don't accept specific health problems of people with diverse SOGIESC, women/girls or don't react adequately
- Sent back to the village, property grabbing

Step 2. Reflection

- In this step participants are asked to reflect on their own experiences of being stigmatised or discriminated against. This might bring out some strong feelings. These feelings help participants see how hurtful stigma can be. However, self-reflection activities need strong ground rules and a safe environment. Also, it might help if you start with telling a personal experience of stigmatisation to encourage your participants to do the same. This step is important, because it makes the discussion on stigma more personal and brings out feelings that help participants get an insider's view of stigma – how it hurts and how powerful those feelings are.
- Ask participants to spend a few minutes alone thinking about a time in their life when they felt isolated or rejected for being seen to be different from others. It can be any form of isolation or rejection (think of bullying, gossiping, feeling rejected by friends, family or colleagues, and so on). What happened? How did it feel? What impact did it have on you?
- When the participants feel ready they can share their experience in pairs with someone with whom they feel comfortable.
- Arrange the people in a circle and start a group discussion. Ask the group:
  - How was the exercise?
  - What kind of feelings came up?
- Invite participants to share their stories in the large group. Give people time. There is no compulsion – people will only share if they feel comfortable.

Step 3. Application

- Conclude the session with the questions:
  - What can we learn from the stories shared about personal experiences of stigma and discrimination?
  - What can we do in SRHR programmes to address stigma and discrimination?
- List relevant activities that can be implemented in SRHR programmes to address stigma and discrimination against women and girls and/or people with diverse SOGIESC.

1.5 Empowerment of women and girls

Introduction

> "Empowerment is the expansion of choice and the strengthening of voice through the transformation of power relations, so women and girls have more control over their lives and futures." *Eerdewijk*[23]

This definition of 'empowerment' is only one in a range of existing definitions; Eerdewijk bases it on a series of approaches that have emphasised different dimensions of empowerment. In the 1980s and 90s, empowerment was perceived as an unfolding process that would lead to changes in consciousness and collective power, reflecting a radical feminist view that was concerned with transforming power relations in favour of women's rights and greater equality between women and men. Many writings of that period insist that empowerment is relational and that it cannot be bestowed by others: it is about self-image, self-consciousness, personal and collective action and change in the structural basis of gender inequalities. 'The personal is political and the political is personal' was the motto (Rowlands 1997, Sen 1997, Kabeer 1994).

> "I was someone who went through abuse when I was very young — at the age of 14 years. I am a total orphan, and my uncle used to take me to his friends for sexual favours in return for money. I ran away from our home and stayed with one of the community health volunteers who I had known since my school days. She protected me and made sure I got myself something constructive to do as a peer educator through trainings. I feel that a lot of young girls have been through what I have and given up. They need to have hope, and they need to be empowered. If you are a young lady and you are alive, you should know that you can fulfill your dreams."
>
> *19-year-old female, Kenya*
>
> Source: Unite for Body Rights, SRHR Alliance 2016:48

The emphasis of contemporary development policies no longer reflects these elements of empowerment. 'Rights', 'equality', 'justice' and 'collective action' have been replaced with 'efficiency', 'investment', 'returns' and 'smart economics'. Economic empowerment and the 'business case' are the new hegemony, and it is believed that success for women in business or economic terms is enough to overcome other barriers to equality.

Ferguson (2004) makes the distinction between 'liberal' and 'liberating' empowerment, the first referring to 'a process individuals engage in to have access to resources so as to achieve outcomes in their self-interest' (power to), while the second is 'the increased material and personal power that comes about when groups of people organise themselves to challenge the status quo through some kind of self-organisation of the group'[24] (power to, with and within). This last definition points to power as a relational construct: individual agency becomes collective, relational agency.[25]

In Chapter 1.2 we saw that power over, to, within and with are fundamental aspects of empowerment. So is choice, implying 'the ability of women and girls to make and influence choices that affect their lives and futures'.[26] Choice is empowering when, for example, women and girls have freedom to choose from a range of options regarding contraceptive use or when and whom to marry. In addition, empowered choice challenges social inequalities. This is called 'critical consciousness', defined as 'women and girls identifying and questioning how inequalities in power operate in their lives, and asserting and affirming their sense of self and their entitlements (power within) (idem: 43). For empowerment to happen, choices need to materialise in actions and outcomes.

23. Eerdewijk et al. 2017:17.
24. Cecilia Sardenberg (2009) cited in Cornwall 2014:5.
25. See also Kabeer 1999.
26. Eerdewijk et al. 2017:17.

Another core feature of empowerment is the amplification of women's and girls' **voice**: 'the capacity of women and girls to speak up, be heard and share in discussions and decisions – in public and private domains – that affect their lives' (idem: 17). Voice is important to contest existing power relations. It can be realised through:

- the participation and representation of women and girls in political and economic decision-making institutions
- collective organising in favour of gender equality
- strengthened leadership of women and girls (individually and collectively) to pursue own interests and needs
- holding institutions accountable (idem: 20).

Agency relates to choice and voice, meaning 'women and girls pursuing goals, expressing voice and influencing and making decisions free from violence and retribution' (idem: 25).

More than voice, it is about making informed decisions, implying awareness and 'imagining the previously unimaginable'. Regarding SRHR, this entails, for example, that women and girls can decide whether, when and whom to marry or whether, when and with whom to have sex. These types of decisions are strongly affected by gender and age, in intersection with other social markers such as socioeconomic status, sexual orientation, ethnicity, race, or caste. Empowered decision-making involves negotiating, influencing and bargaining (Gammage et al. 2016, idem: 26).

The last dimension of agency dealt with here is **leadership**. We distinguish between **formal** leadership concerning women's political participation or representation in leadership and management positions, and **informal** leadership defined as 'the ability to inspire and guide others in order to bring about change' (Debebe 2007:2, idem: 29). Leadership can manifest itself individually and collectively and it can encompass power over, power within, power to and, in the case of collective action, power with (Cornwall 2014). Leadership, an expression of choice and voice, requires empowerment and greater control by women and girls over their lives.

