Toolbox:

Changing harmful gender norms and reducing violence

Approaches and methods for civil society organisations engaged in development work

SOS BØRNEBYERNE | DANNER | AIDS FONDET

Written by Eva Iversen Consult

Developed through a participatory process with Danish NGOs and their partners around the world

Led by SOS Children's Villages Denmark, AIDS-Fondet and DANNER

Funded by Danida via Global Focus

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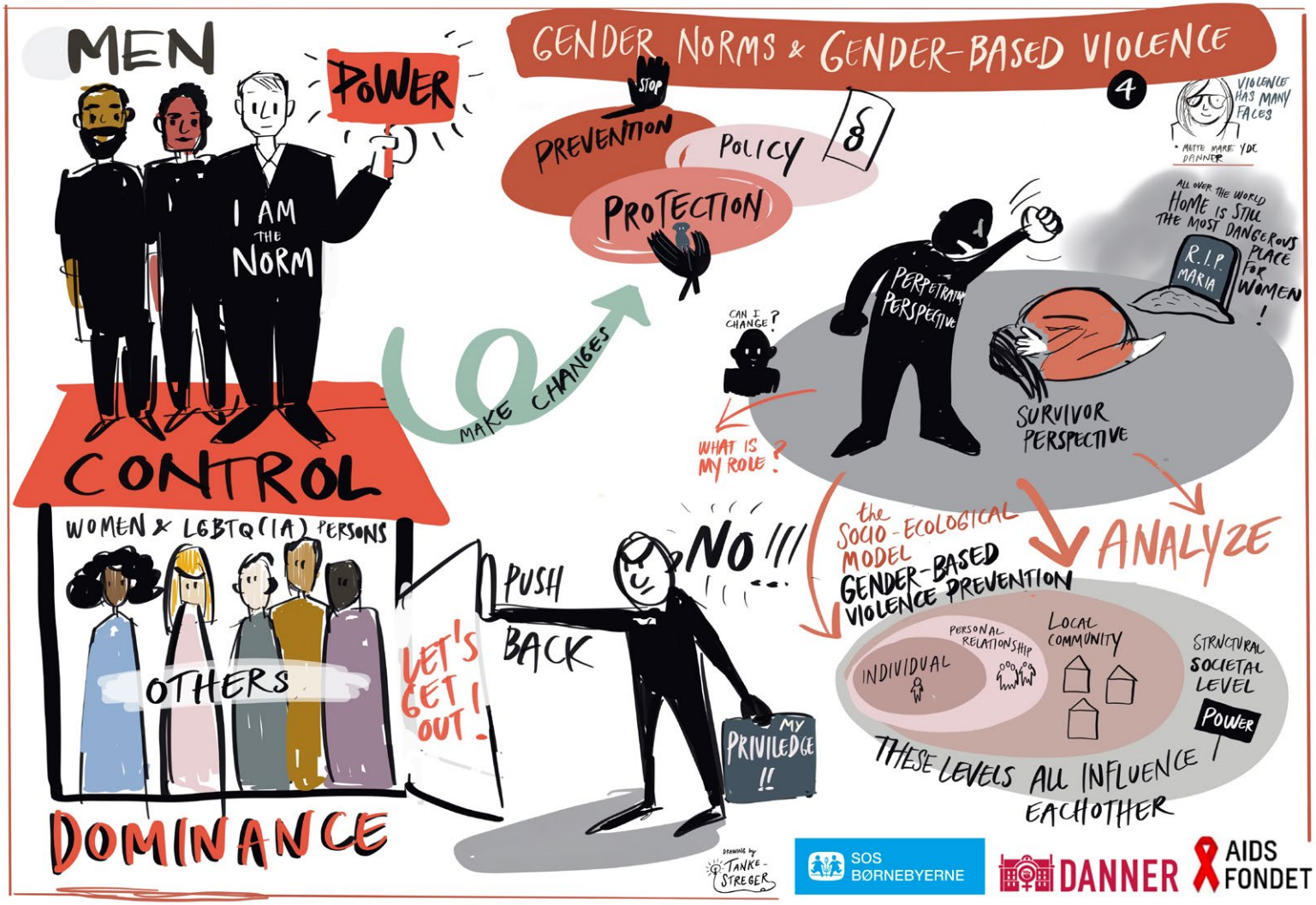
GENDER NORMS & GENDER-BASED VIOLENCE
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MEN
POWER
I AM THE NORM
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MAKE CHANGES
VIOLENCE HAS MANY FACES
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R.I.P. MARIA
CAN I CHANGE ?
WHAT IS MY ROLE ?
PERPETRATOR PERSPECTIVE
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ANALYZE
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INDIVIDUAL
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LOCAL COMMUNITY
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POWER
THESE LEVELS ALL INFLUENCE EACHOTHER
WOMEN & LGBTQ(IA) PERSONS
OTHERS
DOMINANCE
LET'S GET OUT !
PUSH BACK
NO !!!
MY PRIVILEDGE !!
drawing by TANKE STREGER
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1. Introduction

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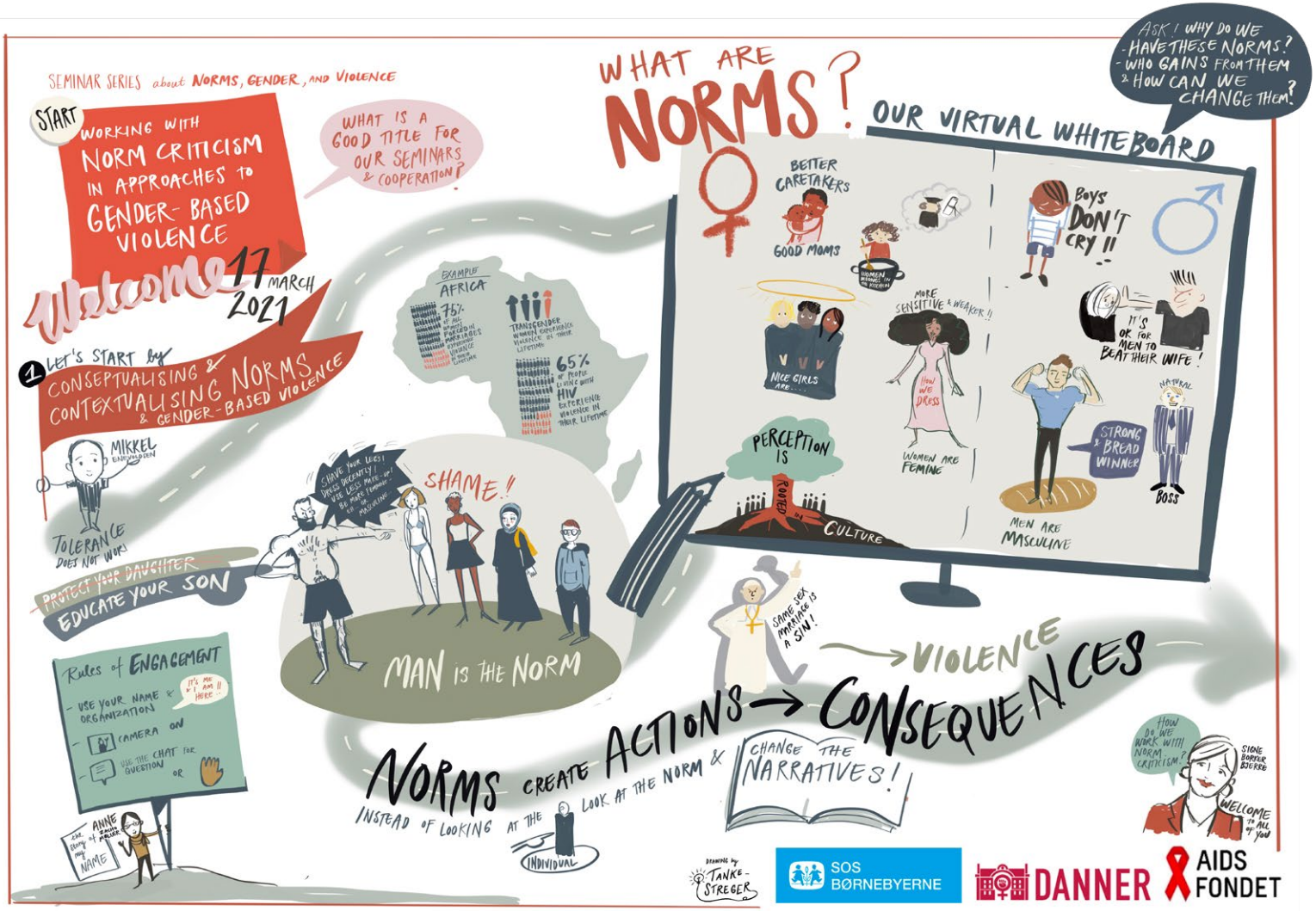


1.1. Development of the toolbox

The purpose of this toolbox is to provide guidance to civil society organisations/non-governmental organisations (in the following called NGOs) that wish to change harmful gender norms and reduce violence. Harmful gender norms can lead to violence due to gender, gender identity or sexual orientation (for the purpose of the toolbox in short called *Gender-Based Violence* – GBV). The toolbox was developed through a participatory process that took place during 2021 and 2022 with Danish NGOs and their partners around the world. The process was designed as a capacity-building project to enhance knowledge and skills on how to address GBV in a systemic and holistic way in development programs and projects.

The process involved the following steps: a) An initial mapping of existing resources on GBV globally and among Danish NGOs and their partners; b) Four thematic seminars, where participating Danish NGOs with their global partners, as well as external experts, shared their experiences and engaged in joint reflection on approaches and methods; and c) The compilation of materials and reflections into a toolbox. The process was led by three Danish NGOs: SOS Children's Villages Denmark, AIDS-Fondet and DANNER, who in 2020 had come together to form an informal network called Danish Gender Network. The process was funded by *Danida* via *Global Focus* (a platform for Danish NGOs engaged in development cooperation). The toolkit was drafted by *Eva Iversen Consult*, including the initial mapping, structuring the toolkit, and capturing reflections and lessons learned in cooperation with participating NGOs.

The *initial mapping* focused on identifying resources in the form of practical 'how to do' guidelines, manuals and tools for how to address GBV through working with gender norms. The finding from this exercise was that there exists a vast multitude of materials that analyse gender norms and GBV through research and studies, as well as a large number of materials designed as guidelines. *United Nations* (UN) organisations in particular have many useful materials that are in accordance with internationally agreed principles and human rights law.

However, most of these materials are destined for policy makers and state authorities as well as for large development actors such as bi- and multilateral donors or International NGOs (INGOs). The existing tools are therefore often very comprehensive and cover many different aspects of gender work. At other times, the guidelines cover specific areas of gender norm work, for example in relation to education or humanitarian interventions. For smaller and medium-size NGOs, these materials are an important source of knowledge on data, theories, methods and approaches in gender work. Nonetheless, they can be difficult to use for small NGOs in the design of their own programs, as

the documents are often extensive and include types of interventions that small NGOs do not have the capacity to engage in directly (such as curriculum reform to promote gender equal perceptions in schools; or law reforms to ensure that perpetrators of violence are put to justice). Often the guidelines tend to focus only on one narrowly defined area of work that is described in detail. They rarely provide any kind of quick overview on how to start tackling gender work from a systemic and holistic perspective. The mapping exercise carried out in preparation for this toolbox therefore confirmed that there was a need to develop an easy-to-use toolbox designed specifically for smaller and medium-size NGOs. Another finding from the mapping was that resources are much sparser in relation to gender identity and sexual orientation (*lesbian, gay, bisexual, transgender, queer and intersex and other*, in the following called LGBTQI+ people). It was therefore the intention during the development of the toolkit also to search for such material and experiences among participating NGOs.

1.2. How to use the toolbox

The toolbox is intended primarily for NGOs who wish to work on changing harmful gender norms and preventing GBV as part of their development programs/projects, but it may also be used by any other actors. The toolbox is open source, available online to all. It is intended and designed in a way that makes it possible to continue adding knowledge, experience and new resources to the kit. The premiss for the toolbox is that all development interventions can – and ideally should – include aspects of gender analysis and approaches to promote gender equality and respect for LGBTQI+ people, including the reduction of violence. Such an ambition can be the main objective of an intervention, or it can be integrated as an element/elements into interventions that have other main objectives – such as education, health, legal work, Covid-19, humanitarian assistance etc. There is, in principle, no type of intervention or programme that could not include promotion of new gender norms, gender equality, respect and reduction of GBV.

The toolbox is designed to be easy to use by providing a quick overview of gender-norm work and the prevention of GBV, as well as brief introductions to various related topics and methods. The emphasis is on providing hands-on, how-to-do guidance and inspiration for developing gender-related interventions in any type of development program/project. Each part of the toolbox consists of short texts that introduce a topic. Links can be found to further information

throughout the text and in footnotes. This is for the most part links to existing guidelines, manuals or toolkits. Links also include reference to websites with general information on the topic of gender/GBV. The toolbox also includes short case studies with examples of how NGOs have worked with changing gender norms and reducing violence. It is important to note that this toolbox is not in itself a guideline or manual that can be used directly step by step when designing a program that includes reduction of GBV. It is intended to provide a quick overview, and to guide the readers towards resources that may be useful for their specific purposes.

1.3. The toolbox is structured in four main sections

1. Introduction
The present introduction provides information on how the toolbox was developed, its purpose and intended target audience. Furthermore, it gives an overview of the toolbox structure and tips on how to use it.

2. Concepts and approaches
This section provides some background for working with gender norms and the prevention of GBV. Firstly, it presents a few key figures to demonstrate the scope of the problem of GBV and its negative effects. Secondly, the section explains the underlying theory of how traditional harmful gender norms and perceptions of gender identities and sexual orientation lead to unequal relationships, and at times in consequence to GBV. Thirdly, *the norm-critical approach* is presented as a way to address the underlying social gender perceptions that lead to GBV. Fourthly, some examples are given of definitions of core concepts related to gender, gender identity, sexual orientation, gender norms and GBV. Finally, some initial tips are given on how to start preparing for NGO interventions and programs that address gender norms and GBV in a development context.

3. Practical methods
This part of the toolbox presents a range of practical methods and approaches to addressing change in gender norms and reduction of GBV. Talking about gender and violence can be very sensitive and personal. This section therefore starts out with some advice on how to set some ground rules for dialogue in your organisation's different activities. It is a fundamental belief of this toolkit that harmful gender norms are one of the main causes of GBV. The toolkit therefore moves on to give a short introduction to the *norm-critical approach* and ways to work with this in your NGO. Next, ideas are presented on how to design activities aimed at changing the traditional gender norms relating to masculinities and femininities through a participatory engagement of target groups in discussion and critical reflection on existing norms. This may take place in communities, schools, work places or other relevant settings. In particular, it is shown how it is possible to involve boys and men and changing

harmful masculinities in order to prevent GBV. Subsequently, ideas are provided on how to engage in similar processes to promote understanding and respect, as well as reduce violence in relation to gender identity and sexual orientation (lesbian, gay, bisexual, transgender, queer and intersex: LGBTQI+ people). Interventions and programs can take many different forms, depending on contextual challenges, as well as on the size and capacity of the NGOs and partners involved in implementing interventions. Interventions may include, for example: support to women's groups; youth empowerment; strengthening the organisation of LBGTQI+ groups; carrying out research on the effects of Covid19 on GBV; advocating for local or national authorities to fund social programmes; support to survivors of violence – and many more.

4. Resources

The final part of the toolkit includes an overview of resources, listed in categories defined to align with the general structure of the toolkit: websites with general resources and data; gender norms; LBGTQI+ communities; and gender-based violence. Finally, the list includes some links as to how to work with gender norms and reduction of GBV in relation to specific thematic areas, including, for example, health; education; Covid19; and humanitarian interventions in situations of crisis and conflict. It should be noted that, while some resources may be relevant in relation to several categories, they have only been listed in one category, in order to avoid repetition. The list includes all the resources referenced via links throughout the toolkit, as well as additional resources not otherwise mentioned in the toolkit. Resources have been selected and included in the list based on the general purpose of the toolkit, namely to guide the work of NGOs in an easy-to-use way. It is important to bear in mind that the development of the toolkit did not include a thorough analysis of the quality of the included resources; they have rather been selected as a result of an assessment of their potential usefulness to target groups.

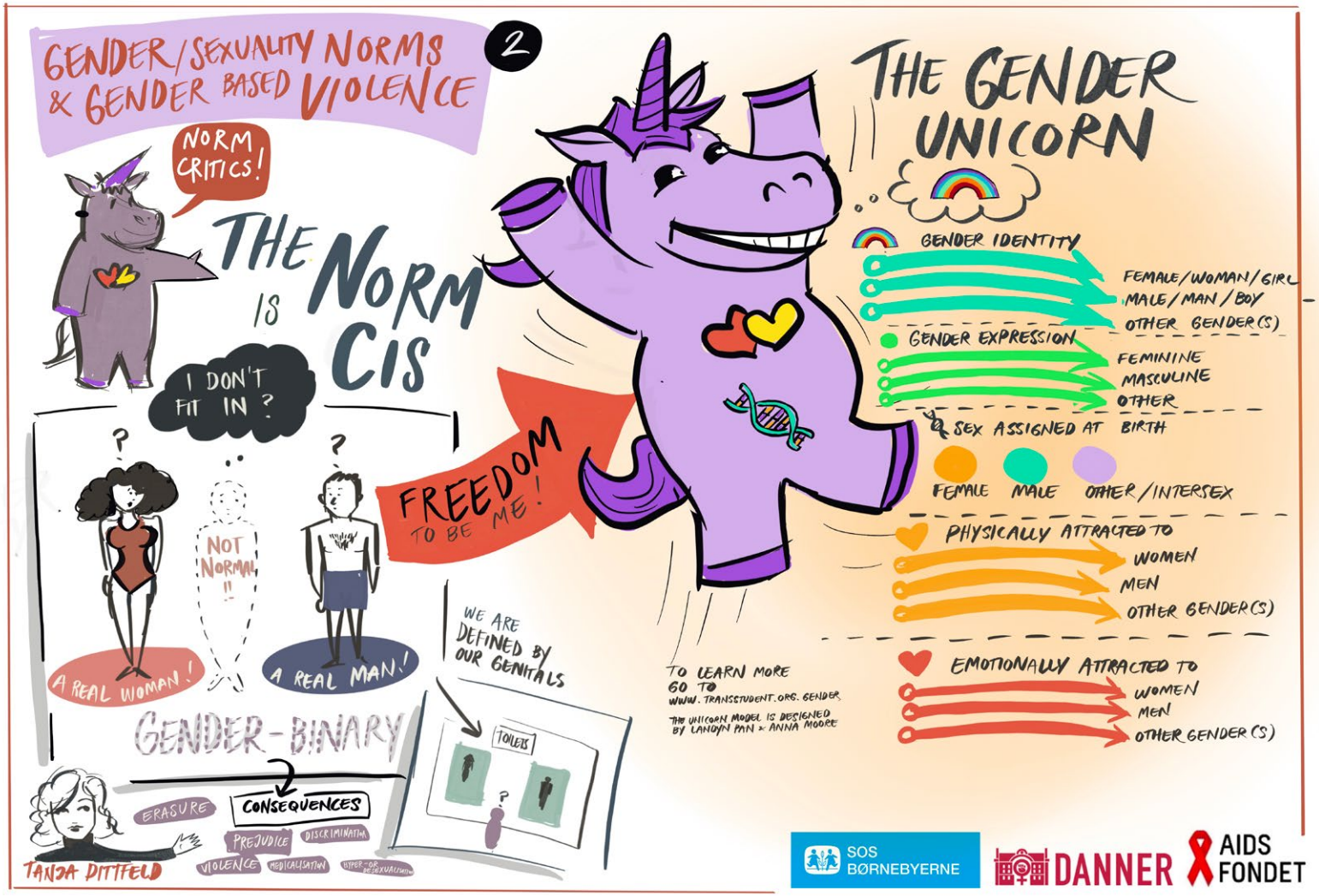
Want to get started?