Session 1.5.1

Visions of empowerment in SRHR programmes[27]

Time
1.5 hours

Materials
Flipcharts

Pens

Participants' organisational mission statements or programme impact statements, if applicable

PowerPoint slides 42−47

Learning outcomes

Knowledge	Attitudes	Skills
Understand what empowerment means and look likes	Can internalise the necessity of women's and girls' empowerment for achieving better SRH outcomes	Can recognise the continuity between internal organisational processes and field practices regarding gender equality in the context of SRHR Is able to identify their own indicators of empowerment

Methods
Group drawing, gallery walk, discussion.

Facilitator instructions

Step 1. Activity

- Tell participants that they are going to draw a picture of a long-term vision of what men and women will be doing differently as a result of their programme in ten years' time. Give them five minutes to think about this on their own. Let them refer to their organisational mission statement or a programme impact statement.

- Divide them into small groups of colleagues (as homogeneous as possible in terms of job, status, area, sex, race, etc.). Once they have overcome their initial terror of drawing, this activity helps people relax. Drawing usually acts as an equaliser and removes some of the power from the most literate and articulate.

- Each group produces a group drawing. Check they are drawing indicators of empowerment (what people would be doing if they were empowered). If they are not, ask them to include them in the drawing, or in a new one.

- Display the drawings and do a 'gallery walk'. Each group explaining any part that is unclear. Draw out what is common and what is different.

- As an option, ask the whole group to make a single collage representing the joint vision. List the relevant indicators of empowerment and refer to them during the workshop.[28]

- If required, close this session with a presentation of the PowerPoint slides 42−47.

Step 2. Reflection

What is the link between internal organisational/programmatic processes, their desired outcomes and the empowerment of the programme participants?

Step 3. Application

- How can we categorise the indicators of empowerment? Some examples are:
  - general material improvements
  - political changes
  - changed relationships between women and men
  - increased bodily autonomy and integrity
  - changes within participants or organisations
- Do they reflect the features of empowerment mentioned in the introduction i.e. power, voice, choice, agency, leadership? How are they related to SRHR?

27. This exercise is taken and adapted from Williams, S. et al. 1994:235.

28. This activity is useful with groups for whom resistance, liberation, and empowerment on the basis of social markers like class, race, sexual orientation or caste is their starting point. It opens up the possibility to show links between gender and other social identities.

Session 1.5.2

Creation stories[29]

Time
1.5 hours

Materials
Flipcharts

Pens

Handout 1.12, 1.13 and 1.14

Video, *A little piece of heaven in Bondowoso* www.rutgers. international/ mencareplus

Learning outcomes

Knowledge
Understand women's subordination in relation to the Judeo-Christian creation story (or other religious or cultural writings)

Attitudes
Can accept that religious or cultural writings can be interpreted in multiple ways

Skills
Can identify the parallels between the Christian creation story and stories from other religions/ cultures

Methods
Reading, group work, storytelling, discussion.

Facilitator instructions

Step 1. Activity

- Ask participants to first read to themselves the following texts from The Bible: Genesis 1, 2:1-4, Genesis 2:5-9, 18-23, 3:8-19 (Handouts 1.12 and 1.13). Ask two people to read the texts to the group.

- A variety of stories can be considered in this session; the activity could be adapted to include other sacred texts if appropriate. In groups of three, ask each person to share a creation story from other religions/cultures that have been passed on from generation to generation. In plenary ask people to share those stories briefly, and draw out the parallels.

- Give participants Handout 1.14: Background notes on the biblical creation stories. Go through the handout with the group, asking different people to read in turns.

- Discuss the following questions:

  - What purposes do creation stories serve?

  - How do people use the biblical creation stories to reinforce the domination of men and subordination of women?

  - How could you now respond to a statement such as "Women are inferior to men; we learn this from the creation story in the Book of Genesis"?

  - Identify traditional stories that reinforce the low status of women in society and share these in small groups.

  - What can you do about stories, both biblical and from other traditions that serve to ridicule, insult or subordinate women?

Step 2. Reflection

The creation account in Genesis was not intended to teach that women are inferior to men. Yet, this Genesis story is often used to justify this false interpretation. We need to understand that Semitic peoples made frequent use of symbolic language in their speech and stories. And these symbolic references are scattered throughout the Scriptures. We find them especially in the Genesis creation accounts where we read of woman being formed from a man's rib. The rib is a symbolic reference to woman being

29. This exercise is taken and adapted from Williams, S. et al. 1994: 453-456.

close to man, of the same kind and flesh. The talking snake symbolises temptation, the garden represents life in its fullness, harmony and peace, etc.

Recent studies of the original Hebrew words and texts of the Genesis 2-3 creation story have produced some surprising discoveries. Chief among them is the mistranslation of certain Hebrew words. A more accurate translation reads: "Then the Lord God took some soil from the ground and formed earth creature out of it" (Gen 2:7).

'Earth creature' is a Hebrew word that is not invested with any gender or sex meaning. Yet this word has been incorrectly translated as 'man' for centuries. In the original text, the Hebrew words for male and female were not used until after God removed the rib from 'earth creature'. Only then did the biblical author use words to distinguish the sexes. In other words, in this creation account, there was no 'male' until the 'female' had arrived. The two genders were created together, just as in the Genesis 1 story (Dorr 1991).

Step 3. Application

- Ask the group in plenary: How do the religious or cultural creation stories that reflect the subordination of women to men translate to sexual and reproductive rights and empowerment?

- You could end the session with the short video *A little piece of heaven in Bondowoso,* made within the MenCare+ programme. The video shows a religious teacher in Bondowoso, Indonesia, upholding gender equality, women's rights and engaging men in domestic work in his community.

Session 1.5.3

Gender-based violence[30]

Materials

Handouts 1.15 and 1.16

Questions 1-6 on a flipchart or PowerPoint slide 48

PowerPoint slides 48–49

Option to show the video, *One Billion Rising* on women's protests against GBV: www.youtube. com/watch?-feature=play-er_embed-ded&v=g-l2AO-7Vlzk

Learning outcomes

Knowledge	**Attitudes**	**Skills**
Understand what gender-based violence (GBV) is and can identify the root causes	Be able to make links between religion, culture, ideologies and GBV	Can feel free to discuss GBV and to share experiences with men and women

Methods

Group work, plenary discussion, reading handouts.

Facilitator instructions

Note that the timing for this activity is approximate; you need to be flexible, especially when personal experiences are brought out in the activity. You may wish to introduce this session by showing the video *Tea Consent*: https://youtu.be/oQbei5JGiT8

Step 1.Activity

- Ask the group to look at Handout 1.15: Our Experience. In groups of three discuss the following questions:

  1. Are these statements familiar in your community? Share some of your stories of beating and other abusive treatment. Is violence on the increase?

  2. Do you think the reasons men give for beating their wives are acceptable?

  3. Do you think the reasons for beating men are acceptable?

  4. What are the consequences for women who choose to leave their abusive husbands? What are the consequences for their children?

  5. What are some effective and life-giving solutions for women who are frequently abused by their husbands or male companions?

  6. What are the consequences for men when they get abused?

- In plenary, ask the groups to share responses to questions 1-6. Give individuals who wish to do so the opportunity to share responses to question 1. This should be optional.

Note: As in other emotional sessions, the facilitator must be aware of the distress levels of participants and be ready to offer support and intervention. It is recommended that a counsellor from the organisation be on stand-by, in case support is needed.

Step 2. Reflection

In the examples of both women and men being abused or violated, the reasons are very much related to perceptions and stereotypes around gender. However, girls and women are disproportionately vulnerable. A man who beats a woman in order to punish or control her shows lack of self-control, as well as disrespect and contempt for women. Today, unfortunately, we too often see evidence of wife beating. Some women are so severely injured that they die as a result. It is hard to understand when we hear women

30. This exercise is taken and adapted from Williams 1994: 121.

themselves say that 'beatings show how much a man loves his wife; the more he beats, the more he loves!' This really is a myth!

Gender-based violence wears many faces, aside from wife beating. Women are frequently abused at work through sexual harassment where their employers or male co-workers demand sexual favours in return for the woman's promotion or fair treatment. Women are violated on the streets when they are verbally or physically attacked and raped. Women are used in the media (press, TV, Internet) in stories and advertisements that humiliate and exploit women and their physical attractions. The violence that men experience is often done by other men, but women can also be abusive. However, this is much less often the case, and the forms of violence women use are usually less severe than the violence women experience from men.

Step 3. Application

Ask: How is gender-based violence against women and girls, boys and men, and people with diverse SOGIESC related to gender norms? How can we empower to counteract these norms?

Session 1.5.4

Rape[31]

Time

3-4 hours

Materials

Flipcharts

Marker pens

Newspaper cuttings

Handouts 1.17 and 1.18

PowerPoint slide 50

Learning outcomes

Knowledge	**Attitudes**	**Skills**
Can recognise rape-related myths	Is ready and willing to support rape victims	Can discuss rape and is able to share experiences
Understands strategies and support mechanisms to deal with rape	Is aware of the potentially inappropriate responses within a rape victim's environment	Be able to support victims of rape

Methods

Reading and discussing of handouts in groups and in plenary.

Facilitator instructions

The timing for this activity is approximate; you need to be flexible, especially when personal experiences are discussed, or where there is prejudice.[32] It is important for you to remember that many cultures are silent on issues around rape. The rape of men can be an even bigger taboo – you should be aware that men also can and do get raped, which may provoke a sense of emasculation.

The group needs time to build sufficient trust to be able to share their experiences. This activity can be done with women only, or with men only, but it could be tried in mixed groups. You would need to think carefully about the methodology, perhaps doing part 3 first in a mixed group as it is less personal. If time is limited, the three parts can be done separately.

You will need to prepare for this activity by collecting stories about rape in the press in advance, before the workshop. You could also ask participants to bring cuttings from their own countries or towns with them to the workshop.

Step 1. Activity: Part 1

- Ask participants to walk around the room and study newspaper cuttings of rape cases that have appeared in the newspapers in the last three to six months. You can retype these or photocopy articles to a larger print size to make them easier to read. Display them on the walls or tables.

- Ask one participant to read out Handout 1.17 A Night of Madness. Ask the participants to form groups of five and discuss the following:

  - How does this story make you feel?

  - What does the response of the deputy principal in the case we have just read make you feel, and what does it tell you about people's views about rape?

  - Are there any cases in the newspaper cuttings that you want to talk about?

  - Do you know of any experiences of women who have suffered rape that you want to talk about?

31. This exercise is taken and adapted from Williams 1994: 155-163.

32. In a workshop that took place in Kenya it took a whole morning to demystify the myth 'She asked for it', which was clearly deep-rooted.

● In the large group, share responses to the questions. Allow enough time.

Note: As in other emotional sessions, the facilitator must be aware of the distress levels of participants and be ready to offer support and intervention. It is recommended that a counsellor from the organisation be on stand-by, in case support is needed.

Step 2. Activity: Part 2

● Give each participant Handout 1.18 on myths about rape. Discuss the issues provoked by the handout.

● Ask participants to think about other myths that are missing in the handout and list on a flipchart. Add any that they omit. Bring out the following:

Myths	Facts
● Women are always raped by strangers in dark places outside the home	● Most rapes take place at home
● There is no rape in marriage	● by someone known to the woman
● Women say 'No' when they mean 'Yes'	● Women do get raped by their husbands
● Men cannot be raped	● 'No' means 'No'
● Men rape because they are overcome by sexual urges	● Men can get raped as well
● Men who rape are obviously abnormal	● Most rapes are planned for some time
	● Every man who rapes is somebody's son, brother, husband

Step 3. Activity: Part 3

● Give an input on women's (or men's) experience of rape in the country/ies where the participants come from, including: police procedures, medical check-ups, legal aspects and court proceedings, psychological trauma — long-term and short-term (If possible arrange for progressive, non-prejudiced experts to come and give the inputs).