You can check out some of these useful websites including a multitude of sources that are easy to use for NGOs:

ALIGN Platform: Advancing Learning and Innovation on Gender Norms. ALIGN is an open and interactive source, where anyone can sign up to take part in information sharing and events.

The Safe Zone Project: A free online resource for LGBTQI+ awareness and ally training workshops

2. Concepts and approaches



2.1. The need to address gender-based violence

Globally, according to *UN Women*, an estimated 736 million women, almost 1 in 3, have been subjected to intimate partner violence, non-partner sexual violence, or both at least once in their lives. The rates of depression, anxiety disorders, unplanned pregnancies, sexually transmitted infections, and HIV are higher in women who have experienced violence. Most violence against women is perpetrated by current or former husbands/ partners. 6 per cent of women, again globally, report that they have been subjected to sexual violence from someone other than their husband or partner. However, the true prevalence of non-partner sexual violence is likely to be much higher, considering the particular stigma related to this form of violence. 137 women are killed by a member of their family every day[1]. Since the outbreak of Covid-19, emerging data has shown that violence against women and girls, particularly domestic violence, has intensified. Restricted movement, social isolation, and economic insecurity are increasing women's vulnerability to violence in the home[2]. Globally, violence against women disproportionately affects low- and lower-middle-income countries and regions. 37% of women aged 15 to 49 living in countries classified by the Sustainable Development Goals (SDGs) as "least developed" have been subjected to physical and/or sexual intimate partner violence at some point in their lives. To find more up-to-date data, visit UN Women's *Global Database on Violence against Women* and the *Women Count Data Hub.*

LGBTQI+ people are also particularly exposed to violence. According to the *UN Free & Equal* website, homophobic and transphobic violence has been reported in all regions of the world. It ranges from aggressive, sustained psychological bullying to physical assault, torture, kidnapping, sexual violence and targeted killings. However, official data and statistics on violence against LGBTQI+ people are scarce, as only few countries have systems in place for monitoring, and also because the victims are afraid to report it[3]. A study from the USA found that 47% of transgender people are sexually assaulted at some point in their lifetime. It also found that transgender people and bisexual women are among those most exposed to violence[4]. A recent *study from 9 African countries* concluded that sexual and gender minorities in Eastern and Southern Africa experience high levels of violence. It showed, for example, that 3 out of 4 transgender women experienced violence in their lifetimes[5]. According to the International Lesbian, Gay, Bisexual, Trans and Intersex Association (ILGA), 69 states criminalise same-sex relationships, and 6 countries have a death penalty[6]. There is an urgent need to address GBV and the underlying social norms that lead to it. Living free from discrimination, threat and violence is a human right for all.

SEMINAR SERIES about NORMS, GENDER, AND VIOLENCE
Welcome & Presentation
VIOLENCE AS A RIGHTS VIOLATION
GLOBAL TRENDS & MAIN ISSUES OF VIOLENCE AGAINST CHILDREN
ALL THE SAD DATA
MAIN CHALLENGES FOR DEVELOPMENTAL & RIGHT-BASED WORK
UNITED NATION CONVENTION ON THE RIGHTS OF THE CHILD
GENDER-BASED SEXUAL VIOLENCE
19 MILLION GIRLS BETWEEN 15-19 ARE RAPED EVERY YEAR!
MOSTLY FROM PEOPLE THEY KNOW!
24-51% OF GIRLS UNDER 15 YEARS EXPERIENCE FORCED SEX
PHYSICAL ATTACKS
EVERY 7 MINUTES A YOUNG BOY BETWEEN 15-19 YEARS IS BEING KILLED
82.000 pr. YEAR WORLDWIDE
NOT FROM WAR BUT FROM GANGS, DRUGS, CRIME, RACIAL MOTIVATION
BLACK BOYS HAVE THE HIGHEST RISK
HELP US!!
VIOLENCE ON THE STREETS
VIOLENCE AGAINST CHILDREN HAPPENS ALL OVER THE WORLD!
IN SCHOOLS
720 MILL ARE EXPOSED TO PUNISHMENT AT SCHOOL
PEER TO PEER VIOLENCE
130 MILL CHILDREN
ONLINE SEXUAL VIOLENCE
TRAFFICKING
FROM POOR PARTS OF THE WORLD TO THE RICH PARTS!
DON'T HURT US DADDY!
FOR MANY CHILDREN HOME IS NOT SWEET
BOYS ARE ALSO EXPOSED TO SEXUAL VIOLENCE
VIOLENCE IN COMMUNITY!!
REFUGEES
CLIMATE CHANGE
CHILDREN ON THE MOVE ALSO NEED PROTECTION
by CHRISSIE GALE
drawing by TANKE STREGER
PART 4
VIOLENCE IN THE LIVES OF CHILDREN & YOUTH
METHODOLOGICAL AND PRACTICAL APPROACHES TO WORK WITH GENDER NORMS AND COMBAT VIOLENCE
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4
CONFLICTING NORMS & AVENUES for COLLABORATIONS
LGBTQIA+ STRATEGY – OPPORTUNITIES & CHALLENGES
THE RIGHT TO GENDER & THE RIGHT TO FAMILY – LGBTIQ PEOPLE ARE BEING DISCRIMINATED §
THE RIGHT TO CARE of LGBTIQ+ CHILDREN & YOUTH IN ALTERNATIVE PROGRAMMES
LET'S ESCAPE TO THE US
INVISIBLE
YOGYAKARTA PRINCIPLES
PROTECT ALL PEOPLE !!
WE MUST MAKE THESE CHILDREN VISIBLE & SECURE THEIR CARE & RIGHTS
I AM ME!
NOT ALONE
MARICRUZ GRANADOS
SOS CHILDRENS' VILLAGES LATIN AMERICA
drawing by TANKE STREGER
IN EDUCATION DISCRIMINATION VIOLENCE & ISOLATION
DISCRIMINATION IN FAMILY & COMMUNITY
I AM AT RISK
HARASSMENT AND INTIMIDATION IN PUBLIC SPACES
SEXUAL ABUSE AND VIOLENCE AS A 'CORRECTIVE METHOD'
SHAME ISOLATION VIOLENCE
EXPULSION FROM THE FAMILY ENVIRONMENTS AND LOSS OF CARE
ORPHANS VICTIMS OF TRAFFICKING AND SEXUAL EXPLORATION
SOS DECLARATION to the RIGHT & CARE for LGBTIQ+ CHILDREN AND YOUTH
CARE !!
LAAM PROGRAM
EMPOWERMENT & PARTICIPATION of CHILDREN & YOUTH
SENSITIVITY TRAINING FOR COLLABORATORS
ADVOCACY & PROTECTION
SAFE SPACES FREE FROM VIOLENCE & DISCRIMINATION
RESPONSE to the NEEDS & DEMANDS of LGBTIQ+ CHILDREN & YOUTH
ACTION
LATINAMERICANS ARE NOT ALWAYS HETEROSEXUAL ! – we need to create the DATA !!
PART 3
LGBTQ+, GENDER NORMS & GENDERBASED VIOLENCE
METHODOLOGICAL AND PRACTICAL APPROACHES TO WORK WITH GENDER NORMS AND COMBAT VIOLENCE
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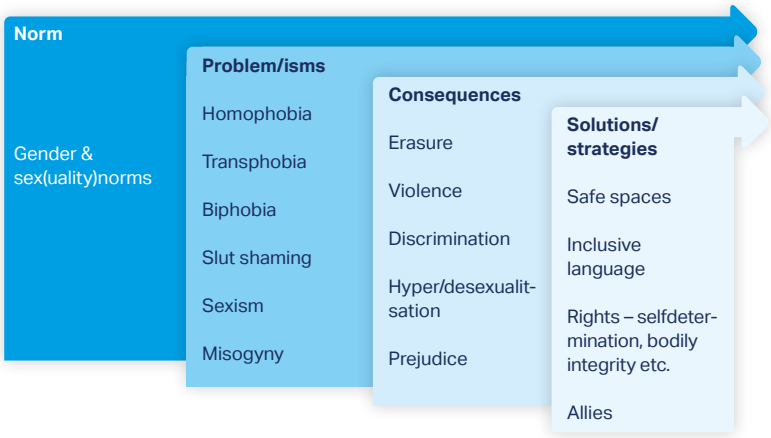
2.2. Understanding how harmful gender norms lead to gender-based violence

This toolkit is based on the underlying theory that traditional harmful gender norms and perceptions of gender identities and sexual orientation lead to unequal relationships, and to many different forms of GBV. Norms are unwritten rules that decide what is normal or right. Their function is to tell us what is acceptable and unacceptable behaviour in different situations. Norms and that which is considered "normal" can be different from group to group. Norms are present in all areas of life and define the limits that constitute acceptable behaviour. Some norms are positive and guide how we act towards others. Without thinking much about it, we adapt to most norms. For example, most people know to shake hands with their right hand, and do so without thinking twice. It is not until someone breaks a norm that norms become visible[7].

Historically, society has been dominated by a patriarchal culture and its norms, in which heterosexual men hold power. The inherent norms of patriarchy are still widely dominant today, even if there has been a strong movement towards greater equality for women and sexual/gender minorities. Patriarchy is a social system in which power is held by men, through cultural norms and customs that favour men and withhold opportunity from women and other gender identities. These *gender norms* lead to a set of *problems* such as the degrading of women, expressed as sexism and misogyny, and resistance against and fear of alternative sexual or gender identities, expressed as homophobia, transphobia and biphobia. The *consequences* of this include various forms of discrimination and violence based on gender or gender identity, as violence is an effective way to maintain the dominant gender norms and its inherent power dynamics in society[8]. According to the UN: *Gender-based violence* (GBV) *refers to harmful acts directed at an individual or a group of individuals based on their gender. It is rooted in gender inequality, the abuse of power and harmful norms*[9]. The links between norms, problems and consequences are illustrated in the model below:

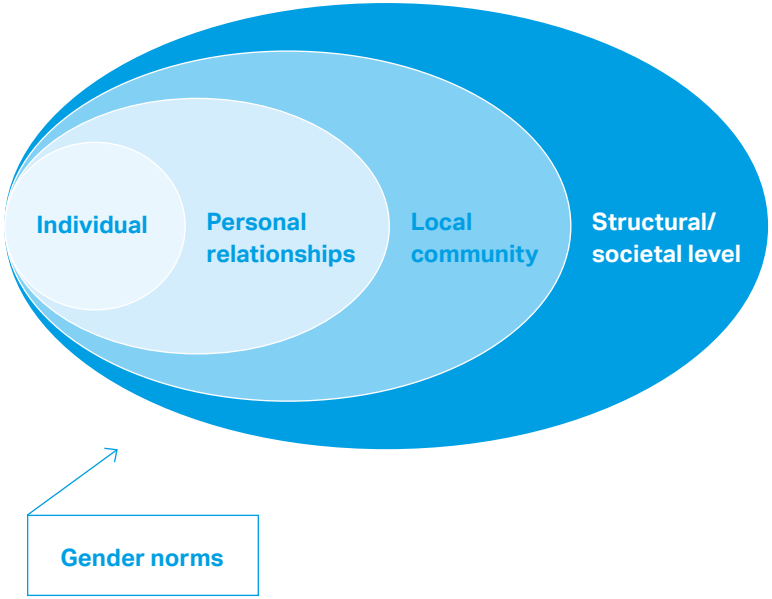
Norms, Problems & Solutions[10]



Violence is a complex phenomenon embedded in individual relations, personal relationships, local community culture and structural/societal norms and realities. Problems in one area affect problems in the others and many different factors, together with existing gender norms, can contribute to GBV. The *socio-ecological model* below captures how these levels are linked as circles:

The socio-ecological model[11]

Reflect on how gender norms influence the various spheres vis-a-vis gender-based violence?



2.3. The norm-critical approach

The *norm-critical approach* is a way to address the underlying social gender perceptions that lead to GBV. "Norm criticism is both a way of analysing and understanding norms and power structures and a tool for challenging and dismantling norms. By using norm criticism, one can raise awareness of the privileges, power imbalances and exclusion that some norms create. It is also a way to challenge power structures and combat marginalisation of groups in society."[12]

There are norms that affect society as a whole and determine who is allowed power and influence. These become obvious when someone breaks them. Few people question the normalcy of a girl who talks of her boyfriend or the normalcy of a boy who attends a formal event dressed in shirt and tie. But what if the girl instead talks about her new girlfriend? Or if the boy accessorizes his outfit with nail polish?

With these small changes, the above-mentioned girl and boy break the unwritten rules for "proper" *male* and *female* behaviour. History shows us that norms change. For example, it is no longer taboo in most countries for women to dress in pants. Nowadays, for example, women in Denmark are entitled to a university education and are not expected to stop working once they have children. Though the norms that determine proper gender behaviour have changed, much has, however, also remained the same. For instance,

there are still relatively few female leaders in politics and business, and when it comes to childrearing, women still take the bulk of the responsibility. LGBTQI+ people and people who are "different" - for example, people with disabilities or ethnic minorities - may be harassed at school, denied a job or become victims of racist or homophobic hate crimes. There are also influential norms that award people advantages depending on their skin colour, level of physical disability and class. Those who break the norms are also often lumped together and thought of as all being the same. The *heteronorm* is one of the most basic and influential norms in our society. It dictates that there are fundamental differences between men and women, that a person must be either man or woman, and that it is »natural« to be attracted to the opposite sex.[13]

Before the norm-critical approach emerged, the most used approach was to promote *tolerance*. But unfortunately, this implied a focus on the group that sticks out of the norm, and created a distinction between us and them. The underlying logic as that we need to accept them. Thus, tolerance can be seen as a use of power, rather than real equality. The *norm group* can choose whether or not to tolerate the *norm breakers*. Norm-critical thinking changed the perspective, as it looks at the norm instead of the individual.[14]

The norm critical approach: [15]

Norm-critical thinking…

- Doesn't categorize or group people
- Focuses on the individual in its uniqueness
- Doesn't create false expectations
- Doesn't offend
- Doesn't consider the norm

This way of thinking…

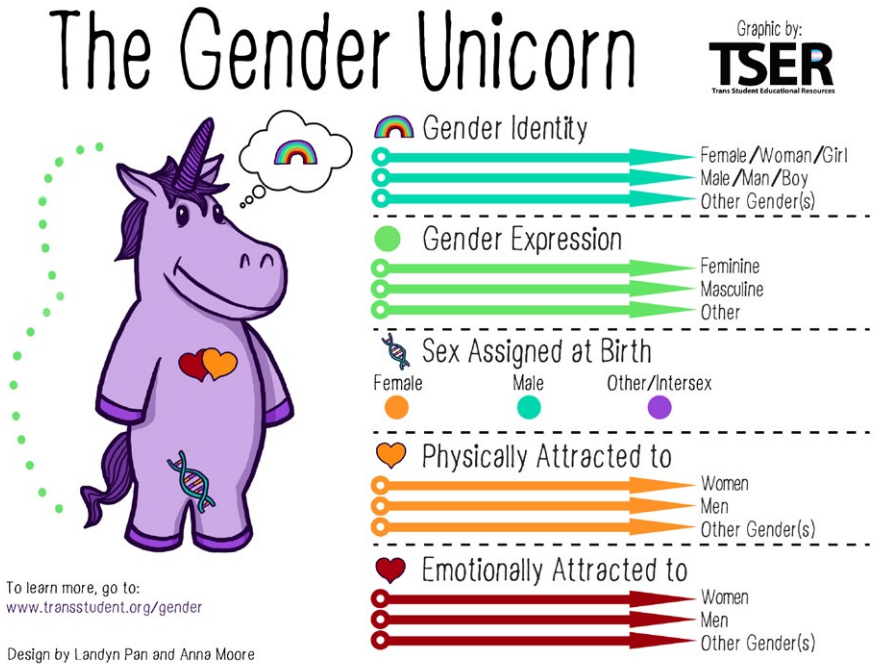
- Shifts the focus from norm breakers to how norms affect our values and everyday lives
- Builds awareness of the process of norming rather than trying to make the norm followers accept norm breakers
- Leads towards a discussion of how norms create privilege and disadvantage, rather than trying to make the norm breakers more palatable to the norm followers
- Creates safer spaces where the power imbalances, misconceptions and suppression that norms create can be tackled as a systemic and not a personal issue.

2.4. Defining concepts

When working with gender norms, there are a number of *concepts* that it is important to understand. Words and language form our reality and how we see it. Concepts are not unchangeable. They are used differently over time, by different people, and by different cultures. Remember to be respectful and open to dialogue, as talking about gender identity is a sensitive issue.

An overview of gender/sexual identities is illustrated in The Gender Unicorn.

Any type of intervention related to changing gender norms should involve reflection and dialogue with all concerned on the type of concepts and language used. Please see more on this in later sections of the toolkit. Below is a list of definitions of different concepts that may be useful to start out with and to use to get oriented – but remember that these are not written in stone. The definitions used in the list are taken from UN organisations as far as possible. When definitions could not be found there, other sources were used.