● Ask participants to form the same groups of five to discuss the following questions and write the answers on flipcharts:

◆ What support do women and men who have been raped need from their family, community, doctors, police, lawyers/courts?

◆ What needs to change in the existing laws, court proceedings, medical and police procedures? (Remember, there are some countries where spousal/marital rape is not yet a crime.)

● Each group then reports back in turn on one question, followed by discussion.

Step 4. Reflection

● Ask: What ideas do the participants have of how to support people who have been raped? What are the recommendations on what needs to change and how to channel this into legal reforms in their countries?

Step 5. Application

● Ask: What can participants do to offer support and apply recommendations for change in their own SRHR/GBV programmes?

1.6 Engaging men and boys in SRHR programmes

Introduction

Session 1.6.1 Measuring gender attitudes – the Gender-Equitable Men (GEM) Scale

Session 1.6.2 Becoming a man

Session 1.6.3 Respectful partners and engaged fatherhood

Session 1.6.4 Accountability and gender transformative programming

Introduction

For many years gender equality has been perceived as in the woman's domain. However, within the SRHR and gender equality field there is a growing understanding that gender is a relational concept. This means that people's gender identity and expression are formed and continuously (re)shaped in interaction with others: between women/girls and men/boys mutually, women/girls and men/boys and people with diverse SOGIESC mutually and in relationship to heterosexual people. In this interplay, social and cultural values of what is considered to be normal, acceptable and good are acted out and held in place by power dynamics. This is the way we choose to approach gender, presuming that it will be difficult to change harmful gender norms without involving all the players who maintain them in their daily behaviour. This implies that gender transformative SRHR programmes include women/girls, men/boys and people with diverse SOGIESC. This is called the **gender synchronised approach** (Greene & Levack 2010).

> "First is the existence of a deeper understanding on gender issues in its entirety. I used to be interested in equality issue, but I was like a 'blind' man. Now I have a better understanding about the intricacies. It is very helpful in my daily life and makes me more sensitive in responding to an incident such as sexist comments that I used to ignore. This understanding also helped me to be able to communicate gender issues to the people I know. Their response was mostly positive, in the sense that they can understand the 'new' mind-set and understand why the issue is becoming important to me. Some people, indeed, tend to think it strange, but again, thank you for the knowledge that I got, I could speak my mind in a better way to other people. I feel happy because the changes are positive, because of the change in me, whether directly or indirectly, can help change other people around me to become better people."
>
> *25-year-old health worker, Indonesia*
>
> Source: Rutgers WPF 2015:13-14.

Men and boys are crucial partners in effectively reducing gender inequality and the discrimination of women, girls and people with diverse SOGIESC. Leaving them out has often led to failures in challenging the systems and processes that control and limit the SRHR of these groups. This means that we must politicise masculinities, considering how elemental economic, political and social power and gender relations shape men's behaviour and attitudes, something that has often been ignored by the women's movement (Cornwall, Edström & Greig 2011).

Boys and men are also affected by gender socialisation. Gender attitudes, behaviours and power dynamics, also in intimate and sexual relationships/identities, are formed from an early age. It is important to influence these with early interventions to stimulate reflection, develop skills and promote healthy lifestyles for more equal and equitable relationships. One can imagine that in certain situations boys and men are also disempowered as well: they too can lack self-esteem, awareness of their rights and be vulnerable to negative SRH outcomes often reinforced by unemployment, poverty and risky health behaviour (e.g. alcohol and substance abuse).[33]

What it means to be a man is changing in many parts of the world, where macho behaviour is less valued, but what the new forms of masculinity look like is far from clear. For some boys and young men, these changing gender norms create confusion, fear and insecurity. This may lead to stress about their own identity, even more so when they are confronted with educated and vocal girls and young women. Often boys assume

33. Griffith et al. 2016.

these girls to be sexually competent. This idea might make boys feel under pressure to perform optimally when having sex. Boys may think that they fail when making mistakes while having sex, for example when they do not automatically know or meet a girls' intimate sexual desires. Many boys and men do not like to show their uncertainty and insecurity, and as a result they compensate by over-powering and controlling women. As gender norms are not only changing for girls and women but also for boys and men, it is important to engage both sexes in these processes of change; boys and girls, men and women should realise that they can contribute to this individually. In this way, it is possible to create more awareness and understanding for each other and to ensure that changes can result in better, healthier and happier situations for everyone involved, whether male or female.

Over the last few decades, several effective interventions have been developed that positively engage men and boys for gender equality. To transform harmful masculinities, a mind-shift is required in how we work with men and boys. Whereas men and boys have often been framed as part of the problem we need to start seeing them as part of the solution. Gender is socially constructed, which makes men just as much gendered beings as women. Learned behaviour can therefore be unlearned and changed for the better. When men internalise and practise more gender equitable norms, this has a positive impact on the wellbeing of everyone.[34]

In some cases, the engagement of men has been met with resistance from the women's rights movement, often based on fears of the dilution of a feminist agenda, or the possibility that men might swallow up resources and jobs. It is therefore important to stress that the final goal of gender transformative programming is always gender equality, and that the rights and empowerment of girls and women are to be included in the different areas of work in SRHR programmes. This means that the priorities and the voices of women's rights organisations, particularly those who are active in the field of preventing (sexual) gender-based violence (SGBV), are to be elevated. Accountability to the women's movement and participation of women's rights organisations in design and governance of SRHR interventions is essential to ensure that patriarchal norms do not (unconsciously) prevail in programming and that interventions which engage boys and men are not at the detriment of SRHR outcomes for girls and women.

MenEngage, a global network of about 600 NGOs that work towards gender equality, has defined various levels of accountability: horizontal and vertical; interpersonal and professional; personal and institutional accountability (see Handout 1.4). MenEngage stresses the importance of accountability at all these levels. Personal accountability is essential for interpersonal/professional accountability. Our personal beliefs, behaviours and relationships must reflect those we want to see in the world. Accountability, therefore, is not something that can be exercised or demanded in one environment and switched off in another.[35]

34. Rutgers has developed a guide on the skills required to work with adolescent boys around sexuality. If you feel you could use these skills please refer to the guide online: www.rutgers.international/what-we-do/positive-masculinities/new-manual-adolescent-boys-and-young-men-sexuality-and

35. See for more information: http://menengage.org/critical-dialogue-on-engaging-men-and-boys-in-gender-justice-summary-report/

Session 1.6.1

Measuring gender attitudes – the Gender-Equitable Men (GEM) Scale[36]

Time
1 hour

Materials
Flipcharts

Marker pens

Signs with 'Agree', 'Partially agree' and 'Disagree' written on them

Handout 1.6

PowerPoint slide 51

Learning outcomes

Knowledge
Understand the different (harmful) gender norms in intimate relationships and social expectations for men and women

Attitudes
Can internalise the different domains of the GEM Scale

Skills
Can use the GEM Scale in to measure impact of their programmatic intervention

Methods

Agree–Disagree, reflection and discussion

Facilitator instructions

The GEM scale measures attitudes towards 'gender-equitable' norms. The scale is designed to measure attitudes toward gender norms in intimate relationships or different social expectations for men and women. In this session participants test their own gender equitable norms and get familiar with a tool for the monitoring and evaluation of GTA in their SRHR programme.

Step 1. Activity

- First, stress that participation in the exercise is voluntarily and if anyone is not prepared to answer personal questions about their gender attitudes they can choose not to participate.
- Stick the 'Agree', 'Partially agree' and 'Disagree' signs on the wall. Then read out, one by one, each statement of the GEM Scale on Handout 1.6. After each statement, ask participants to move to the Agree, Partially agree and Disagree papers.
- Once the participants have taken their stand, motivate discussion between the different groups by asking questions or ask the groups to try and convince others to join them, i.e. moving from Agree to Partially agree or Disagree.
- Bear in mind that the domains of the GEM Scale were established using qualitative research with (young) men. The 'ideal' descriptions of 'equitable men' that emerged from this research could assist in guiding the discussion:

Domain 1. Violence. The equitable man is opposed to violence against women under all circumstances, even those that are commonly used to justify violence (e.g. sexual infidelity).

Domain 2. Sexual relationships. The gender equitable man seeks relationships based on equality, respect, and intimacy rather than sexual conquest. This includes believing that men and women have equal rights and that women have as much right to sexual agency as do men.

Domain 3. Reproductive health and disease prevention. The gender equitable man assumes responsibility for sexually transmitted infection prevention and reproductive health in his relationships. This includes taking the initiative to discuss reproductive

36. Taken from www.c-changeprogram.org/content/gender-scales-compendium/gem.html

health concerns with his partner, using condoms or assisting his partner in acquiring or using a contraceptive method.

Domain 4. Domestic chores and daily life. The gender equitable man seeks to be involved in household chores and childcare, meaning that they take both financial and care-giving responsibility for their children and household.

Step 2. Reflection

Give participants Handout 1.6 GEM Scale so that they can see the scale. Responses to each item are summed. High scores represent high support for gender equitable norms. Certain items have to be reverse scored if a high score would reflect low support for gender equity. The tool can be used to set a baseline for a programme and for monitoring and evaluation afterwards.

Step 3. Application

Ask participants how they could use the GEM Scale for setting a baseline for GTA in their SRHR programme.

Session 1.6.2

Becoming a man[37]

Time
1 hour

Materials
Copies of the unfinished sentences in Handout 1.19

Pens

Learning outcomes

Knowledge
Understand the origin of their attitudes and feelings towards women and people with diverse SOGIESC

Attitudes
Can acknowledge the pressures to adopt certain attitudes

Skills
Can change personal attitudes towards women and people with diverse SOGIESC.

Methods

Unfinished sentences, reflection and discussion.

Facilitator instructions

This session can be used in a mixed group but it is most useful with a men-only group. It could be a good introductory activity to other more challenging activities about male gender roles and attitudes.

Step 1. Activity

- Hand out a copy of the unfinished sentences in Handout 1.19 to each participant, and ask them to complete the sentences in writing, without consulting each other.
- Then ask the participants to form pairs and discuss with each other their answers, responses and feelings.
- In plenary, draw out the similarities in their responses and the ways they completed the sentences.

Step 2. Reflection

- Ask: Do you feel your behaviour is limited by your peers? How and when does this happen and why?
- Ask: Are there some 'macho' or other masculine attitudes towards women, girls and people with diverse SOGIESC you would like to reject? How can you do this?

Step 3. Application

In what way does the SRHR programme you work within, address the origins of discriminatory attitudes and feelings towards women, girls and people with diverse SOGIESC?

37. This activity was adapted from Thompson 'As boys become men: learning new male roles' in Whyld 1990. See also www.rutgers.international/what-we-do/positive-masculinities/new-manual-adolescent-boys-and-young-men-sexuality-and

Session 1.6.3

Respectful partners and engaged fatherhood[38]

Time

1.5 hours

Materials

Notebooks and pencils

The video, *Marcio's story*: https://men-care.org/resources/mencare-brazil-film-marcios-story/

Learning outcomes

Knowledge

Understand the positive and negative experiences in their own childhood family

Understand how childhood experiences affect the fathering role

Attitudes

Can reflect on childhood experiences, own fathering and ways to change

Skills

Can link past experiences with own father figures to current partner and fathering practices

Methods

Visualisation and discussion.