List of definitions of core concepts:[16]

CONCEPT	DEFINITION
Asexual	Person with a sexual orientation that involves feeling no sexual attraction to others but having emotional needs and in some instances desiring emotional intimacy. UN Terminology Database
Binary	A system in which gender is constructed into two strict categories of male or female. Gender identity is expected to align with the sex assigned at birth and gender expressions and roles fit traditional expectations. Human Rights Campaign
Biological sex	The physical and biological characteristics that distinguish males and females. UN Women
Bisexual	A person emotionally, romantically or sexually attracted to more than one sex, gender or gender identity though not necessarily simultaneously, in the same way or to the same degree. Sometimes used interchangeably with pansexual. Human Rights Campaign
Cisgender	Cisgender is a term used to describe people whose sense of their own gender is aligned with the sex that they were assigned at birth. Gender identity is distinct from sexual orientation and sex characteristics. UN Free & Equal
Cisnormativity	The expectation that those assigned male at birth always grow up to be men and those assigned female at birth always grow up to be women. In other words, cisnormativity is the belief that gender is a binary category that naturally follows from one's sex assigned at birth. UN Terminology Database
Gay	A person who is emotionally, romantically or sexually attracted to members of the same gender. Men, women and non-binary people may use this term to describe themselves. Human Rights Campaign

CONCEPT	DEFINITION
Gender	Gender refers to the roles, behaviours, activities, and attributes that a given society at a given time considers appropriate for men and women. In addition to the social attributes and opportunities associated with being male and female and the relationships between women and men and girls and boys, gender also refers to the relations between women and those between men. These attributes, opportunities and relationships are socially constructed and are learned through socialization processes. They are context/ time-specific and changeable. Gender determines what is expected, allowed and valued in a woman or a man in a given context. UN Women
Gender-based violence (GBV)	GBV is an umbrella term for any harmful act that is perpetrated against a person's will and that is based on socially ascribed (gender) differences between females and males. Examples include sexual violence, including sexual exploitation/abuse and forced prostitution; domestic violence; trafficking; forced/early marriage; harmful traditional practices such as female genital mutilation; honour killings; and widow inheritance. UN Women
Gender equality	This refers to the equal rights, responsibilities and opportunities of women and men and girls and boys. Equality does not mean that women and men will become the same but that women's and men's rights, responsibilities and opportunities will not depend on whether they are born male or female. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration, recognizing the diversity of different groups of women and men. UN Women
Gender expression	Gender expression is the way in which we express our gender through actions and appearance. Gender expression can be any combination of masculine, feminine and androgynous. For a lot of people, their gender expression goes along with the ideas that our societies deem to be appropriate for their gender. For other people it does not. A person's gender expression is not always linked to the person's biological sex, gender identity or sexual orientation. UN Free & Equal

CONCEPT	DEFINITION
Gender identity	Gender identity reflects a deeply felt and experienced sense of one's own gender. Everyone has a gender identity, which is part of their overall identity. A person's gender identity is typically aligned with the sex assigned to them at birth. Transgender (sometimes shortened to "trans") is an umbrella term used to describe people with a wide range of identities – including transsexual people, cross-dressers (sometimes referred to as "transvestites"), people who identify as third gender, and others whose appearance and characteristics are seen as gender atypical and whose sense of their own gender is different to the sex that they were assigned at birth. UN Free & Equal
Gender norm	Gender norms are the accepted attributes and characteristics of being a woman or a man (ideas of how men and women should be and act) at a particular point in time for a specific society or community. They are internalized early in life through the process of gender socialization, are used as standards and expectations to which women and men should conform and result in gender stereotypes. UN Terminology Database
Heterosexuality	Heterosexual people are attracted to individuals of a different sex from themselves. UN Free & Equal
Homosexuality	Sexual orientation towards the same sex/gender. UN Women
Intersex	Intersex people are born with physical or biological sex characteristics, such as sexual anatomy, reproductive organs, hormonal patterns and/or chromosomal patterns, which do not fit the typical definitions of male or female. These characteristics may be apparent at birth or emerge later in life, often at puberty. Intersex people can have any sexual orientation and gender identity. UN Free & Equal
Lesbian	A woman who is emotionally, romantically or sexually attracted to other women. Women and non-binary people may use this term to describe themselves. Human Rights Campaign

CONCEPT	DEFINITION
LGBTQI	Abbreviation for: lesbian, gay, bisexual, transgender, queer, intersex. UN Terminology Database
Non-binary	An adjective describing a person who does not identify exclusively as a man or a woman. Non-binary people may identify as being both a man and a woman, somewhere in between, or as falling completely outside these categories. While many also identify as transgender, not all non-binary people do. Non-binary can also be used as an umbrella term encompassing identities such as agender, bigender, genderqueer or gender-fluid. Human Rights Campaign
Pansexual	Individual who has the capacity for attraction to persons of all gender identities. UN Terminology Database
Patriarchy	This term refers to a traditional form of organizing society which often lies at the root of gender inequality. According to this kind of social system, men, or what is considered masculine, is accorded more importance than women, or what is considered feminine. Traditionally, societies have been organized in such a way that property, residence, and descent, as well as decision-making regarding most areas of life, have been the domain of men. This is often based on appeals to biological reasoning (women are more naturally suited to be caregivers, for example) and continues to underlie many kinds of gender discrimination. UN Women
Queer	Genderqueer people typically reject notions of static categories of gender and embrace a fluidity of gender identity and often, though not always, sexual orientation. People who identify as ”genderqueer” may see themselves as being both male and female, neither male nor female or as falling completely outside these categories. Human Rights Campaign
Sexism	The assumption that one sex is superior to the other and the resultant discrimination practised against members of the supposedly inferior sex, especially by men against women. UN Terminology Database

CONCEPT	DEFINITION
Sexual orientation	Sexual orientation refers to a person's physical, romantic and/or emotional attraction towards other people. Everyone has a sexual orientation, which is part of their identity. UN Free & Equal
SOGIES	Abbreviation for sexual orientation, gender identity and expression and sex characteristics. UN Free & Equal
Transgender	Transgender (sometimes shortened to "trans") is an umbrella term used to describe a wide range of identities whose appearance and characteristics are perceived as gender atypical —including transsexual people, cross-dressers (sometimes referred to as "transvestites"), and people who identify as third gender. Transwomen identify as women but were classified as males when they were born, transmen identify as men but were classified female when they were born, while other trans people don't identify with the gender-binary at all. UN Free & Equal

2.5. Preparing interventions on gender norms and gender-based violence

For an NGO planning to work on gender norms and GBV, it is important to consider a range of issues in the planning process. The most effective way is to mainstream gender equality into the structure and daily operations of NGOs themselves. It is fundamental for civil society actors to 'walk the talk' themselves as good role models when engaging in gender work, by ensuring that they have an internal culture of gender equality and respect.

When designing interventions and programs, it is important to start from the basis of a gender analysis and design a systemic and holistic approach that also includes a cross-sector perspective. This includes a thorough baseline analysis to understand the specific contextual challenges, and based on that to design approaches that address these the best way possible, depending on the ability and capacity of the NGO and its partners.

Find inspiration in some of the following guides:

- UN Women (2014). *Gender Equality Capacity Assessment Tool*
- European Institute for Gender Equality (EIGE): *What is gender mainstreaming?*
- ALIGN (2019): *The potential of a community-led approach to change harmful gender norms in low-and middle-income countries*
- Mawjoudin (undated). *Guide for Allies of the Queer Community*
- UN Women (2014): *Guide for the evaluation of programmes and projects with a gender, human rights and intercultural perspective*

The socio-ecological model and the norm-critical approach presented above are some of the tools that can be used when preparing for your intervention. The exercise below provides some initial points to consider in your NGO, together with partners. The different issues will be unfolded in more detail in subsequent sections of the toolbox.

EXERCISE: Preparing your intervention using the socio-ecological model and norm-critical approach to address GBV[17]

Your NGO wants to start planning an intervention/project/program to address GBV through a norm-critical approach. The following list can be used for inspiration in the planning phase, using the socio-ecological model and work at all levels.

Preparation:
- Do research into the context – there is wide variation in norms and challenges faced by target groups
- Set clear values and goals
- Involve target groups in discussions on gender norms and definitions
- Develop a guideline with ground rules for gender sensitive communication in dialogue with all involved
- Do no harm: Make sure you do not do more harm than good. For example, beware not to increase the risk of violence when questioning traditional gender norms. Make sure there are structures in place to protect victims if you encourage them to report violence

Consider which levels you wish to work on in the socio-ecological model – ideally, address all circles or team up with partners who can assist you. Work both on prevention, protection and policy.

Structural level:
- Work with legislation has an important effect - laws can be used to change norms and practices
- Be aware of contexts with customary law and influence that too

Community level:
- Empower groups at risk of violence and work with potential perpetrators
- Include working with all relevant groups, such as community structures, local leaders, religious leaders, police – information, training and changing norms

Relationship level:
- Reach out to groups at risk, for example via helpline, information sharing, awareness raising
- Empower groups at risk, victims/survivors and potential perpetrators – working both with children, youth and adults and all types of gender/gender identities
- Create understanding of gender norms and how to be critical of existing norms, rights, understanding of what is harmful

Individual level:
- Be mindful of your own identity, perceptions, knowledge, relationships
- Be aware to use inclusive language in your communication
- Try to be a role model for others
- Speak out against discrimination and violence

Example of model for gender mainstreaming:[18]

GENDER MAINSTREAMING STRATEGY
- Political Commitment
- Legal Framework

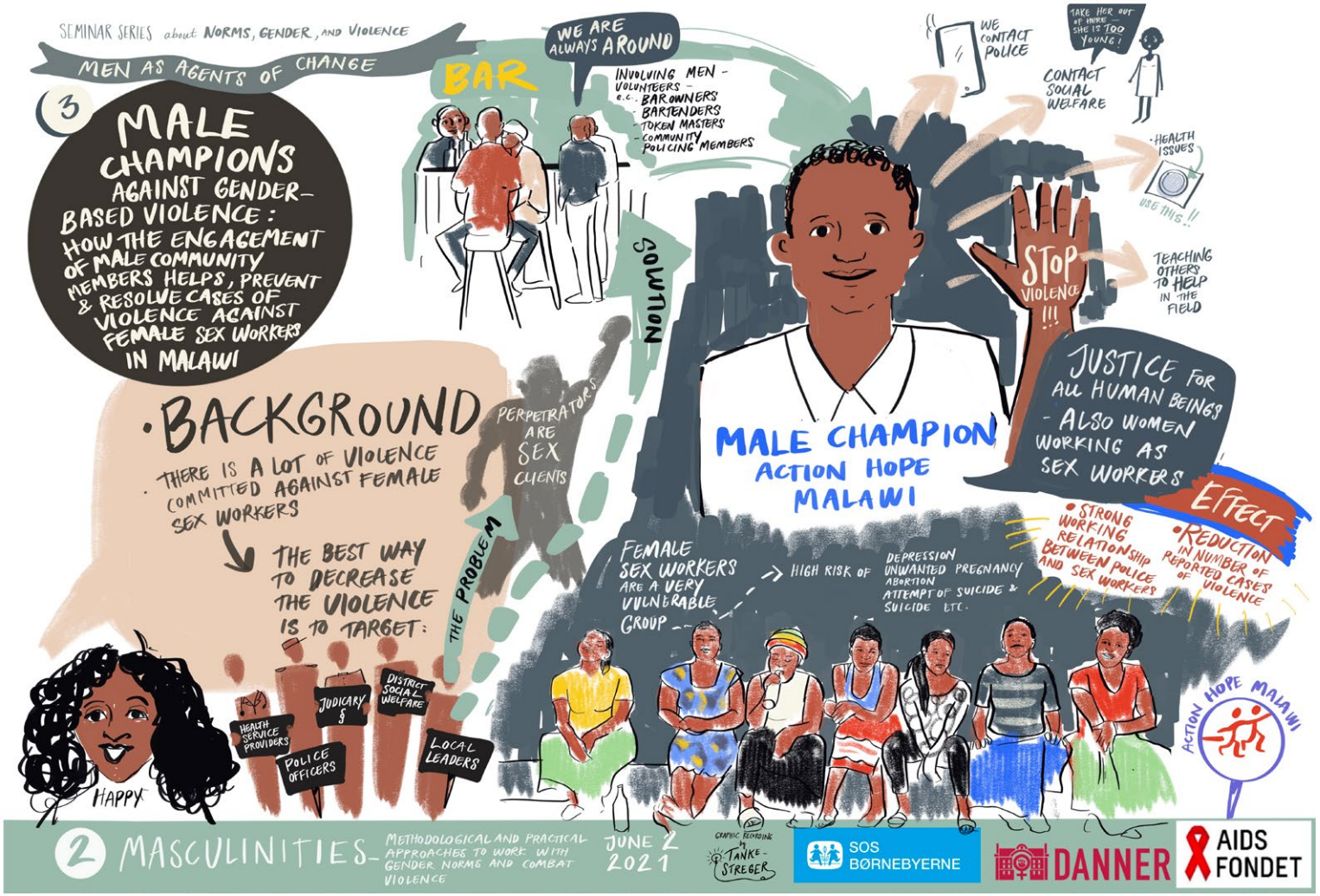
DIMENSIONS
- Equal Representation of women and men
- Gender Perspective in the content of policies

CONDITIONS
- Implementation plan
- Structures
- Resources
- Accountability mechanisms
- Knowledge generation
- Gender expertise
- Stakeholder involvement

METHODS AND TOOLS
- Gender Analysis
- Gender Audit
- Gender Awareness-raising
- Gender Budgeting
- Gender Equality Training
- Gender Evaluation
- Gender Impact Assessment
- Gender Indicators
- Gender Monitoring
- Gender Planning
- Gender Procurement
- Gender Statistics
- Gender-sensitive Stakeholder Consultation
- Institutional Transformation
- Sex-disaggerated data

RESULTS
- Better policy making
- Better-Functioning institutions
- More effective processes

3. Practical methods



3.1. Guidelines for talking about gender and gender-based violence

Gender and gender identity is a very personal issue to all people. The experience of discrimination and violence is sensitive for victims. It is therefore important to be respectful and careful when engaging people – colleagues, partners, target groups and others – in dialogue on gender norms and GBV. For this reason, always start out by setting some ground rules for respectful and sensitive dialogue in any type of activity and intervention. Ground rules can be presented by the leads of the activity – or developed in participation with those involved.

Example of ground rules for gender sensitive dialogues[19]

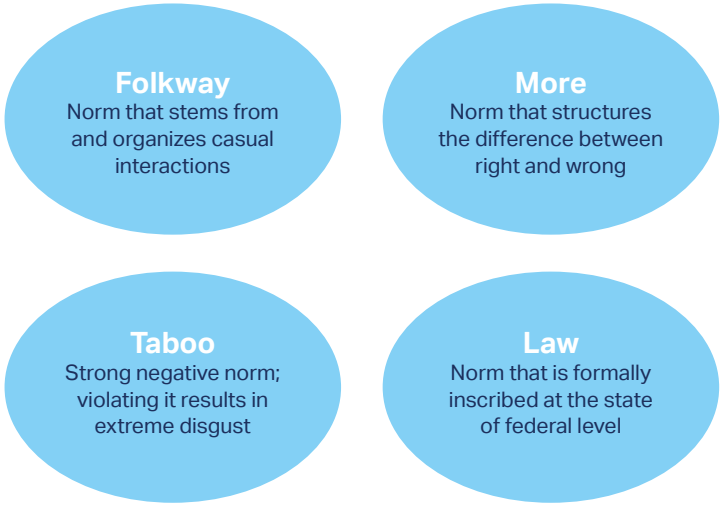
- **Respect** – Give undivided attention to the person who has the floor.
- **Confidentiality** – What we share in this group will remain in this group.
- **Openness** – We will be as open and honest as possible without disclosing others' (family, neighbours, or friends) personal or private issues. It is okay to discuss situations, but we won't use names or other ID. For example, we won't say, "My older brother …" Instead, we will say, "I know someone who …"
- **Right to pass** – It is always okay to pass (meaning "I'd rather not" or "I don't want to answer").
- **Non-judgmental approach** – We can disagree with another person's point of view without putting that person down.
- **Taking care to claim our opinions** – We will speak our opinions using the first person and avoid using 'you'. For example, "I think that kindness is important." Not, "You are just mean."
- **Sensitivity to diversity** – We will remember that people in the group may differ in cultural background, sexual orientation, and/or gender identity or gender expression and will be careful about making insensitive or careless remarks.
- **Anonymity** – It is okay to turn off the camera, use an alias and ask any questions using the chat.
- **Acceptance** – It is okay to feel uncomfortable when talking about sensitive and personal topics, such as sexuality.
- **Have a good time**—It is okay to have a good time. Creating a safe space is about coming together as a community, being mutually supportive, and enjoying each other's qualities.

3.2. Changing norms through the norm-critical approach

"Norm criticism is both a way of analysing and understanding norms and power structures as well as a tool for challenging and dismantling norms. By using norm criticism one can raise awareness of the privileges, power imbalances and exclusion that some norms create. It is also a way to challenge power structures and combating marginalisation of groups in society." [20]

Any type of intervention that seeks to address and question gender norms should start out by involving all actors – from the implementing NGO to the target groups – in reflection on and discussion of norms and gender concepts. This way, the norm-critical approach is applied from the outset to help identify problems and solutions in a development project or program.

Types of Social Norms

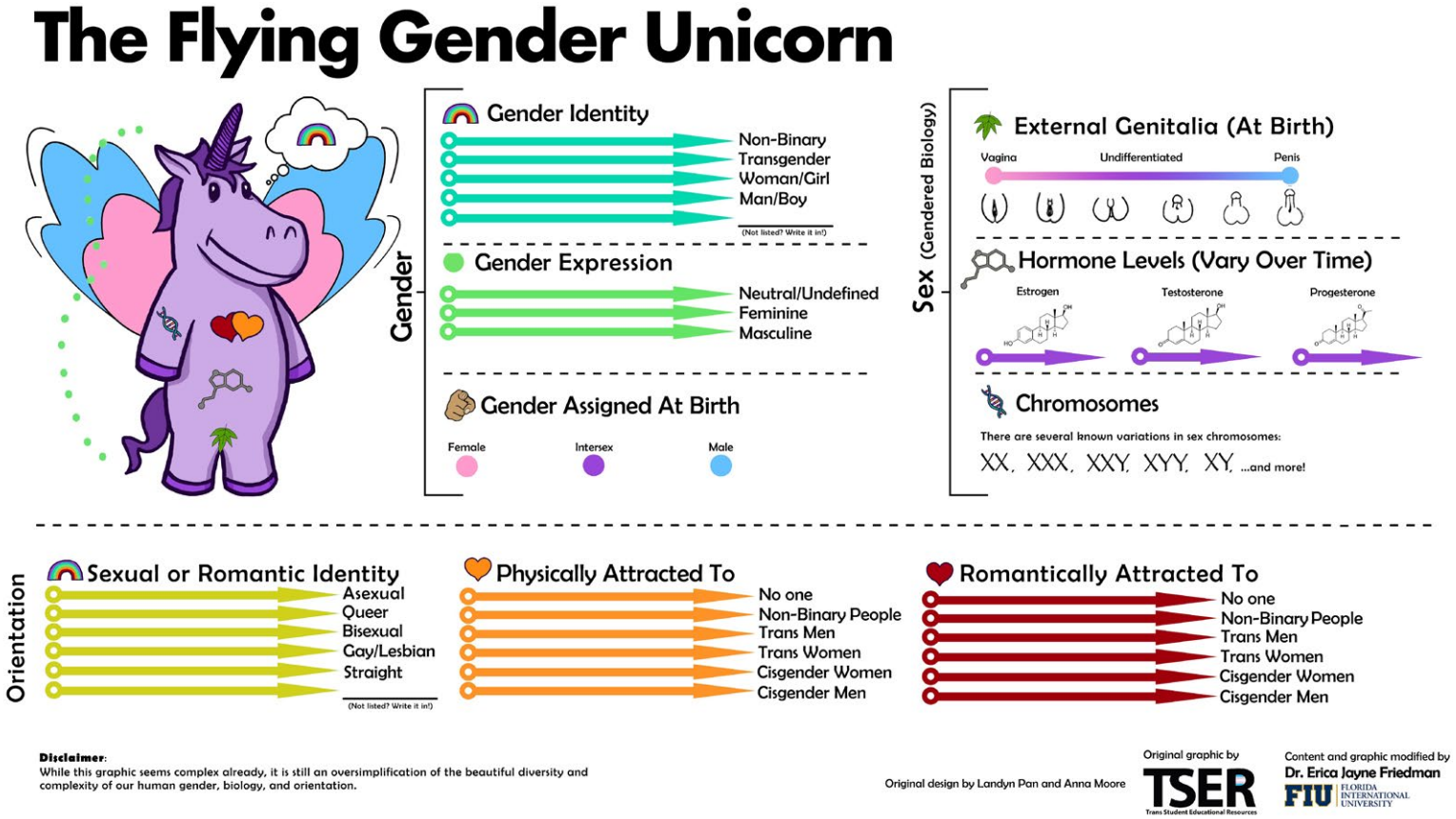


A good way to start is to engage participants in a reflection on norms. Please see the exercise below.

EXERCISE: What are norms?[21]

1 Ask participants to take few minutes to individually think of what norms are, and suggest examples.
2 In plenary, write examples of norms from participants on a board.
3 Discussion in plenary:
– When do you experience the different types of norms in your work or daily life?
– Can you give examples of where we expect more or les of each other because of norms?
4 The facilitator then moves on to present the norm-critical approach (See chapter: 'The norm-critical approach')

As a next step, participants should be engaged in reflecting on gender norms. The facilitator could make an introduction, explaining about gender norms, gender identity and sexual orientation (see chapter: 'Defining concepts'), and move on to demonstrate how harmful gender norms are embedded in patriarchal tradition and linked to GBV (see chapter: 'How harmful gender norms lead to gender-based violence'). *The Flying Gender Unicorn* is a more in-depth illustration to show the diversity and types of gender/sexual orientations:



EXERCISE: Norm-critical dialogue on gender[22]

1. Ask participants to look at the picture and imagine the scenario described below.
2. Ask participants to come up with suggestions for the question: What will he say to the girl to find out if she is available/interested? The facilitator can help to highlight what types of lines are respectful and open, and what type of lines show bias, prejudice or discrimination.
3. Ask participants to come up with appropriate and respectful lines.
4. Ask participants to reflect on what they have learned from the exercise.

EXERCISE:
Boy meets girl at a party

Imagine a normative scenario in which a boy walks into a party and he sees a girl that he likes, and he wants to hook up with her.

What will he say to the girl to find out, if she is available/interested?

3.3. Changing gender norms in your own organisation

It is fundamental for civil society actors to 'walk the talk' themselves as good role models when engaging in gender work, by ensuring that they have an internal culture of gender equality and respect. Becoming truly gender-aware and able to base one's interventions on the norm-critical approach can be a long process, especially if you operate in a culture dominated by traditional gender norms. It is important to respect your starting point, and to design a process to gradually address gender norms and build capacity over time. The following exercises are for inspiration as to how to get started.

EXERCISE: Spotting gender norms in your work – brainstorm[23]

1 Ask participants to brainstorm on where they observe gender norms in their daily work in the NGO:

You/they could think about:
- Dress code of staff and volunteers
- Gender balance in boards, staff
- Equal pay
- Equal participation – who makes decisions, speaks most/use of inclusive language
- How the NGO collects data or sets target groups according to binary gender norms
- Other….

2 Engage participants in a discussion on how these norms work, and how they may be changed.

The following exercise will take longer to carry out. It is ideal to include in a 2–3-hour session in a workshop, and design as a mix of group work and plenary discussion. The exercise could also be used to carry out a more thorough analysis of your NGO – either through a participatory process or by an external expert.

EXERCISE:

Strengths, weaknesses, opportunities and threats (SWOT) analysis of the norm-critical approach in your organisation.[24]

SWOTing your organisation to a Norm Critical Approach

STRENGTHS positive/internal factors

1. Which are the strengths of your organization, comparing to others e.g. skills, knowledge, experience, etc. regarding to implementation of norm critical approach?
2. What are you doing much better comparing to others regarding to that matter?
3. What do other organizations see as your organization´s value?

OPPORTUNITIES positive/external factors

1. What are good opportunities for your organization related to implementation of norm critical approach? Good changes can come out of changes and events on social, local, regional, national and international level.
2. Could your good opportunities com through your main strengths, or by overcoming your weaknesses?

WEAKNESSES negativ/internal factors

1. Which could be areas for improvement for your organization´s work from the perspective of norm criticism?
2. What should your organization avoid?
3. What are your organization´s weaknesses perceived by other organizations regarding this matter?

THREATS negative/ external factors

1. What are your organizations main obstacles to the implementation of norm critical aproach?
2. Do some of your organization´s main weaknesses represent a serious threat to your organization regarding the implementation of norm critical approach?

More training on gender and the norm-critical approach? See later sections of the toolbox.

3
... AT A PARTY
... HOW WILL THE GUY APPROACH THE GIRL?
NORMATIVE QUESTIONS
HELLO BABE! WOULD YOU LIKE A DRINK - AND SEE MY BIG CAR?
NO THANKS - I HAVE A DRINK - UH - AND MY OWN CAR...
THEN DANCE WITH ME!
NO, I CAN'T MOVE RIGHT NOW!
ARE YOU HERE ALONE?
NO, I AM HERE WITH MY GIRL-FRIEND
DO YOU HAVE A BOYFRIEND?
NO, I HAVE A LOT OF PARTNERS!
OPEN & LESS NORMATIVE QUESTIONS
WOULD YOU LIKE TO TELL ME ABOUT YOURSELF?
HI! HOW ARE YOU? WOULD YOU LIKE TO CHAT?
SO HOW DO YOU KNOW THE HOST?
NOT ASSUMING ANYTHING!!
THINKING NORMATICALLY
FIND AN ALTERNATIVE APPROACH
GIRL!!
I AM ACTUALLY A PERSON!
OH! WOW! YES - NOW I GET IT!!
AND ACTUALLY AN INTERESTING PERSON!
THE DICTIONARY OF GENDER-NEUTRAL LANGUAGE
NEW & BETTER EDITION
A NEW LANGUAGE - MAKES CHANGES
- AVOID OFFENSIVE TERMS
- NOT EXCLUDING IDENTITIES BY USING NORMATIVE LANGUAGE
DO YOU HAVE A PARTNER?
I AM THE CHAIRPERSON
DRAWING BY TANKE-STREGER
SOS BØRNEBYERNE
DANNER
AIDS FONDET

3.4. Masculinity and femininity: Changing norms and reducing violence

Changing traditional gender stereotypes of men and women

Gender refers to the roles, behaviours, activities, and attributes that a given society at a given time considers appropriate for men and women. In addition to the social attributes and opportunities associated with being male and female and the relationships between women and men and girls and boys, gender also refers to the relations between women and those between men. These attributes, opportunities and relationships are socially constructed and are learned through socialization processes. They are context/time-specific and changeable. Gender determines what is expected, allowed and valued in a woman or a man in a given context. In most societies there are differences and inequalities between women and men in responsibilities assigned, activities undertaken, access to and control over resources, as well as decision-making opportunities. Gender is part of the broader socio-cultural context, as are other important criteria for socio-cultural analysis, including class, race, poverty level, ethnic group, sexual orientation, age, etc.[25]

Patriarchy is a social system in which power is held by men, through cultural norms and customs that favour men and withhold opportunity from women and other gender identities. These *gender norms* lead to a set of problems such as the degrading of women, expressed as sexism and misogyny. The consequences of this include various forms of discrimination and violence based on gender, as violence is an effective way to maintain the dominant gender norms and their inherent power dynamics in society.[26]

To address GBV, it is necessary to work at multiple levels through a holistic approach aimed at transforming societies and cultures. Empowerment and training of women and girls, as well as women's organisations, is vital, so that they know their rights and how to defend themselves from violence and from harmful gender norms. Collective empowerment of social groups to protect and defend women and girls from violence is also needed. Structural changes in society are vital to end GBV, to ensure that laws are in place to protect victims, and to punish perpetrators. And finally, changing social norms through the norm-critical approach will create a culture that, in the longer term, can sustain non-discriminating and non-violent societies. This is illustrated in the following model used in Oxfam:

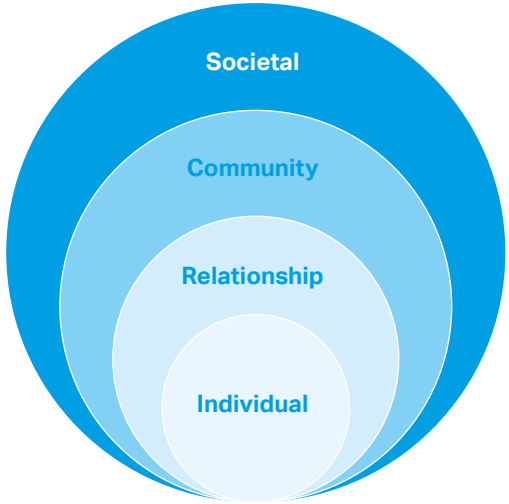
Transforming societies to end gender-based violence[27]

Women and girls learn to end violence in their own lives and to claim their rights = individual empowerment	Policies, laws and their implementation prevent and punish VAW (Violence against women), and ensure survivors obtain the support they need = well implemented laws and policies
Associations, movements and other social groups defend women's and girls' rights to a life in safety = collective empowerment	Societies say no to gender-based violence = change in social norms

Exercises on the norm-critical approach (described in the previous section) can be used to start questioning the traditional and harmful gender norms that lead to GBV. The following exercise looks at GBV in relation to the socio-ecological model.

EXERCISE: How do gender norms influence the various spheres of life in relation to GBV?

1 Split participants into groups and ask them to identify gender and sexuality norms related to GBV at the different levels of the socio-ecological model:



2 The participants come back into plenary and each group presents one norm per level.
3 The participants are divided into the same groups again, and get 5 minutes to identify possible solutions (strategies, actions and decisions) to the problems identified under part 1.
4 In plenary, each group gets to report on their work (10 minutes). The other participants have the right to ask questions or challenge the presenters if they feel the item is controversial or debatable.
5 In plenary, facilitate a discussion based on the following questions:
   – Which strategies are the most useful?
   – What is considered normal in working with GBV in different contexts around the world – language, problems and solutions?

More guides on how to work with gender norms in relation to men and women:

– Overseas Development Institute, ODI (2015): *Social norms, gender norms and adolescent girls: A brief guide*

– UN Women (2014). *Gender Equality Capacity Assessment Tool*

– European Institute for Gender Equality – EIGE (2016): *Gender Equality Training*

– ALIGN (2019): *The potential of a community-led approach to change harmful gender norms in low-and middle-income countries*

– Danner (2021): *Empowering Staff to Combat Violence against Women*

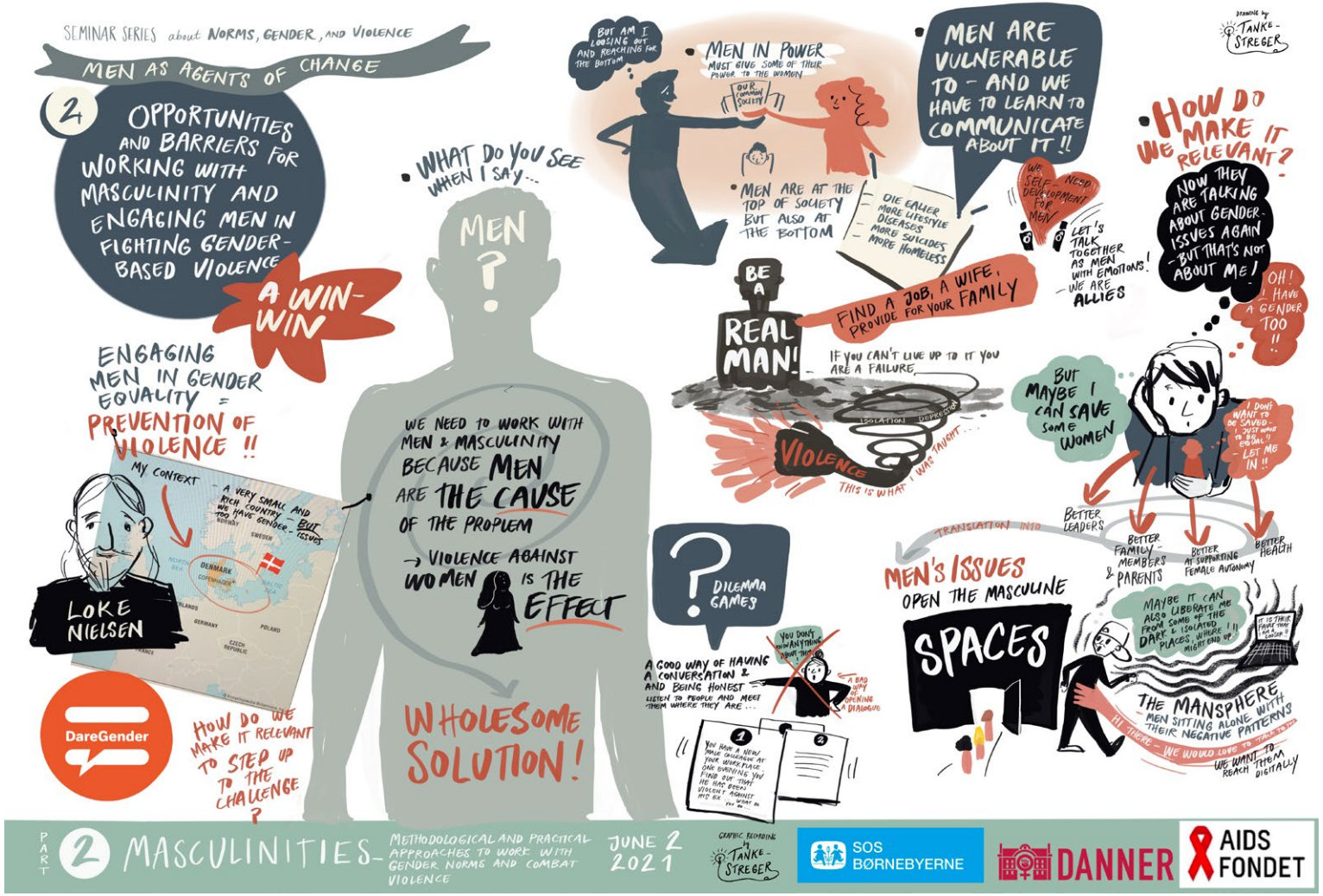
– Oxfam International (2012): *Ending Violence against Women*

Working with men and masculinities

It is also important to work with men and boys in order to change traditional masculinities. Why work with men to promote gender equality and to prevent GBV? All gender equality work IS violence prevention. There is a history and culture of educating and training men to be violent, linked to the masculinity gender norms, and this needs to be changed. Men are overrepresented at the top of society, and therefore they often feel superior to women, which may lead to violence. But some men are at the bottom of society (the statistics are generally worse for men when it comes to bad health, suicide, early death, risk behaviour, isolation and depression, often because they not taught to deal with feelings and to communicate). Men are a part of the problem as perpetrators of violence, but they are equally essential to the solution. It is necessary to work with the cause of the problem, the man who perpetrates the violence. Engaging men and transforming masculinity is a win-win.

Challenges to engaging men in gender equality

- Some men gain privileges and power from gender inequality, and may resist change.
- When should men step up and when should they step back and leave space for women? Men should not be the saviours but work together with women.
- It is hard to acknowledge that you have a problem – in particular as it touches on people's identity. It is even more difficult for men than for women to work with feelings.
- Men are often "gender blind" and see gender equality as a "women's issue". Historically, gender was about the women's movement and female empowerment – this is a widespread misconception.
- There can be opposition to engaging men in gender equality. There is fear that it diverts resources from work with women. Some men fear being judged by their male peers if they intervene to promote gender equality.


SEMINAR SERIES about NORMS, GENDER, AND VIOLENCE
MEN AS AGENTS OF CHANGE
2
OPPORTUNITIES AND BARRIERS FOR WORKING WITH MASCULINITY AND ENGAGING MEN IN FIGHTING GENDER-BASED VIOLENCE
A WIN-WIN
ENGAGING MEN IN GENDER EQUALITY = PREVENTION OF VIOLENCE !!
MY CONTEXT
A VERY SMALL AND RICH COUNTRY - WE TOO HAVE GENDER - BASED ISSUES
LOKE NIELSEN
DareGender
HOW DO WE MAKE IT RELEVANT TO STEP UP TO THE CHALLENGE ?
WHAT DO YOU SEE WHEN I SAY...
MEN ?
WE NEED TO WORK WITH MEN & MASCULINITY BECAUSE MEN ARE THE CAUSE OF THE PROBLEM
→ VIOLENCE AGAINST WOMEN IS THE EFFECT
WHOLESOME SOLUTION!
BUT AM I LOOSING OUT AND REACHING FOR THE BOTTOM
MEN IN POWER
MUST GIVE SOME OF THEIR POWER TO THE WOMEN
OUR COMMON SOCIETY
MEN ARE AT THE TOP OF SOCIETY BUT ALSO AT THE BOTTOM
DIE EALLER
MORE LIFESTYLE DISEASES
MORE SUICIDES
MORE HOMELESS
MEN ARE VULNERABLE TO - AND WE HAVE TO LEARN TO COMMUNICATE ABOUT IT !!
BE A REAL MAN!
FIND A JOB, A WIFE, PROVIDE FOR YOUR FAMILY
IF YOU CAN'T LIVE UP TO IT YOU ARE A FAILURE
VIOLENCE
LOCATION
DEPRESSION
THIS IS WHAT I WAS TAUGHT....
WE NEED SELF-DEVELOPMENT FOR MEN
LET'S TALK TOGETHER AS MEN WITH EMOTIONS! WE ARE ALLIES
HOW DO WE MAKE IT RELEVANT?
NOW THEY ARE TALKING ABOUT GENDER-ISSUES AGAIN - BUT THAT'S NOT ABOUT ME!
OH! I HAVE A GENDER TOO !!
I DON'T WANT TO BE SAVED - I JUST WANNA BE A GOOD GUY! - LET ME IN !!
BUT MAYBE I CAN SAVE SOME WOMEN
DILEMMA GAMES
A GOOD WAY OF HAVING A CONVERSATION & AND BEING HONEST
LISTEN TO PEOPLE AND MEET THEM WHERE THEY ARE ...
YOU DON'T KNOW ANYTHING ABOUT THAT!
A BAD WAY OF STARTING A DIALOGUE
TRANSLATION INTO
MEN'S ISSUES
OPEN THE MASCULINE
SPACES
BETTER LEADERS
BETTER FAMILY-MEMBERS & PARENTS
BETTER AT SUPPORTING FEMALE AUTONOMY
BETTER HEALTH
MAYBE IT CAN ALSO LIBERATE ME FROM SOME OF THE DARK & ISOLATED PLACES, WHERE I MIGHT END UP...
IS IT THIS KIND OF THING YOU WANT TO SEE ?
THE MANSPHERE
MEN SITTING ALONE WITH THEIR NEGATIVE PATTERNS
HI THERE - WE WOULD LIKE TO SPEAK TO YOU
WE WANT TO REACH YOU DIGITALLY
DRAWING BY TANKE-STREGER
GRAPHIC RECORDING TANKE-STREGER
PART 2 MASCULINITIES - METHODOLOGICAL AND PRACTICAL APPROACHES TO WORK WITH GENDER NORMS AND COMBAT VIOLENCE
JUNE 2 2021
SOS BØRNEBYERNE
DANNER
AIDS FONDET

EXERCISE:

Dilemmas when engaging men in gender equality[28]

Introductory discussion

1 Divide participants into groups to discuss the question: Why engage men in gender equality?
2 Come back and discuss feedback from groups in plenary.

Dilemma discussions

1 Divide people into the same groups and discuss the following 3 dilemmas. NB: There are no right or wrong answers – the important thing is the reflection in the group.
2 Come back and discuss feedback from groups in plenary.

Dilemma A: *You have a new male colleague at your work-place. One evening you find out from a friend, who knows his ex-wife, that he had been violent towards her on at least two occasions. What do you do?*

- I notify my workplace the following day. He needs to be fired immediately.
- I confront him and talk to him about what happened, and ask him if this is something he has done repeatedly.
- I do nothing. It is a private matter and not something I or the workplace should get involved in.
- I tell my colleagues about it so they are aware what type of person he is.