Facilitator instructions

This session looks at the development of good fathering and setting a good example to children. It includes the essential issue of modelling respect for the mother of the children. The session ends with an opportunity for self-reflection. The activity examines the role that past experiences with the father/father figure play in the way in which the participants father children today. It encourages the participants to think about what it felt like to be parented by their fathers and all the feelings they had for their fathers.

Step 1. Activity

- With chairs arranged in a circle facing outward, ask the participants to close their eyes and to listen to you. This is a moment of self-reflection and participants can start feeling relaxed.

- Start by asking the participants to remember what kind of person their own father was. If they did not grow up with their father, ask them to think of any other significant male or father figure in their lives.

- Then, ask them to remember an example of when their father/father figure treated their mother/mother figure with respect (ask for good memories they have of their father). Once everyone is ready, they turn inwards and share their recollections with the rest of the group.

- Thank the participants and then ask them to turn outwards again and remember a time when their father/father figure set a bad example of how to treat their mother/other mother figure. You must encourage all members to find one example in which father/father figure behaved badly. As before, once everybody is ready, they turn to the inside of the circle and share their recollections with the rest of the group.

Note: As in other emotional sessions, the facilitator must be aware of the distress levels of participants and be ready to offer support and intervention. It is recommended that a counsellor from the organisation be on stand-by, in case support is needed.

38. Adapted from Mosaic 2011: 81-83. www.rutgers.international/our-products/tools/toolkit-men-male-counselling-context-intimate-partner-violence

- Thank the participants and then ask them to turn outwards again. Continue by saying that after exploring the kind of examples their fathers/other father figures were to them, we'll now do the same with them. What kind of role model are you for your children? If participants do not have children, they should think about the kind of role model they might be based on their current behaviour/relationship to other real or imagined children in their lives. This session follows the same trend as before, looking at good and bad examples for their children.

- It is essential that facilitators bring up partner violence as a behaviour that is bad for children, even if the abuse is not directed at them. Also, that if parents/adults are abusive to each other, in principle, they are not being good parents – rather they are setting a bad and destructive example for their children.

- Once everyone has shared in both rounds, the facilitator may ask the participants whether they think there is a connection between their behaviour and those of their fathers/father figures/parents.

Step 2. Activity

- The last part of the session consists of inviting the participants to start modelling new, positive behaviours for their children. Tell them, Now that you have identified some examples of good and bad behaviours for your children, we want you to come up with an activity that can make you a better role model for them.

- Ask each participant to come up with one activity that would make them a better role model for their children, as well as with another activity in which they can be more respectful to their partner. These must be positive actions that they don't normally do or have never done and that they think will make them better examples for their children. They should make sure that they pick activities that are realistic and sustainable (examples could include not speaking negatively about their mother in the children's presence, or always being on time to pick their children up).

Step 3. Reflection

Ask: How did the behaviour between fathers/father figures and mothers/mother figures that came out of the examples in this session, relate to (harmful) gender norms.

Step 4. Application

- Ask: How did the relationship and behaviour between fathers/father figures and mothers/mother figures influence the SRH behaviour of their children. What would be good examples?

- To close the session you may want to show the video, *Marcio's story*. In Brazil, Marcio narrates the importance of supporting men's involvement in the lives of their families, even if it goes against traditional expectations of how men are supposed to act.

Session 1.6.4

Accountability and gender transformative programming[39]

Time
45 minutes

Materials
Flipcharts

Pens

Handout 1.4

Learning outcomes

Knowledge

Understand why accountability is important within gender transformative programmes

Understand different kinds of accountability

Attitudes

Can internalise accountability as a 'way of life' in which one behaves in a gender equitable manner

Skills

Can apply accountability to their own work and organisation

Methods
Reflection and discussion

Facilitation instructions

Step 1. Activity

- Ask the group to suggest a definition for 'accountability', agreeing on something like:
  - taking responsibility
  - being answerable for one's actions
  - to be open to being held to account by others
- Ask participants to write 'Accountability towards women's rights organisations' on a flipchart paper.
- Ask them what comes to mind when they think of this and write their responses on the flipchart. This could be done in a plenary session, in pairs or in small groups depending on the group size.
- Then discuss and present the different definitions of Handout 1.4.

Step 2. Reflection

In a plenary discussion, ask: What form of accountability is most relevant for the participants' own programme or organisation?

Step 3. Application

Then ask the participants how this form of accountability can be ensured to take place within their organisation?

39. Adapted from the MenEngage Accountability Toolkit. Source: http://menengage.org/wp-content/uploads/2014/12/MenEngage-Accountability-Toolkit-Nov.-5_draf.pdf

Annex 1: Glossary

Accountability – Hold duty bearers to account to respect, protect and fulfil human rights.

Agency – Relates to choice and voice. Women/girls and men/boys pursuing goals, expressing voice and influencing and making decisions free from violence and retribution. More than voice, it is about making informed decisions, implying awareness and 'imagining the previously unimaginable'.

Asexual – Not interested in any sexual relationship.

Attitude – A feeling or opinion about something or someone, or a way of behaving.

Behaviour – The way in which one acts or conducts oneself, especially towards others.

Bisexual – People who are consistently (sexually and/or romantically) oriented to more than one sex.

Bisexual attraction – Attraction to two or more genders.

Choice – The ability of women/girls and men/boys to make and influence choices that affect their lives and futures.

Consent – Gaining informed agreement for a particular course of action.

Duty bearers – Institutions and people who have to respect, protect and fulfil the human rights of all people, and to abstain from the violation of those rights

Empowerment – The expansion of choice and the strengthening of voice through the transformation of power relations, so women and girls have more control over their lives and futures.

Femininity – The socially constructed roles and relationships, and attitudes, beliefs and behaviours associated with being female. Different cultures, tribes, social classes, ages or other sub-groups have different 'femininities'. However, there are many characteristics of femininity that are consistent across groups.