Dilemma B: *You find out that your daughter wants to play football for fun in school breaks. However, only the boys play football and, every time she tries to join in, she is told that football is not for girls. The teachers are not paying attention to the situation. What do you do?*

- I don't do anything. She should not play with the boys anyway.
- I talk to her about how to approach the situation. She needs to stand her ground and insist on playing.
- I organize a girls' football team. It is better for the girls to learn together.
- I confront the school and ask the teachers to talk to the boys about how to be more inclusive when they play.

Dilemma C: *A group of men wish to join your organisation and create a men's group. They say that they do not wish to take focus away from the organisation's primary cause, but that they wish to focus on men's issues. What you do?*

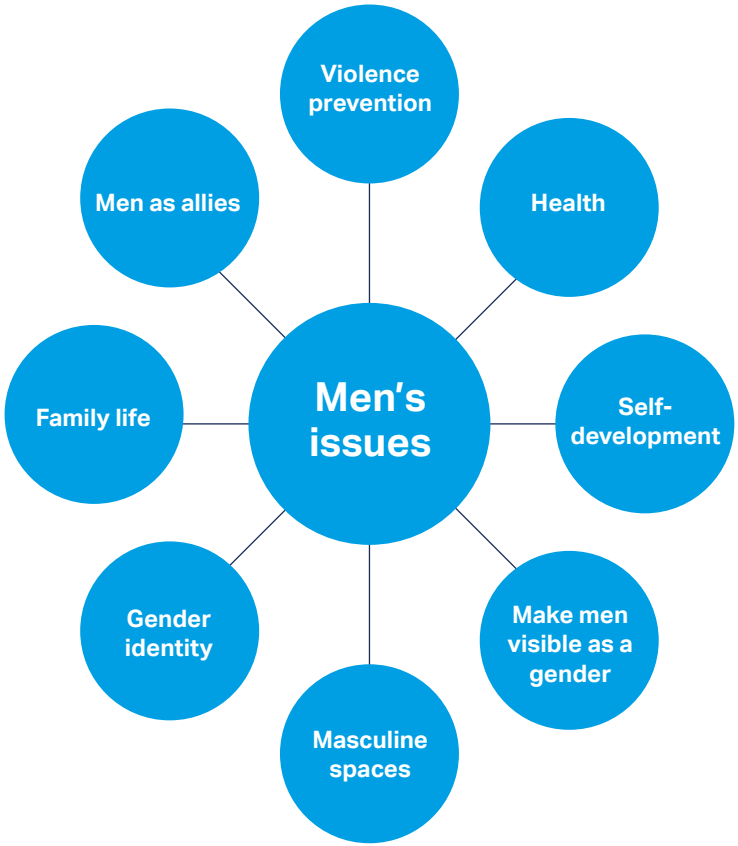
- I welcome the initiative but ask them to find another organisation to join or create their own. Having a men's group in the organisation will distract too much from our work.
- I welcome the initiative and suggest to them that we find different ways to synergise our work.
- I dismissed the idea. I do not believe that a group like that can be in our organisation without taking unnecessary space and resources.
- I welcome the idea, but I demand that we have strict guidelines for what the group can and cannot do.

How to engage men in gender equality – designing your intervention

Consider the following issues:

- Define the target group: What type of men do we want to work with? In what setting?
- Be aware of the men that are already engaging in gender equality work.
- Define: What do we mean by "engage"? What do we mean by "violence" – what is it in our context?
- Be aware of you own cultural and historical background and how it influences your gender norms.
- Contextualise – design your interventions to fit the context you work in (country, region, rural/urban, ethnicity, background education and profession of target groups).
- Work with gender relations – not just with one gender at the time. Create understanding of how genders are created historically as binary – and open possibilities as to how they can change and become more flexible.
- Be proactive in finding men in spaces where they already go: online spaces, work places, sport, bars etc. Devise strategies to engage with them to take part in interventions. Bear in mind that there is resistance for men to take part in gender awareness activities as this may challenge their value as men and their masculinity.
- Do not point fingers at men and say: You are the problem! On the contrary, engage them positively: You are part of the solution! Remember that gender norms are also oppressive for men – for example, they are not allowed to show weakness. Build on their experiences, and show the gains of changing rigid gender norms.
- Reflect on how you can make people be honest. It takes courage. Gain confidence – detect when people are lying and try to make them feel safe to speak the truth.
- Consider adding work with awareness raising in the general public through campaigning and media.

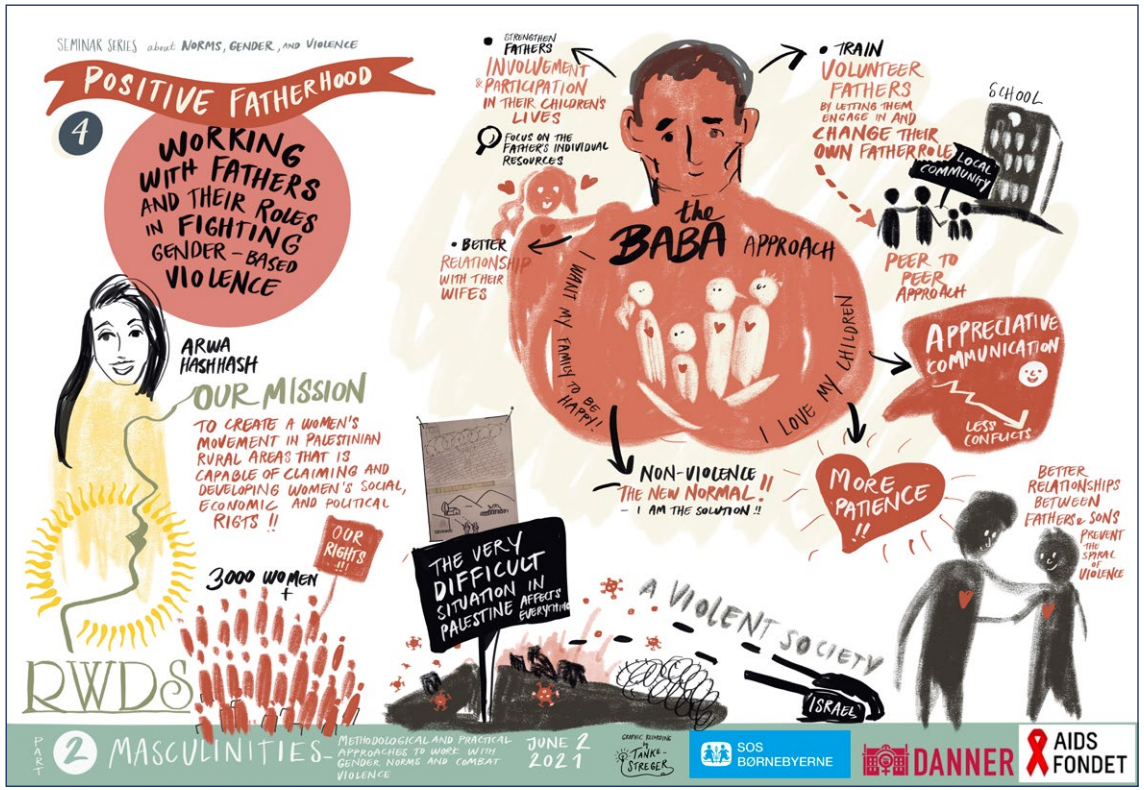
Map and consider on which issues to focus on:[29]



Examples of work to engage men for gender equality and against GBV:

- **Self-development for men:** Engaging men to discuss challenges they face in relation to their role as men
- **Transforming masculine spaces:** Finding masculine spaces to engage people in dialogue. For example, firefighters. Engage them in dialogue on how to create inclusive spaces and employ more women and how to address, for example, sexist discourses
- **Working through churches:** Training leaders in churches who are then involved in fighting GBV – volunteers are both men and women
- **Working in schools:** Addressing school-related gender-based violence and promoting gender equality through education
- **Positive fatherhood:** Working with fathers and their role in fighting GBV
- **Working with sex workers** to reduce gender-based violence

CASE: Working with fathers and their role in fighting GBV (Rural Women's Development Society, Palestine)



The projects focus on raising awareness of GBV among the young generation, trying as much as possible to mix both genders in the groups to sensitize them to the negative influences of violence. This includes training and awareness-raising workshops for different groups, providing education to students in schools, training of social workers, as well as engagement with local councils in rural areas. The approach is used to train volunteer fathers, by first letting them engage in and change their own father role, after which they work to engage other fathers in their local communities supporting a change in their participation in their children's lives. The volunteer fathers use a peer-to-peer approach, focusing on appreciative communication, redefining the father role, patience, winding down conflicts, handling conflicts in the family in a peaceful way, their relationship with the mother of their children and children's upbringing without violence, as well as how to manage the father-son relationship through dialogue. Furthermore, the fathers engage in dialogue with local social actors, such as municipalities, kindergartens, schools etc. to enable a viable cooperation between social institutions and families. Source: Rural Women's Development Society, Palestine (2021). Working with fathers and their role in fighting Gender-Based Violence (PPP, Seminar 2)

CASE: Male Champions against GBV: How the engagement of male community members helps prevent and resolve cases of violence against female sex workers in Malawi (Action Hope Malawi)

The project targeted the following stakeholders: health service providers, police officers, judiciary, district social welfare officers and local leaders and sex workers. In the course of implementation, Action Hope Malawi realized that men (clients) were not among the targeted stakeholders in the project. As a result, it was decided together with peer educators to involve men (volunteers) such as bar owners, bar tenders, token masters, community policing members who are always to be found in the drinking joints and can easily be approached for support whenever an incident has occurred at a hotspot. Local chiefs were engaged to support communities in helping sex workers who experience violations in their communities. The men were given the name *male champions.* There has been a reduction in the number of reported cases of violations experienced by sex workers from clients. Male champions conduct sensitization campaigns on human rights, both at hotspot and community level, targeting sex workers' clients. There is a strong working relationship between police officers and female sex workers; sex workers are being assisted accordingly by police officers whenever a case has been reported to them. Sex workers are able to follow up on cases which have been reported to police. Source: Action Hope Malawi (2021). *Male Champions against GBV: How the engagement of male community members helps prevent and resolve cases of violence against female sex workers in Malawi* (PPP, Seminar 2)

CASE: Working with 'Active Fatherhood' to foster male engagement in child care and violence prevention (SOS Children's Villages Peru)

Active Fatherhood was incorporated as a strategy in the training of male caregivers with the goal of promoting the

active participation of men in the daily care of the family so that, along with their partners, they can learn to raise their children without violence. The methodology is participatory and experience-based, using workshops and peer learning. The approach also includes taking part in festivals, football competitions, and health care campaigns aimed at male participants. A 2-hour online module covers the following topics: (1) How do we learn to be dads? (2) Understanding pregnancy from the male perspective; (3) Gender and non-violent upbringing; (4) Learning to identify and stop violence against partners and children; (5) The care of children in the house. Source: SOS Children's Villages Peru (2021). Working with 'Active Fatherhood' to foster male engagement in child care and violence prevention (PPP, Seminar 2)

More resources for working with men and masculinities:

ALIGN (2019): ***Gender norms and masculinities***
https://www.alignplatform.org/sites/default/files/2019-06/masculinities_guide_1.pdf

Men Engage Alliance (2014): ***Accountability, Standards and Guidelines***
https://menengage.org/resources/accountability-standards-guidelines/

USAID (2008): ***Engaging Men and Boys in Gender Transformation. The Group Education Manual***
https://promundo.org.br/wp-content/uploads/2014/12/Engaging-Men-and-Boys-in-Gender-Transformation-The-Group-Education-Manual.pdf

Rozan, Pakistan (2011): ***Engaging with Boys and Young Men to Address Gender Based Violence and Masculinities. A Training Module***
https://rozan.org/wp-content/uploads/2019/12/engaging_with_boys_and_men_to_address_gbv_and_masculinities_-_a_training_module-rozan.pdf

3.5. Gender identities and sexual orientation: Changing norms and reducing violence

Understanding the context

Gender norms vary from one culture to another, and so do perceptions of LGBTQI+ people. Laws exist in many countries that criminalise certain sexual orientations, and discrimination is widespread for LGBTQI+ people. Understanding the context you work in is of paramount importance. The principle '*Nothing about us without us'* implies working with LGBTQI+ people themselves, as well as their organisations, listening to them and understanding their realities.
In addition, multiple sources can be used to find out facts.
See for example:

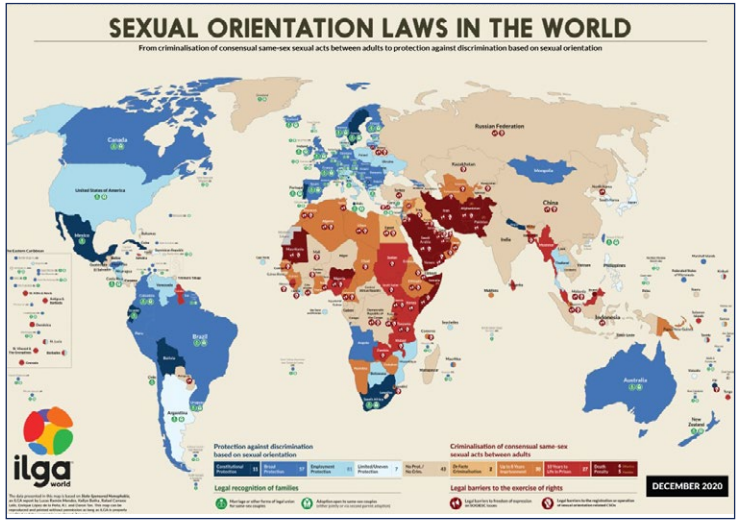
International Lesbian, Gay, Bisexual, Trans and Intersex Association (ILGA)

ILGA (2020). State-sponsored Homophobia. Global Legislation Overview Update

International LGBTQI Youth and Student Organisation (IGLYO)

UN Free & Equal

UN: Living Free and Equal. What States are doing to tackle violence and discrimination against LGBTI people[30]



LGBTQI+ people's rights - The Yogyakarta Principles on the application of international human rights law in relation to sexual orientation and gender identity

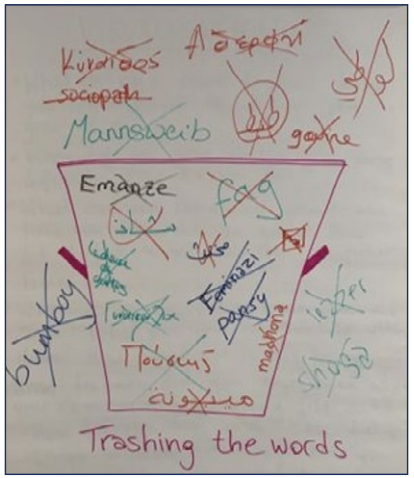
In 2006, in response to well-documented patterns of abuse, a group of international human rights experts met in Yogyakarta, Indonesia to outline a set of international principles relating to sexual orientation and gender identity. The result was the Yogyakarta Principles: a universal guide to human rights which affirm binding international legal standards with which all States must comply. In 2017, 10 additional principles were included in relation to sexual orientation, gender identity, gender expression and sex characteristics. These include for example: the right to protection, prevention of torture and cruel treatment, decriminalization, respect, the right to acknowledgement of one's gender identity, and the right to establish a family.

Language is not innocent

The words we use to describe each other matter. They express norms and values, and can be used to oppress people of a different gender identity and/or sexual orientation. Changing power relations also involves changing negative and stereotypical concepts and language. An empowering exercise for LGBTQI+ people is to free themselves from undesirable names that they have been called:

EXERCISE: Trashing negative words[31]

Ask LGBTQI+ people to trash the words they have been called, and that they don't like, by writing them on a flipchart with a trashcan and crossing them out.



What are the words that we can use? LGBTQI+ people and groups may have different preferences in terms of concepts, and the most important principle is to respect that. The acronym LGBT+ is used in many contexts to signify *Lesbian, Gay, Bisexual and Transgender* people, with the '+' indicating that there are more types of gender- and sexual identities. More recently 'Q' was added to signify *Queer* – and umbrella term referring to people whose gender, gender identity and/or sexual orientation are not cisgender and/or heterosexual. The word "Queer" was earlier used as an insult and originally meant "weird", but was then reappropriated within the community. This term is also more and more used to group all previous terms. Also, 'I' was added to refer to persons whose physical or biological features, such as sexual anatomy, genitals, hormonal system or chromosomal model, do not match the binary/cis-heteronormative definition of female or male.[32] For more definitions, please refer to the *List of definitions of core concepts* in previous section of the toolkit. Another useful glossary tool that is being constantly updated to keep up with new developments is: *Trans Student Educational Resources (TSER) Definitions*

It may be difficult to grasp the different meanings of the diversified terminology. Explaining and understanding diversity is an important process because LGBTQI+ people wish to become visible and understood. Minorities and oppressed groups have always been asked to either explain, define or even change their names/words in order to fit into the majority/oppressor's world view. This is by some termed "master suppression techniques" as it redirects the focus of the debate, and sometimes even closes down the debate, neglecting the amount of work and resources put into developing appropriate terms by oppressed/minority communities. There remains another challenge, though, as more and more recognised acronyms are based on the English language and are therefore not easily understood by non-English speakers. Development actors have an important role to play in adapting these to local contexts and languages.

Cultural differences, norms values and LGBTQI+

Cultures differ in terms of the particular norms that they find important and that guide the behaviour of group members. Be aware of the danger in stereotyping. No cultural group is homogenous; there are individual differences in the thoughts and behaviours of members of every group. The following exercises can be used in NGO-partnerships to start dialogues on norms and values.

EXERCISE: The principle of participation[33]

1 Ask the group to read the case below:

A local trans group has contacted the local CSO. Most trans people do not have the support of their family, and as the family is the core of the community, these people in many cases only have each other. Without a place in the community, they have a hard time getting jobs and housing, and accessing healthcare and legal justice. They are seeking help to better their circumstances. The local CSO is partnered with an international trans rights group and set up a meeting. The representative (A) for the international group has done many successful information campaigns in the past. They suggest that the CSO and the local trans group plan an information campaign. In their experience, distributing educational material and having trans people meet the local community face-to-face helps to demystify and humanize them, which leads to less discrimination.

The local CSO is against the idea, as transgender persons are extremely vulnerable and marginalized in their local context. They would instead like the efforts to be led by already sensitized duty bearers or human rights advocates, as they are already established in the community and as such "have a place to speak from". A says that having people outside of the trans community lead the effort would be problematic, as this would not follow the principle of participation.

2 Ask the group to discuss the following questions:

- Which norms are in play here?
- How are the (underlying) norms expressed?
- How do these norms interact?
- How would you proceed in this situation/with this case?

EXERCISE: Legal regime vs. societal norms/attitudes

1 Ask the group to read the case below:

In cooperation with an outside partner, a local organisation is planning a program to reduce discrimination against LGBTQI+ people. The local organisation wants to focus the efforts on lobbying politicians, council members and lawmakers in an effort to change the legal regime. They believe that changing the laws to be more inclusive and less discriminatory of the most marginalized groups will by itself lead to less discrimination. The outside partner wants the programme to focus primarily on community education through information campaigns and local workshops with duty bearers. They believe that, in order to combat discrimination, it is not primarily the laws that need to change, but rather the community's knowledge about and attitudes towards LGBTQI+ people. There are not enough means to adequately fund both approaches.

2 Ask the group to discuss the following questions:

- Which norms are expressed by the two differing approaches presented? (Are laws formalized norms or are norms the product of laws?)
- How do these norms interact?
- How would you proceed in this situation/with this case?

Useful principles and approaches:[34]

1 **Nothing about us without us:** Work with the LGBTQI+ organisations and people, and listen to them.

2 **Empower LGBTQI+ people**, partners and organisations to know their rights and speak for themselves and take the lead in initiatives.

3 **We are in this together:** Act from principles of solidarity.

4 **Language is not innocent:** Remember not to think in binary terms in your interventions and be aware of the language you use.

5 **Be aware of cultural differences:** NGOs in different contexts come with their own cultural perspective and should be aware of this – listen to each other, learn together and find common values and language.

6 **Build coalitions** to act together and protect each other.

7 **Address decision makers** through evidence-based advocacy to change laws.

8 **Raise awareness** of duty bearers and authorities (such as police officers and health workers).

Examples of work with LGBTQI+ people

CASE: Access to health and justice for LGBTQI+ people in Uganda:

Same-sex relations are criminalised in Uganda, and LGBTQI+ people face homophobia and violence. LGBTQI+ people, for example, face difficulties when trying to access basic health services and face discrimination from the very same people that are supposed to help them. For example, a homosexual woman is asked to bring her male partner when she comes for treatment. At times, when LGBTQI+ victims of violence report these crimes to the police, they themselves are arrested instead. A local NGO empowers LGBTQI+ people to know their rights through outreach and workshops. Furthermore, they engage in dialogues and sensitisation with duty bearers such as the police. Through coalitions, the NGO also engages in advocacy to change discriminating laws, based on evidence and research into violations.

Sources: Human Rights Awareness and Promotion Forum, Uganda (2021). *Approaches to create access to health services and justice for LGBTQI persons in a criminalised environment.*

CASE: Ensuring the rights of LGBTQI+ youth and children in Latin America

SOS Children's Villages (SOSCV) has developed a *Declaration to the Right to Care for LGBTIQ+ Children and Youth in Alternative Care Programs*. They declare that no children, adolescents or young participants in any of its programs shall experience discrimination based on their sexual orientation, identity or gender-based expression. They also confirm that it is essential to listen to and accompany the process of each child, adolescent and young person, including those that identify themselves as LGBTIQ+. The work to protect LGBTIQ+ Children and Youth includes: strengthening approaches and strategies of the organisation; mainstreaming work at all levels of the organisation; training of staff; analysis of external and internal challenges; and establishing partnerships.

Source: SOS Children's Villages - LAAM Region (2021). *Regional positioning: The Right to Care of LGBTIQ+ Children & Youth in Alternative Care Programmes* (PPP at seminar 3).

More guides and tools for LGBTQI+ people and communities:

Check out these resources:

- *The Safe Zone Project: Free online resource for powerful, effective LGBTQ awareness and ally training workshops*
- *International LGBTQI Youth and Student Organisation (IGLYO): Guides*
- *Mawjoudin (undated). Guide for Allies of the Queer Community*
- *Protection International (2010). Protection manual for LGBTI Defenders*

3.6. Changing norms and protecting children and youth from violence

Global trends and main issues in violence against children and youth[35]

Everyday all around the world, rights are being violated for millions of children that should have been protected by international and national legislation. According to data reported by UNICEF (2014), 1.3 billion boys and girls have experienced corporal punishment at home; 261 million school children have experienced peer to peer violence; 18 million girls aged 15–19 have experienced sexual abuse, and 55 million girls aged 15-19 have experienced physical violence since the age 15. It should be noted that many violations never get reported, and therefore the real number of violations is estimated to be much higher.

United Nations legislation that protects children and youth

- UN Convention on the Rights of the Child
- The UN Resolution: Promotion and protection of the rights of the child
- International Covenant on Civil and Political Rights
- International Covenant on Economic, Social and Cultural Rights
- International Convention on the Elimination of All Forms of Racial Discrimination
- Convention on the Elimination of Discrimination against Women
- Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment
- Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, supplementing the United Nations Convention against Transnational Organized Crime
- ILO Convention No.182 concerning the Prohibition and Immediate Action for the Elimination of the Worst Forms of Child Labour

Different types of violence in various settings happen throughout childhood, including in homes, communities, schools, public spaces and institutions, as illustrated below:

UNITED NATIONS

Exposure to violence through stages og childhood

Prenatal and birth	Early childhood 0-4	Middle childhood 5-9	Early adolescence 10-14	Late adolescence 15-19
Home	Home	Home School	Home School Community	Home School Community

Source: Know Violence 2017.[36]

Gender disparities and different types of violence

Both females and males experience violence, but they do so to a different degree depending on the context and form of the violence.

Sexual violence: Sexual violence can take the form of sexual abuse, harassment, rape or sexual exploitation including in sex trade and child sexual abuse material. Online sexual abuse and grooming is also becoming a growing global phenomenon. The majority of victims of GBV (directed at someone as a result of their gender/power inequalities) are women and girls. For example, most (although not all) studies find higher rates of sexual violence against adolescent girls than adolescent boys (UNICEF 2022).

Trafficking: This is defined as recruitment, transportation, transfer, harbouring or receipt of children for the purpose of exploitation (ILO website). It is especially difficult to define the magnitude of trafficking, but it is estimated that the victims of trafficking globally are 49% women, 23 % girls, 21 % men and 7 % boys.

Child marriage: Defined as a formal marriage or informal union before age 18, this has occurred for an estimated 700 million women, and more than one in three (approx. 250 million) entered into union before age 15 (UNICEF 2014). Boys also marry early, but significantly less so than girls.

Female genital mutilation/cutting (FGM/C): This refers to all procedures involving partial or total removal of the external female genitalia or other injury to the female genital organs for non-medical reasons. At least 200 million girls and women alive today have undergone FGM. Without change, another 68 million girls are likely to be cut by 2030 (UNFPA & UNICEF 2020).

Children on the move: This may be due to armed conflict, famine/floods, persecution, exploitation and other forms of violence, and involves seeking temporary refuge/transiting/right to remain. 125 million 10 - 15-year-olds are living in areas affected by armed conflict (UNICEF 2016), and there are approx. 36 million child migrants worldwide (UN DESA 2020).

Armed groups: It is estimated that tens of thousands of children are recruited in at least 17 countries into government armed forces and rebel groups, and they serve as combatants, cooks, porters, messengers and other roles. Girls are also recruited, mainly for sexual purposes/forced marriage (ILO 2016).

The impact of violence experienced in childhood has lifelong consequences. It leads to physical and mental health problems, social and emotional challenges, and has a negative influence on educational development and as a result may lead to unemployment and homelessness. It can also result in negative coping mechanisms, such as risky behaviours in terms of high-risk sexual engagement, teen-age pregnancy and substance abuse in the form of smoking, alcohol or drugs.

The hidden violence: Regardless of the type of violence or circumstances surrounding it, most victims around the world keep their abuse secret and never seek help (UNICEF 2014). There is a reluctance on the part of many victims to disclose their abuse and to seek help or take action to protect themselves from further victimization. As a result, the violence is under-reported. This has been found to be the case in particular with regards to sexual abuse of boys, where there is also a lack of research.

Methodologies and best practices in addressing violence against children and youth[37]

Important principles:

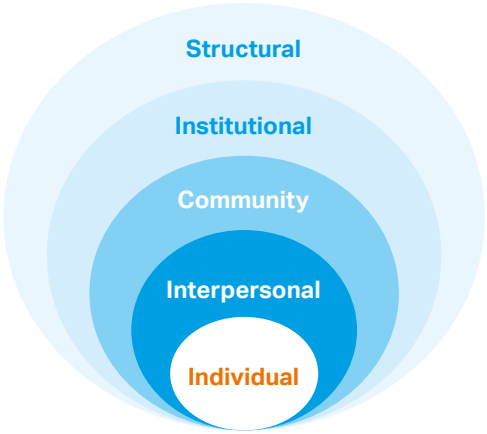
- Identify the causes and reasons behind the violence
- Involve and listen to children and youth themselves
- Design holistic, multisector approaches
- Prevent violence from happening in the first place
- Protect those already exposed to violence

Identify the causes and reasons behind the violence

It is important to identify factors associated with risk of violence. We cannot combat violence if we do not know why children are at risk of harm. This can be analysed using a systematic approach to combatting violence against children, such as the socio-ecological framework tool to identify and map factors related to a child's likelihood of experiencing violence (Maternowska &. Fry. 2016)[38]. Taking this approach and mapping risks will help policymakers and practitioners develop programs that help reduce the likelihood of a child becoming perpetrators or victims of violence; and offer better support when violence does occur.

Design holistic, multisector approaches

The reasons behind violence are complex, as a mapping and analysis will show. Therefore, the response to violence will also need to be multifaceted. Interventions should be designed to address the root cause at different levels. This will require a holistic approach including, for example, the levels of state, community and individual, and collaboration across different sectors such as health, education, law enforcement, legal system, social support to poor families etc.



Examples of factors that may need to be addressed to limit violence[39]

State level

- social norms that create a climate in which violence is normalized
- health, economic, educational and social policies that maintain economic, gender and social inequalities – lack of access to services
- absent or inadequate social protection
- settings - weak governance and poor enforcement of legislation

Community level

- poverty and social exclusion
- stigma and discrimination
- populations on the move
- easy access to alcohol, drugs and guns
- high concentrations of gangs and illicit drug dealing
- harmful cultural practices and/or social norms that support violence i.e., violence against girls - code of silence
- quality of community relationships - lack of community cohesion and trust
- lack of community child protection mechanisms

Close relationship: Family and peer's level

- lack of emotional bonding between children and parents or caregivers
- poor parenting practices
- family dysfunction and separation
- violence between parents or caregivers
- lack of support to parents - poor pre- and post-natal care respite care
- lack of awareness of e.g., child rights/traffickers poor relationships with peers

Involve and listen to children and youth themselves

The rights of the child should be put at the centre of interventions. Listening to children and youth is important in order to identify the causes behind the violence, and thus also the relevant solutions. Interventions should be carefully designed in order for children and youth to be able to express their true opinions. They may not feel safe, or may not be used to formulating their views and needs. They may therefore repeat what they have been taught to say, or express what they think is expected of them. Traditional interviews or group discussions are therefore not useful. Processes

may be facilitated using different methods whereby the 'real voices' of the children and youth can be heard. This could include creative and participatory activities such as drawing, mapping and letter/diary writing. Channels for communication could be hotlines, school suggestion boxes, or one-on-one conversations. It is vital that anonymity and confidentiality is observed, so that it becomes a safe space. Peer sensitization and training has proven effective in relation to different types of violence. For example, young people who have been engaged in sex work can inform their peers on avoiding this. Children or youth who have been associated with gangs or armed groups may act as dialogue partners and engage their peers in reconciliation processes/recovery.

CASES: Involving young people in violence prevention

SOS Children's Villages is currently working with Dr. Chrissie Gale on an EU-funded project, where youth is involved in peer-to-peer research on violence against children and youth. The young people define the research questions and collect data among their peers. Based on the research, training modules are developed, and the training will be carried out as peer-training also by the young people themselves. The material and training modules will be made publicly available once finalised. Source: SOS Children's Villages.

A UNICEF programme in Peru is working with young people to end violence. Watch a short video here: *Solange's story: young people working to end violence in Peru.* Another UNICEF project shares knowledge on child rights in Rwanda in innovative ways – watch a short video here: *Preventing violence with tablets. UNICEF Rwanda*

Prevent violence from happening in the first place

Prevention is a complex, multi-faceted concern requiring actions to resolve challenging international, national, regional and local situations. Robust national social protection systems address causalities and outcomes of poverty and

social exclusion, and address issues of stigma and discrimination. A National Child Protection System includes a number of different elements including: normative frameworks – laws, policy, plans etc.; coordination and oversight of the national system; structures/resources for system and social services delivery; data management information systems; a sufficient and skilled multi-sector workforce; child protection case management tools and procedures. Prevention of violence also involves the whole community as well as families and caregivers. Violence or abuse in many contexts is rooted in poverty, and family support in terms of access to training, savings- and loan schemes and start-up entrepreneurial kits can provide caregivers with the means to take care of their children. Another aspect of prevention is the empowerment of children and youth themselves. This includes enhancing their individual capacities so that they know their rights, and get an education, including sexuality education, and an understanding of harm caused by discrimination. Empowerment also includes engendering better peer-to-peer relationships and provision of child friendly communities/spaces. It is also crucial that children and youth have someone they can turn to if they are abused or at the risk of abuse/violence. Many children are afraid of authorities, and would not report a case to the police – even less so if they are involved in illegal activities such as gangs or sex work. Trust is key if children and young people should feel safe enough to confide in someone, whether this is someone in the family, community, school, social system or their peer group.

Protect those already exposed to violence and abuse

Interventions to protect children and youth who are or have been exposed to violence and abuse will depend on the context and type of violence. Firstly, it is imperative to bear in mind that many cases of violence are never discovered, and that systems should be put in place so that children have someone they trust to confide in. Reporting cases of, for example, sexual abuse is often feared by the victims, who do not want to risk stigma. There is also a general lack of knowledge as to what happens when you report a case. Reporting systems should be tailormade so that children can use them. For children that have been associated with gangs for armed forces, recovery and psychosocial support is needed. They would also need support in terms of education, skills training and income generation support. Children on the move need information on where they may find help and access to social services and protection systems, as well as support to start up income generating activities. Many street children are afraid of authorities, and they would first need to be identified and approached by people they trust. The same is the case with children and youth involved in sex work. The children and youth should be unified with their families and caregivers, but this may not be straightforward. They are at times rejected if they have been engaged in activities deemed to be wrong. Community and family counselling is therefore important. Also, continued protection for children may be needed for children previously associated with gangs or sex work, as they may still be pursued.

CASE: Helping young sex workers exposed to violence in Malawi

Action Hope Malawi supports female sex workers in Malawi. With the COVID-19 pandemic, a new trend occurred, with increased number of young girls – down to the age of 11 years old – engaging in sex work to earn an income.

These young girls are at high risk of being exposed to HIV/AIDS, GBV, and reduced access to health services as they are afraid of stigma and discrimination. The fear of stigma in relation to authorities, families and communities also often prevents girls from reporting cases of abuse to the police. The interventions to support the young sex workers included identifying them, providing them with training on the negative impacts of sex work and information on HIV/AIDS prevention, and linking them to social services. It also included training of families and caregivers in vocational skills and provision of business start-up kits, and sensitisation among bar owners and rest houses not to accommodate underage sex workers. Even so, the problem remains widespread, and it will require concerted efforts among different stakeholders, including in particular the relevant authorities. Source: Action Hope Malawi (2022). (PPP, Seminar 4).

4. RESOURCES

Websites with general resources and data:

United Nations: Special Rapporteur on violence against women
https://www.ohchr.org/EN/Issues/Women/SRWomen/Pages/SRWomenIndex.aspx

UN Women: Ending Violence against Women
https://www.unwomen.org/en/what-we-do/ending-violence-against-women

UN Women: Global Database on Violence against Women
https://evaw-global-database.unwomen.org/en

UNHCR: Gender-Based Violence
https://www.unhcr.org/gender-based-violence.html

ALIGN: Advancing Learning and Innovation on Gender Norms
https://www.alignplatform.org/

UNICEF: Violence against Children:
https://www.unicef.org/protection/violence-against-children

ABAAD: Resource Centre for Gender Equality in the MENA region
https://www.abaadmena.org/

Gender norms

Overseas Development Institute, ODI (2015): *Social norms, gender norms and adolescent girls: A brief guide*
https://cdn.odi.org/media/documents/9818.pdf

UN Women (2014). *Gender Equality Capacity Assessment Tool*
https://www.unwomen.org/en/digital-library/publications/2014/6/gender-equality-capacity-assessment-tool#view

UN Women (2014): *Guide for the evaluation of programmes and projects with a gender, human rights and intercultural perspective*
https://www.unwomen.org/en/digital-library/publications/2014/7/guide-for-the-evaluation-of-programmes-and-projects-with-a-gender-perspective

European Institute for Gender Equality (EIGE)
https://eige.europa.eu/?lang=es

European Institute for Gender Equality – EIGE (2016): *Gender Equality Training*
https://eige.europa.eu/gender-mainstreaming/toolkits/gender-equality-training

Danida (2014): *Strategic Framework for gender equality, rights and diversity in Danish development cooperation*
https://amg.um.dk/policies-and-strategies/gender-equality

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Gender norms and gender-based violence in different contexts