Formal leadership – Political participation or representation in leadership and management positions. Leadership can manifest itself individually and collectively and it can encompass power over, power within, power to and, in the case of collective action, power with.

Gay – Men who are consistently (sexually and/or romantically) oriented to other men.

Gender – The social-psychological-cultural representations of masculinity and femininity, as a construct that entails gender identity, roles, stereotypes, norms, attitudes and expression. A set of socially constructed relationships which are produced and reproduced through people's actions'… by dynamic, dialectic relationships… Gender is 'something that one does, and does recurrently, in interaction with others'… Most importantly, gender does not reside in the person, but rather in social transactions defined as gendered … From this perspective, gender is viewed as a dynamic social structure.

Gender-based violence – Any crime committed against persons, whether male or female (including gender and sexual minorities), because of their sex and/or socially constructed gender roles. It is not always manifested as a form of sexual violence, and may include non-sexual attacks on women, girls, men and boys because of their gender (2014 Policy paper form Office of the Prosecutor of International Criminal Court). The Convention of the Elimination of Violence Against Women (CEDAW), refers to "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" (Article 1 DEVAW, Article 3 Istanbul Convention).

Gender equality – Women and men have equal conditions, treatment, and opportunities for realising their full potential, human rights and dignity, and for contributing to (and benefiting from) economic, social, cultural, and political development. Gender equality is, therefore, the equal valuing by society, of the similarities and differences of men and women, and the roles they play. It is based on women and men being full partners in the home, community and society.

Gender equity – Refers to the different needs, preferences and interests of men and women. It means fairness and justice in the distribution of benefits and responsibilities between men and women.

Gender expression/gender presentation – One's outwards appearance, body language, and general behaviour.

Gender fluidity – A flexible range of gender expressions, behaviours and identification can change from moment to moment. Children and adults who are 'gender fluid' often feel they do not fit within the restrictive boundaries or stereotypical expectations defined by the operating gender binary in their society.

Gender identity – Someone's innermost concept of self as male, female, a blend of both or neither – how individuals perceive themselves and what they call themselves. Your gender identity can be the same or different from the sex assigned at birth.

Gender norms – Powerful, pervasive values and attitudes, about gender-based social roles and behaviours that are deeply embedded in social structures. They manifest within households and families, communities, neighbourhoods, and wider society, ensuring the maintenance of social order, punishing or sanctioning deviance from the established norms.

Gender roles – Activities, expectations and behaviours assigned to people by the society they live in. Many cultures recognise two basic gender roles: masculine (having the qualities attributed to males) and feminine (having the qualities attributed to females).

Gender stereotypes – Gender stereotypes are preconceived ideas whereby females and males are arbitrarily assigned characteristics and roles determined and limited by their gender. Stereotypes about women both result from, and are the cause of, deeply ingrained attitudes, values, norms and prejudices against women/girls and people with diverse SOGIESC. They are used to justify and maintain the historical relations of power of men over women/SOGIESC as well as sexist attitudes that hold back their advancement.

Gender synchronised approach – People's gender identity and expression are formed and continuously (re)shaped in interaction with others: between women(girls) and men (boys) mutually, women (girls) and men (boys) and people with diverse SOGIESC mutually and in relationship to heterosexual people: gender is a relational concept.

Gender transformative approaches – They actively strive to examine, question, and change rigid gender norms and imbalances of power as a means of achieving SRHR objectives, as well as gender equality objectives at all levels of the socio-ecological model.

Programmes and policies may transform gender relations through:

◆ Encouraging critical awareness of gender roles and norms

◆ Questioning the costs of harmful, inequitable gender norms in relation to SRHR and making explicit the advantages of changing them

◆ Empowering women/girls and people with diverse gender and/or sexual identities/ orientations

◆ Engaging boys and men in SRH and gender equality

By applying these four strategies, harmful, inequitable gender norms will change into

positive, equitable and inclusive ones and lead to improved SRH of men/boys and women/girls, the prevention of GBV and gender equality.

Heteronormativity – Male and female sexuality is depicted as fundamentally different and complementary. The activity of sex comes from a masculine drive: masculine sex is active and active sexuality is a precondition for masculinity (male assertiveness, competitiveness). Feminine sexuality is the opposite: reluctant, subservient and vulnerable (compare feminine modesty and care-giving).

Heterosexual – Exclusively opposite sex attracted people, consistently (sexually and/or romantically) oriented to people of a different sex than their own.

Heterosexual attraction – Sexual attraction towards the opposite sex.

Hidden power – Conscious use of power, applied in such a way that it is not open or visible to those who suffer the consequences.

Homosexual attraction – Attraction to a person of the same sex.

Human rights-based approach – Key elements are: accountability, participation, non-discrimination, equality and transparency. Human rights (political, civil, social, economic and cultural) as enshrined in international/national legislations can be held on to when advocating for and claiming equality, human dignity and opportunities for all people to receive education, healthcare and to fight poverty, violence, discrimination and exclusion.

Informal leadership – The ability to inspire and guide others in order to bring about change. Leadership can manifest itself individually and collectively and it can encompass power over, power within, power to and, in the case of collective action, power with.

Intersectionality – An analytical tool for studying, understanding and responding to the ways in which gender intersects with other identities (gender, race, social class, ethnicity, nationality, sexual orientation, religion, age, mental or physical disability), and how these intersections contribute to unique experiences of oppression and privilege.

Intersex – A combination of the 'objectively' measurable organs, hormones and chromosomes, i.e. female = vagina, ovaries, XX chromosomes; male = penis, testes, XY chromosomes.

Invisible power – This resides in people because of norms, values and beliefs that are generally accepted in society and seem to be true and normal. It operates outside of our consciousness.

Lesbian – A woman who is consistently (sexually and/or romantically) oriented to other women.

Masculinity – The socially constructed roles and relationships, and attitudes, beliefs and behaviours, associated with being male. Different cultures, tribes, social classes, ages or other sub-groups have different 'masculinities'. However, there are many characteristics of masculinity that are consistent across groups.

Norms – Patterns of behaviour that are widespread, are generally tolerated or accepted as proper, are reinforced by responses of others and are quite hard to resist even if they run against what is felt to be right.

Power to – The potential capacity of any individual to take action and make free choices, to exercise agency: the power to act.

Power with – This is based on mutual support, solidarity and collaboration and is connected to the building of movements, alliances and networks. It is about organising, shared objectives and horizontal decision-making processes.

Power within – This is seated within the individual and related to a person's self-perception, their sense of self-worth, their confidence and awareness, all of which are required for agency and action.

Queer – Questions or critiques binary notions of gender.

Romantic attraction – An emotional response that most people experience, resulting in a desire for a romantic relationship with the person that the attraction is felt towards. Romantic attraction may be felt without sexual attraction and can be experienced towards any person and any gender.

Reproductive rights – "Embrace certain human rights that are already recognized in national laws, international laws and international human rights documents and other consensus documents. These rights rest on the recognition of the basic rights of all couples and individuals to decide freely and responsibly the number, spacing and timing of their children and to have the information and means to do so, and the right to attain the highest standard of sexual and reproductive health. It also includes the right to make decisions concerning reproduction free of discrimination, coercion and violence, as expressed in human rights documents." International Conference on Population and Development, Programme of Action 1994, Para 7.

Rights holders – Refers to all people.

Sex – The biological characteristics that we are born with, that define humans as either male, female such as the 'objectively' measurable organs (i.e. female = vagina, ovaries; male = penis, testes), hormones, genetics/chromosomes (XX, XY).

Sexual attraction – An emotional response resulting in a desire for sexual contact with a person.

Sexual rights – "Sexual rights protect all people's rights to fulfil and express their sexuality and enjoy sexual health, with due regard for the rights of others and within a framework of protection against discrimination" WHO, 2006a, updated 2010.

Socio-ecological model – Visualises the personal, interpersonal, organisational, community and public levels, where arrangements of formal and informal rules and practices enable and constrain the agency of women/girls and men/boys and where rigid stereotypical and discriminatory gender ideologies and norms are often perpetuated.

Stigma – A complex social phenomenon or process that results in powerful and discrediting social labels and/or radically changes the way individuals view themselves and are viewed by others.

Transgender – A person whose gender identity is different from their sex assigned at birth. They can have every sexual orientation.

Visible power – Derives from assigned authority and control over human and other 'resources'. Capacity of more powerful people or institutions to affect the thoughts and actions of people with less power. Frequently it has negative connotations (e.g. domination, force, repression, abuse) and serves to maintain inequality, poverty and disempowerment.

Voice – The capacity of women/girls and men/boys to speak up, be heard and share in discussions and decisions – in public and private domains – that affect their lives.

Women's/girls' rights – Rights that promote a position of legal and social equality of women/girls with men/boys.

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Acknowledgements and the origins of Rutger's Gender Transformative Approach

Before acknowledging various individuals and organisations for their very valuable contributions in the development of this GTA Toolkit, we would like to look back at the origins of the Gender Transformative Approach within Rutgers.

It goes back to 2007. Women's organisations from Indonesia and South Africa, working in the field of violence against women, articulated an urgent call. Their female clients, survivors of domestic violence, had said loud and clearly: 'It is not the relationship that should end, it is the violence that should stop. Please, start working with our men!'. It marked the beginning of a journey with unforeseen new opportunities and major mind shifts.

In July 2009, Rutgers and partners attended the first MenEngage Symposium in Rio de Janeiro. It was 'just to check' whether we were on the right track. Indeed, 350 organisations and individuals from all parts of the world were questioning how the same negative impact of hegemonic masculinities could be transformed by more equitable, non-violent and caring forms of manhood. Promising practices were shared with a broad audience.

Even more inspired, we (Rutgers, Rifka Annisa and Women's Crisis Centre Bengkulu from Indonesia, Mosaic from South Africa), finalised an intervention for male perpetrators of partner violence, called *Toolkit for Men: male counselling in the context of intimate partner violence*. The toolkit was identified as the most systematically developed counselling programme for perpetrators and was awarded with the PSO Award for Innovation.

However, we soon realised that by counselling men and couples without a fundamental cultural and more structural shift in society, behaviour change would not sustain change. A new programme was developed by Rutgers and Promundo, called 'MenCare+; engaging men in a four country initiative' (2012-2015), and approved by the Dutch Ministry of Foreign Affairs. Over the three years, the focus was on engaging young men and fathers in SRHR and pre- and postnatal care in Brazil, Indonesia, Rwanda and South Africa. Interventions took place at all levels of the socio-ecological model. Men were no longer considered as 'the problem', but very much engaged as part of the solution. Indeed, MenCare+ results are highly encouraging, such as improved communication (within couples), increased uptake of contraceptives, more involvement of fathers in childcare, reduction of GBV, and increased happiness.

Internationally, a next round of FLOW funding (Funding Leadership and Opportunities for Women) resulted in a new five year programme: 'Prevention+: Men and Women to End Gender-Based Violence'. New countries like Uganda, Pakistan and Lebanon joined together with Indonesia and Rwanda. The key thinking of Prevention+ is that if GBV is to be ended, underlying harmful cultural norms and values should be addressed and boys and men need to be engaged. Accountability to women's rights remains core, and the gender-transformative approach forms the backbone of the programme, aiming to free all people from power inequalities and restrictive gender and sexual norms.

In Rutgers, the gender transformative approach has now been adopted as a cross-cutting part of all its international work. The GTA Toolkit is developed within the context of the following programmes: Prevention+, Get Up Speak Out for Youth (GUSO), Yes I Do Alliance (YIDA), Right Here Right Now (RHRN) – all strongly connected to the SRHR of young people and the prevention of GBV. A process of capacity strengthening and

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