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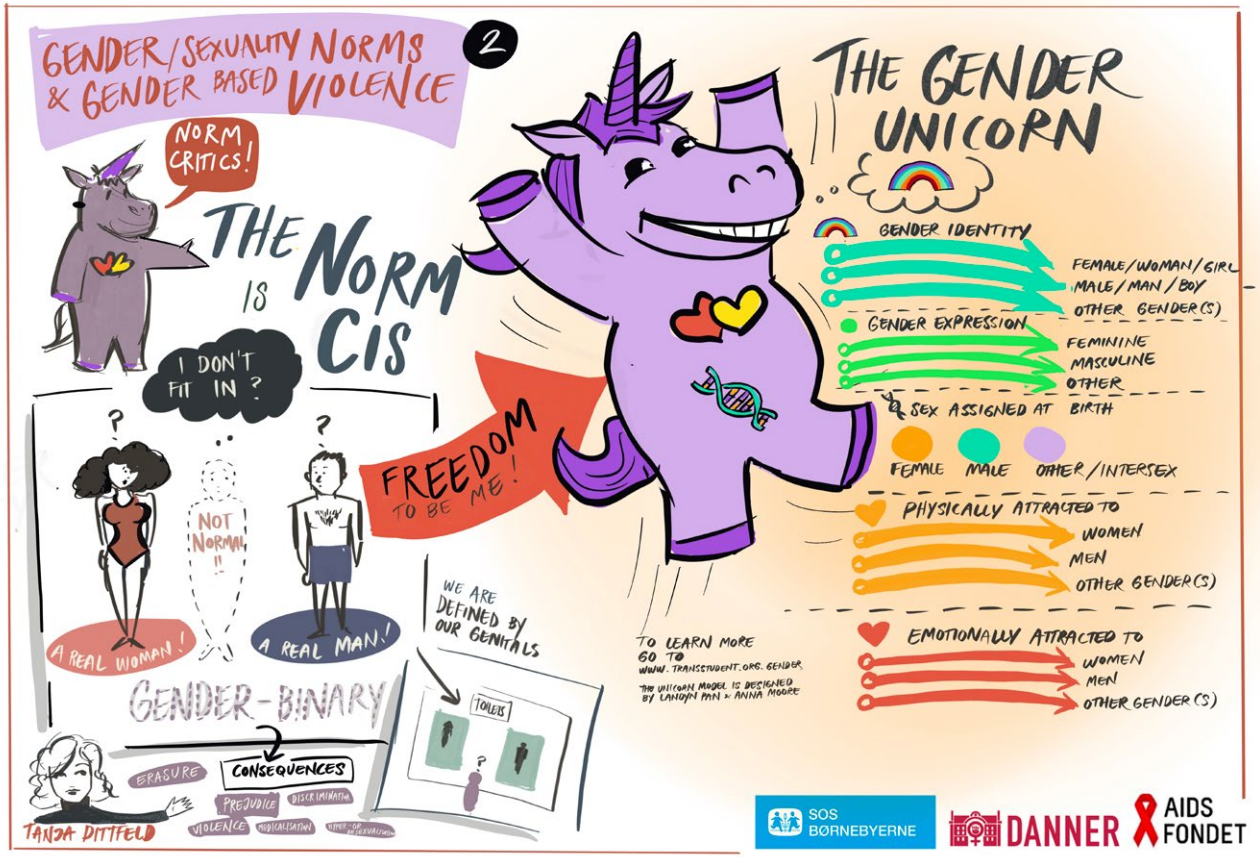
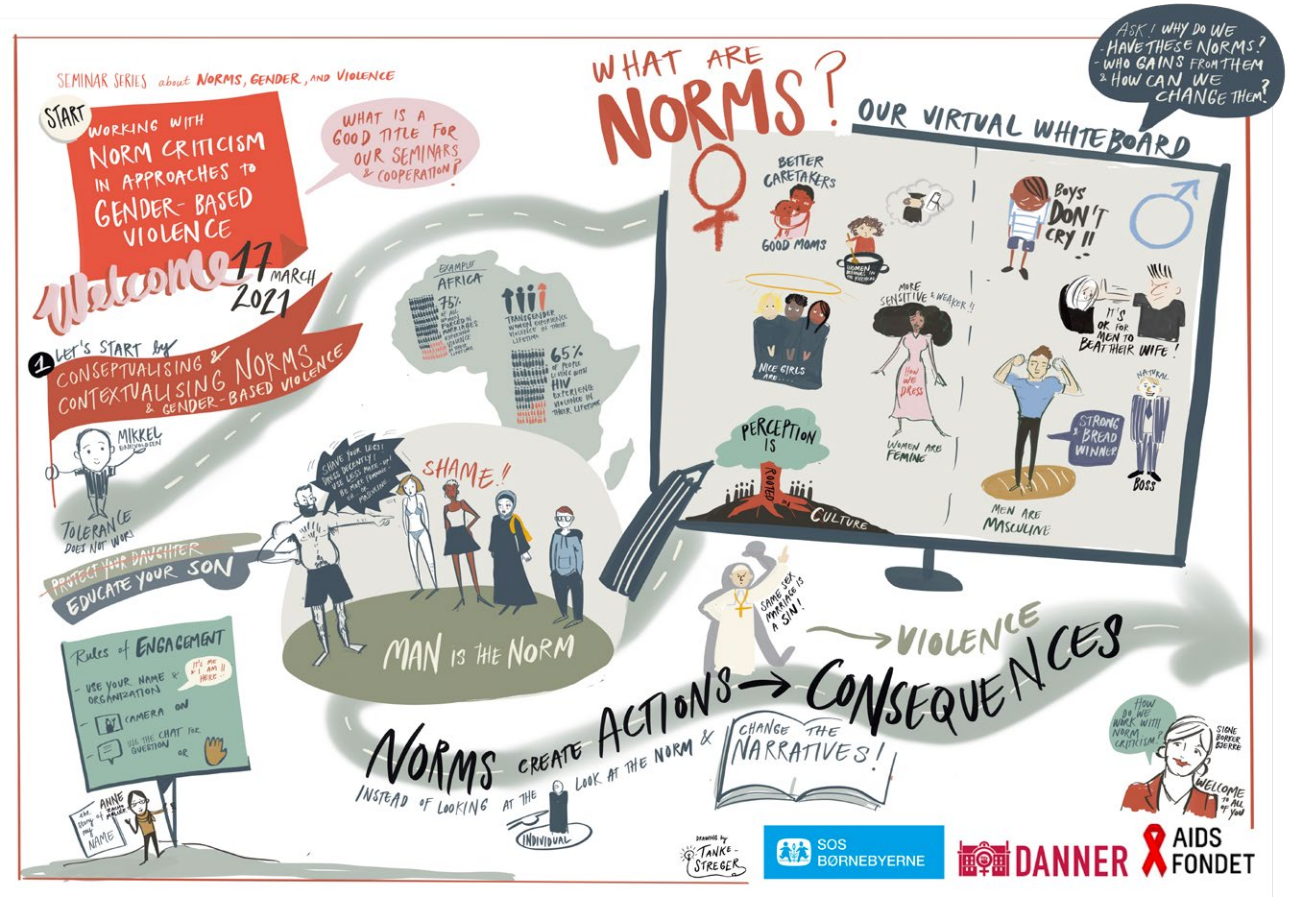
Part 2 Training guide: https://gbvresponders.org/wp-content/uploads/2015/01/IRC-EMAP-Training-Guide.pdf

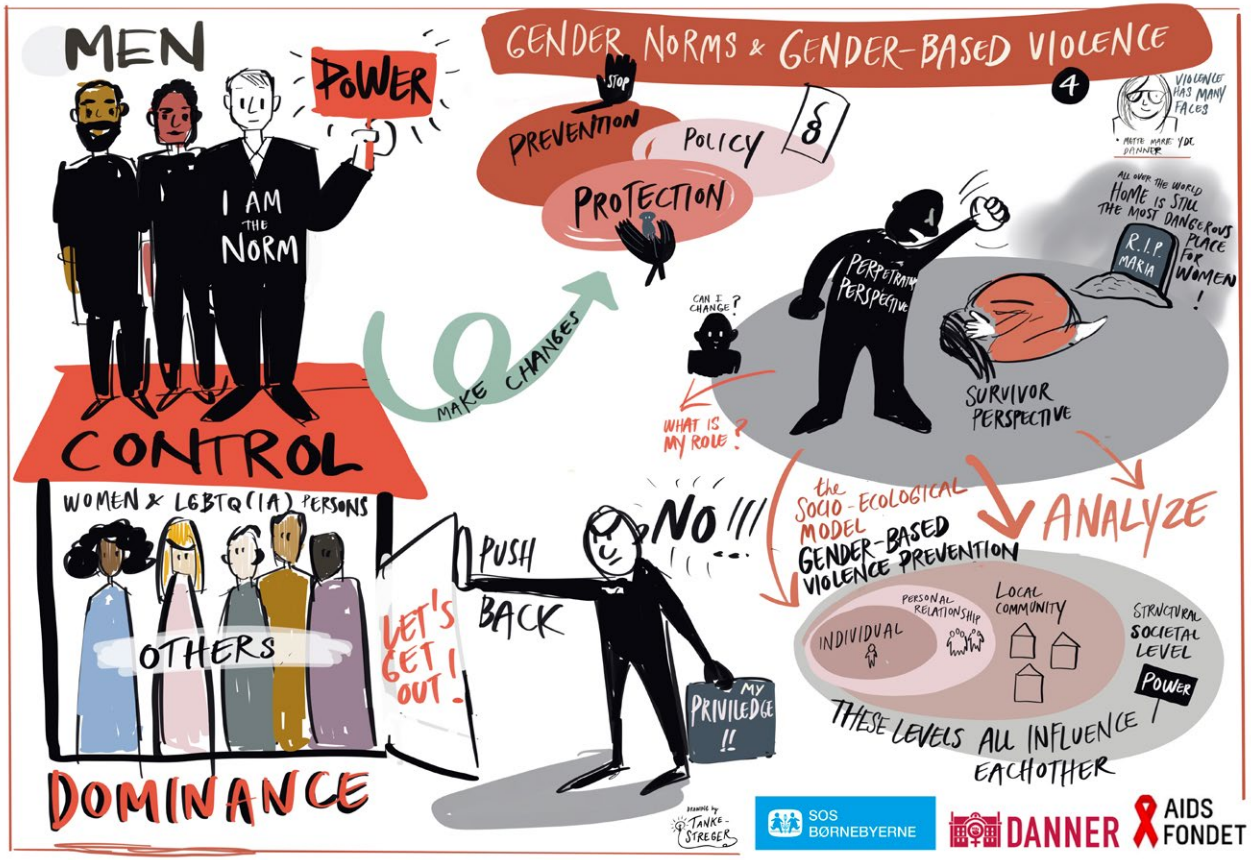
Annexes:

Graphic summaries from Seminar 1:




SEMINAR SERIES about NORMS, GENDER, AND VIOLENCE
START
WORKING WITH NORM CRITICISM IN APPROACHES TO GENDER-BASED VIOLENCE
WHAT IS A GOOD TITLE FOR OUR SEMINARS & COOPERATION?
Welcome 17 MARCH 2021
1 LET'S START by CONSEPTUALISING & CONTEXTUALISING NORMS & GENDER-BASED VIOLENCE
MIKKEL
TOLERANCE DOES NOT WORK
PROTECT YOUR DAUGHTER
EDUCATE YOUR SON
Rules of ENGAGEMENT
- USE YOUR NAME & ORGANIZATION
- CAMERA ON
- USE THE CHAT FOR QUESTION OR
ANNE
NAME
EXAMPLE AFRICA
75%
65%
HIV
SHAME!!
MAN IS THE NORM
WHAT ARE NORMS?
OUR VIRTUAL WHITEBOARD
ASK! WHY DO WE HAVE THESE NORMS? - WHO GAINS FROM THEM & HOW CAN WE CHANGE THEM?
BETTER CARETAKERS
GOOD MOMS
NICE GIRLS
MORE SENSITIVE & WEAKER!!
HOW WE DRESS
WOMEN ARE FEMINE
PERCEPTION IS
CULTURE
Boys DON'T CRY!!
IT'S OK FOR MEN TO BEAT THEIR WIFE!
STRONG & BREAD WINNER
BOSS
MEN ARE MASCULINE
SAME SEX MARRIAGE IS A SIN!
VIOLENCE
NORMS CREATE ACTIONS → CONSEQUENCES
INSTEAD OF LOOKING AT THE LOOK AT THE NORM & CHANGE THE NARRATIVES!
INDIVIDUAL
HOW DO WE WORK WITH NORM CRITICISM?
WELCOME TO ALL OF YOU
SOS BØRNEBYERNE
DANNER
AIDS FONDET

3
... AT A PARTY
... HOW WILL THE GUY APPROACH THE GIRL?
NORMATIVE QUESTIONS
HELLO BABE! WOULD YOU LIKE A DRINK - AND SEE MY BIG CAR?
NO THANKS - I HAVE A DRINK - UH - AND MY OWN CAR...
THEN DANCE WITH ME!
NO, I CAN'T MOVE RIGHT NOW!
ARE YOU HERE ALONE?
NO, I AM HERE WITH MY GIRL FRIEND
DO YOU HAVE A BOYFRIEND?
NO, I HAVE A LOT OF PARTNERS!
OPEN & LESS NORMATIVE QUESTIONS
WOULD YOU LIKE TO TELL ME SOMETHING ABOUT YOU?
HI! HOW ARE YOU? WHAT DO YOU LIKE TO CHAT?
SO HOW DO YOU KNOW THE HOST?
NOT ASSUMING ANYTHING!!
THINKING NORM CRITICALLY
FIND AN ALTERNATIVE APPROACH
GIRL!!
I AM ACTUALLY A PERSON!
OH! WOW! YES - NOW I GET IT!!
AND ACTUALLY AN INTERESTING PERSON!
THE DICTIONARY OF GENDER-NEUTRAL LANGUAGE
NEW & BETTER EDITION
A NEW LANGUAGE MAKES CHANGES
- AVOID OFFENSIVE TERMS
- NOT EXCLUDING IDENTITIES BY USING NORMATIVE LANGUAGE
DO YOU HAVE A PARTNER?
I AM THE CHAIRPERSON
DRAWING BY TANKE STREGER
SOS BØRNEBYERNE
DANNER
AIDS FONDET


MEN
POWER
I AM THE NORM
CONTROL
WOMEN & LGBTQ(IA) PERSONS
OTHERS
DOMINANCE
LET'S GET OUT!
PUSH BACK
NO !!!
MY PRIVILEDGE !!
MAKE CHANGES
GENDER NORMS & GENDER-BASED VIOLENCE
4
STOP
PREVENTION
POLICY
PROTECTION
§
VIOLENCE HAS MANY FACES
ALL OVER THE WORLD HOME IS STILL THE MOST DANGEROUS PLACE FOR WOMEN !
R.I.P MARIA
PERPETRATOR PERSPECTIVE
SURVIVOR PERSPECTIVE
CAN I CHANGE ?
WHAT IS MY ROLE ?
the SOCIO-ECOLOGICAL MODEL
GENDER-BASED VIOLENCE PREVENTION
ANALYZE
INDIVIDUAL
PERSONAL RELATIONSHIP
LOCAL COMMUNITY
STRUCTURAL SOCIETAL LEVEL
POWER
THESE LEVELS ALL INFLUENCE EACHOTHER
SOS BØRNEBYERNE
DANNER
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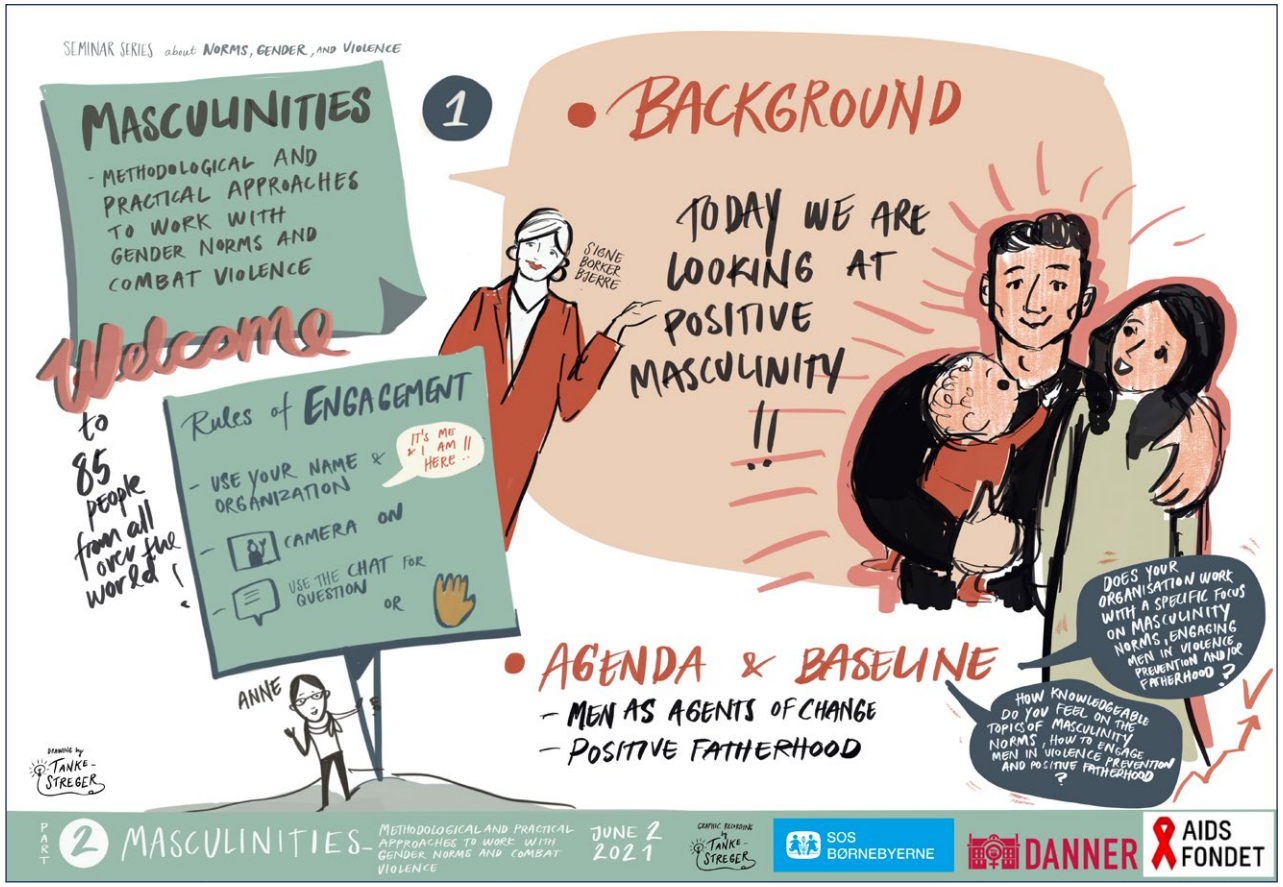
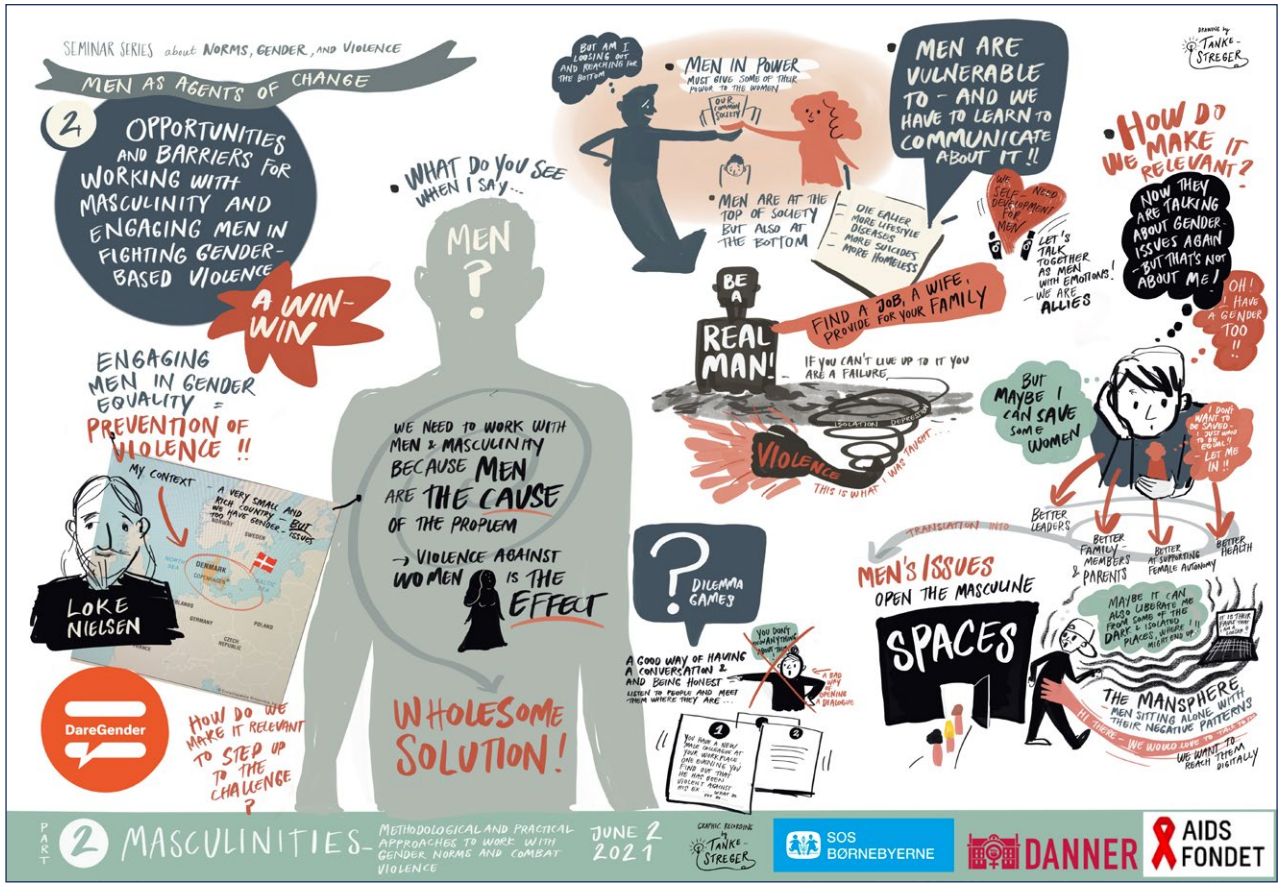
Graphic summaries from Seminar 2:




SEMINAR SERIES about NORMS, GENDER, AND VIOLENCE
MEN AS AGENTS OF CHANGE
2 OPPORTUNITIES AND BARRIERS FOR WORKING WITH MASCULINITY AND ENGAGING MEN IN FIGHTING GENDER-BASED VIOLENCE
A WIN-WIN
ENGAGING MEN IN GENDER EQUALITY = PREVENTION OF VIOLENCE !!
MY CONTEXT
LOKE NIELSEN
DareGender
HOW DO WE MAKE IT RELEVANT TO STEP UP TO THE CHALLENGE ?
WHAT DO YOU SEE WHEN I SAY...
MEN ?
WE NEED TO WORK WITH MEN & MASCULINITY BECAUSE MEN ARE THE CAUSE OF THE PROPLEM
→ VIOLENCE AGAINST WOMEN IS THE EFFECT
WHOLESOME SOLUTION!
BUT AM I LOOSING OUT AND REACHING FOR THE BOTTOM
MEN IN POWER
MUST GIVE SOME OF THEIR POWER TO THE WOMEN
MEN ARE AT THE TOP OF SOCIETY BUT ALSO AT THE BOTTOM
DIE EALIER
MORE LIFESTYLE DISEASES
MORE SUICIDES
MORE HOMELESS
MEN ARE VULNERABLE TO - AND WE HAVE TO LEARN TO COMMUNICATE ABOUT IT !!
WE SELF-DEVELOPMENT FOR MEN
NEED
LET'S TALK TOGETHER AS MEN WITH EMOTIONS! WE ARE ALLIES
BE A REAL MAN!
FIND A JOB, A WIFE, PROVIDE FOR YOUR FAMILY
IF YOU CAN'T LIVE UP TO IT YOU ARE A FAILURE
VIOLENCE
THIS IS WHAT I WAS TAUGHT...
DILEMMA GAMES
A GOOD WAY OF HAVING A CONVERSATION & AND BEING HONEST
HOW DO WE MAKE IT RELEVANT?
NOW THEY ARE TALKING ABOUT GENDER-ISSUES AGAIN - BUT THAT'S NOT ABOUT ME!
OH! I HAVE A GENDER TOO !!
BUT MAYBE I CAN SAVE SOME WOMEN
I DON'T WANT TO BE SAVED - I JUST WANT TO BE EQUAL!! - LET ME IN !!
BETTER LEADERS
BETTER FAMILY-MEMBERS & PARENTS
BETTER AT SUPPORTING FEMALE AUTONOMY
BETTER HEALTH
TRANSLATION INTO
MEN'S ISSUES OPEN THE MASCULINE
SPACES
MAYBE IT CAN ALSO LIBERATE ME FROM SOME OF THE DARK & ISOLATED PLACES, WHERE I MIGHT END UP !!
THE MANSPHERE - MEN SITTING ALONE WITH THEIR NEGATIVE PATTERNS
WE WANT TO REACH THEM DIGITALLY
PART 2 MASCULINITIES - METHODOLOGICAL AND PRACTICAL APPROACHES TO WORK WITH GENDER NORMS AND COMBAT VIOLENCE
JUNE 2 2021
SOS BØRNEBYERNE
DANNER
AIDS FONDET

SEMINAR SERIES about NORMS, GENDER, AND VIOLENCE
MEN AS AGENTS OF CHANGE
3
MALE CHAMPIONS AGAINST GENDER-BASED VIOLENCE: HOW THE ENGAGEMENT OF MALE COMMUNITY MEMBERS HELPS, PREVENT & RESOLVE CASES OF VIOLENCE AGAINST FEMALE SEX WORKERS IN MALAWI
BAR
WE ARE ALWAYS AROUND
INVOLVING MEN - VOLUNTEERS e.g.: - BAR OWNERS - BARTENDERS - TOKEN MASTERS - COMMUNITY POLICING MEMBERS
SOLUTION
WE CONTACT POLICE
TAKE HER OUT OF HERE SHE IS TOO YOUNG!
CONTACT SOCIAL WELFARE
HEALTH ISSUES
USE THIS !!
TEACHING OTHERS TO HELP IN THE FIELD
STOP VIOLENCE !!!
JUSTICE FOR ALL HUMAN BEINGS - ALSO WOMEN WORKING AS SEX WORKERS
MALE CHAMPION ACTION HOPE MALAWI
EFFECT
• STRONG WORKING RELATIONSHIP BETWEEN POLICE AND SEX WORKERS
• REDUCTION IN NUMBER OF REPORTED CASES OF VIOLENCE
• BACKGROUND
THERE IS A LOT OF VIOLENCE COMMITTED AGAINST FEMALE SEX WORKERS
THE BEST WAY TO DECREASE THE VIOLENCE IS TO TARGET:
PERPETRATORS ARE SEX CLIENTS
THE PROBLEM
FEMALE SEX WORKERS ARE A VERY VULNERABLE GROUP
HIGH RISK OF
DEPRESSION UNWANTED PREGNANCY ABORTION ATTEMPT OF SUICIDE & SUICIDE ETC.
HAPPY
HEALTH SERVICE PROVIDERS
POLICE OFFICERS
JUDICARY
DISTRICT SOCIAL WELFARE
LOCAL LEADERS
ACTION HOPE MALAWI
2 MASCULINITIES- METHODOLOGICAL AND PRACTICAL APPROACHES TO WORK WITH GENDER NORMS AND COMBAT VIOLENCE
JUNE 2 2021
GRAPHIC RECORDING BY TANKE STREGER
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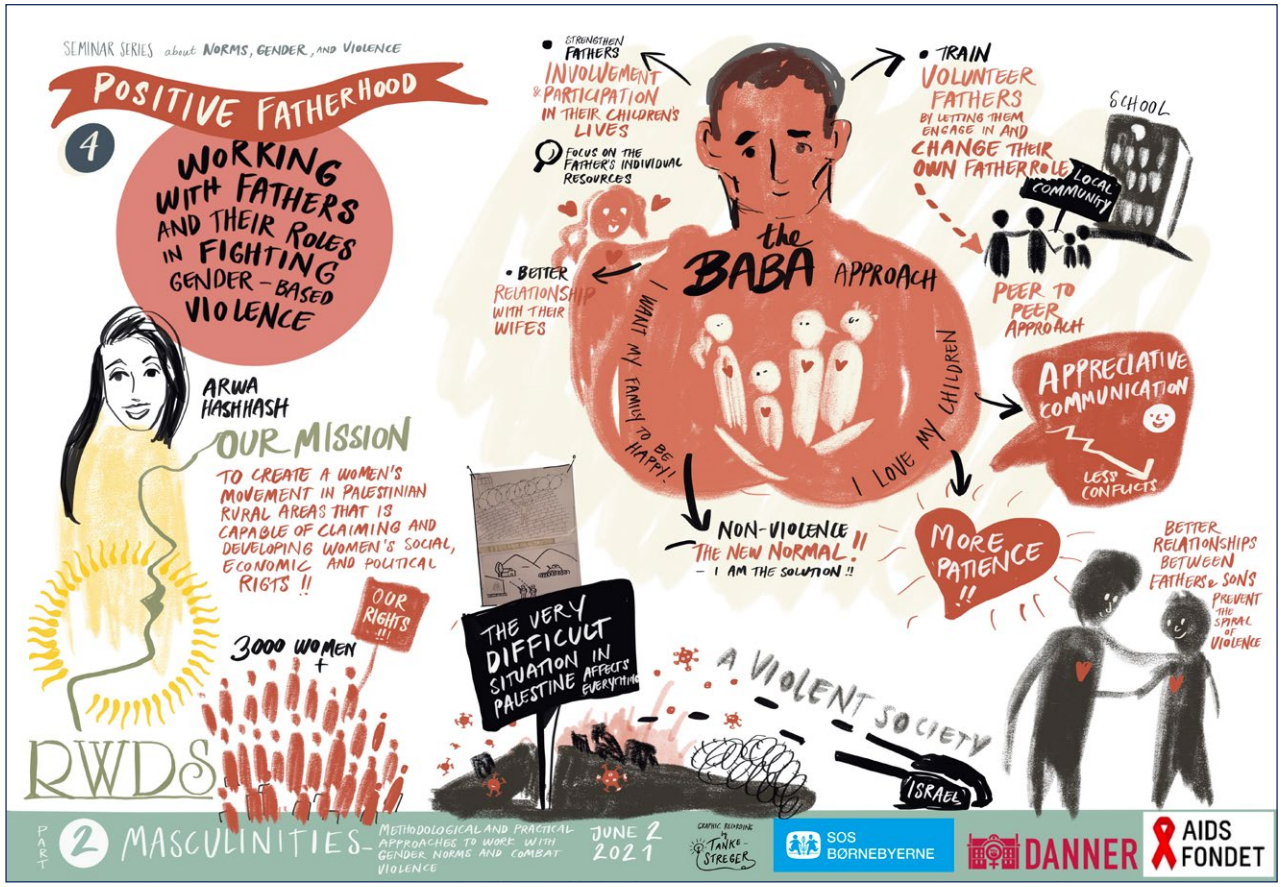
SEMINAR SERIES about NORMS, GENDER, AND VIOLENCE
POSITIVE FATHERHOOD
4
WORKING WITH FATHERS AND THEIR ROLES IN FIGHTING GENDER-BASED VIOLENCE
ARWA HASHHASH
OUR MISSION
TO CREATE A WOMEN'S MOVEMENT IN PALESTINIAN RURAL AREAS THAT IS CAPABLE OF CLAIMING AND DEVELOPING WOMEN'S SOCIAL, ECONOMIC AND POLITICAL RIGTS !!
RWDS
3000 WOMEN +
OUR RIGHTS !!!
STRENGTHEN FATHERS INVOLVEMENT & PARTICIPATION IN THEIR CHILDREN'S LIVES
FOCUS ON THE FATHER'S INDIVIDUAL RESOURCES
BETTER RELATIONSHIP WITH THEIR WIFES
the BABA APPROACH
I WANT MY FAMILY TO BE HAPPY!
I LOVE MY CHILDREN
TRAIN VOLUNTEER FATHERS BY LETTING THEM ENGAGE IN AND CHANGE THEIR OWN FATHERROLE
SCHOOL
LOCAL COMMUNITY
PEER TO PEER APPROACH
APPRECIATIVE COMMUNICATION
LESS CONFLICTS
NON-VIOLENCE !! THE NEW NORMAL !! - I AM THE SOLUTION !!
MORE PATIENCE !!
THE VERY DIFFICULT SITUATION IN PALESTINE AFFECTS EVERYTHING
A VIOLENT SOCIETY
ISRAEL
BETTER RELATIONSHIPS BETWEEN FATHERS & SONS PREVENT THE SPIRAL OF VIOLENCE
PART 2 MASCULINITIES - METHODOLOGICAL AND PRACTICAL APPROACHES TO WORK WITH GENDER NORMS AND COMBAT VIOLENCE
JUNE 2 2021
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SEMINAR SERIES about NORMS, GENDER, AND VIOLENCE
POSITIVE FATHERHOOD
5 WORKING WITH 'ACTIVE FATHERHOOD' TO FOSTER MALE ENGAGEMENT IN CHILD CARE AND VIOLENCE PREVENTION
BEFORE ATTENDING THE FIRST WORKSHOP SESSION, I WAS PLANNING NOT TO SHOW UP, BUT MY WIFE SAID TO ME, "IF YOU WANT TO BE THE SAME PERSON YOU ARE NOW, STAY HOME. BUT IF YOU DON'T BE SURE TO BE A BETTER FATHER AND HUSBAND, THEN YOU SHOULD GO." THAT MADE ME THINK TWICE AND ATTEND THE WORKSHOP WITHOUT MISSING A SINGLE SESSION !!
GOAL
ACTIVE & CONSCIOUS FATHERHOOD
• THE CARE OF CHILDREN & THE HOUSE
• LEARNING TO IDENTIFY VIOLENCE
STOP!!
LEARNINGS
• COMMUNITY WORK TO MAKE THE ISSUE VISIBLE
• INNOVATE STRATEGIES
FIND US
Follow up as a key strategy
Working with PARTNER INSTITUTIONS to reach out to make FATHERS & MEN
Thank you for calling me ... but sorry, today I am still at daycare
PAULA OLIVEIRA
INEQUALITY CAUSES VIOLENCE & SPLIT FAMILIES
• EDUCATIONAL PROGRAMME
10 THINGS MY CHILD NEE FROM ME TO GROW UP
GENDER & NONVIOLENT UPBRINGING
MEN DONT CRY
FIND US WHERE WE ARE !
WHAT IF I COULD BE A COMPLETELY DIFFERENT FATHER!
• A LETTER
You are going to be a DAD...
MEN MUST BE STRONG !!
BEING MEN IN SOCIETY
+ BARS & INSTITUTIONS WHERE THEY HAVE PROJECTS ALREADY
VIRTUAL
WOMEN IN THE HOUSE
MEN ON THE STREET
39 HOURS 28 MINUTES OF DOMESTIC AND CARE WORK PER WEEK
15 HOURS & 53 MINUTES OF DOMESTIC AND CARE WORK
THE BACK-PACK OF STEREOTYPES IS HEAVY
SOS CHILDREN'S VILLAGE PERU
Drawn by TANKE-STREGER
PART 2 MASCULINITIES- METHODOLOGICAL AND PRACTICAL APPROACHES TO WORK WITH GENDER NORMS AND COMBAT VIOLENCE
JUNE 2 2021
GRAPHIC RECORDING BY TANKE-STREGER
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Graphic summaries from Seminar 3:

SEMINAR SERIES about NORMS, GENDER, AND VIOLENCE
2 SETTING THE SCENE
UNDERSTANDING THE OPPORTUNITIES AND CHALLENGES of WORKING WITH LGBTIQ+, GENDER NORMS & VIOLENCE
VIOLENCE & HARASSMENT – AN EVERYDAY EXPERIENCE
STATE-SPONSORED HOMOPHOBIA
LANGUAGE IS NOT INNOCENT
TRASH THE BAD WORDS
DON'T USE THEM!
YOU ARE ...
I FEEL FREE
OUR DICTIONARY – WHAT DO ALL THE LETTERS MEAN?
LGBTIQ
I WAS ASSIGNED THE WRONG GENDER
I AM ATTRACTED TO MORE THAN ONE GENDER
ANATOMY / BIOLOGY DOES NOT MATCH BINARY NOTION OF MALE-FEMALE
PROTECTION AGAINST DISCRIMINATION BY LAW
SHADES OF VIOLENCE
THE UMBRELLA IS GETTING BIGGER AND MORE COLORFUL! THAT MEANS THAT THERE IS A SAFE SPACE FOR ALL OF US
WORKING IN SOLIDARITY ALL OVER THE WORLD
3 PRINCIPLES APPROACH
LILO CONNECT
LILO IDENTITY & PEER COUNSELING
OUR TOOL BOX
ABIR BECHWAL
LGBT+ DENMARK
ALLIES
THE TERMINOLOGY CAN BE QUITE DIFFICULT TO USE ...
... JUST START TO REFLECT & INCLUDE THESE REFLECTIONS IN YOUR PROGRAMS
CIS
ACTIVIST IDENTITY
LGBTIQ+ IS SO LAST YEAR ...
HEY WE ARE ALL QUEER
<16 YEARS OLD
SOGIESC – REVOLUTION WE ALL HAVE A GENDER
PART 3
LGBTIQ+ GENDER NORMS & GENDERBASED VIOLENCE
METHODOLOGICAL AND PRACTICAL APPROACHES TO WORK WITH GENDER NORMS AND COMBAT VIOLENCE
OCTOBER 13 2021
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SEMINAR SERIES about NORMS, GENDER, AND VIOLENCE
LOCAL RESPONSES TO LOCAL CHALLENGES – METHODS THAT WORKS
3
THE LIVED REALITIES of LGBTI in UGANDA, KENYA & MALAWI
– ACCESS TO HEALTH & JUSTICE
WE ARE HERE TOO AND WE ARE CITIZENS OF THIS COUNTRY
ACCESS to PUBLIC HEALTH FACILITY
I AM SICK BUT I AM TOO AFRAID TO GO TO THE HOSPITAL
I WILL CALL THE POLICE!
FEAR
READ IT!!
BIBLE
JUSTICE
BRING YOUR PARTNER
THIS IS MY PARTNER!
NO!
WE NEED TO CHANGE THE LAWS! AND INFORM! THERE IS A LOT OF MISINFORMATION OUT THERE!
ORGANISATIONS HUMAN RIGHTS & HEALTH
BISHOPS
POLICE
PEERS
WE DID NOT KNOW THAT THEY EXIST!
THE LEGAL FRAMEWORK COUPLED WITH HOMOPHOBIA FUELS UNPRECEDENTED LEVELS OF VIOLENCE AGAINST
YOU ARE ANIMALS!
WE HAVE THE RIGHT TO HURT YOU!
EMPOWERMENT
LGBTIQ+ PEOPLE EXIST! – AND THEY ARE EXPOSED VIOLENCE
OUR APPROACH
• MAKE THE PROBLEM VISIBLE
• ENGAGE COMMUNITIES
• DOCUMENTATION & INFORMATION – AWARENESS
BUT NOT ENOUGH! – THE VIOLENCE GREW!
DIALOGUE WITH THE GOVERNMENT
TRAINING WITH POLICE & HEALTH-WORKERS
START WITH THE BOSSES!!
FROM UNIVERSITY RESEARCH
I AM HOMOSEXUAL THIS IS MY PERSPECTIVE AND MY REALITY!
STILL NOT ENOUGH!
CONFRONTATION & EVIDENCE
– & WE BUILD ORGANISATIONAL CAPACITY
– IT IS A VERY DIFFICULT WORK!
HRAPF
EDWARD MWEBAZA
drawing by TANKE STREGER
PART 3
LGBTIQ+
GENDER NORMS & GENDERBASED VIOLENCE
METHODOLOGICAL AND PRACTICAL APPROACHES TO WORK WITH GENDER NORMS AND COMBAT VIOLENCE
OCTOBER 13 2021
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SEMINAR SERIES about NORMS, GENDER, AND VIOLENCE
4
CONFLICTING NORMS & AVENUES for COLLABORATIONS
LGBTQIA+ STRATEGY - OPPORTUNITIES & CHALLENGES
THE RIGHT TO GENDER & THE RIGHT TO FAMILY
- LGBTIQ PEOPLE ARE BEING DISCRIMINATED
LET'S ESCAPE TO THE US
THE RIGHT TO CARE of LGBTIQ+ CHILDREN & YOUTH IN ALTERNATIVE PROGRAMMES
INVISIBLE
YOGYAKARTA PRINCIPLES
PROTECT ALL PEOPLE !!
WE MUST MAKE THESE CHILDREN VISIBLE & SECURE THEIR CARE & RIGHTS
I AM ME!
NOT ALONE
MARICRUZ GRANADOS
SOS CHILDRENS' VILLAGES LATIN AMERICA
IN EDUCATION DISCRIMINATION VIOLENCE & ISOLATION
DISCRIMINATION IN FAMILY & COMMUNITY
I AM AT RISK
SEXUAL ABUSE AND VIOLENCE AS A 'CORRECTIVE METHOD'
HARASSMENT AND INTIMIDATION IN PUBLIC SPACES
SHAME ISOLATION VIOLENCE
EXPULSION FROM THE FAMILY ENVIRONMENTS AND LOSS OF CARE
ORPHANS VICTIMS OF TRAFFICKING AND SEXUAL EXPLORATION
SOS DECLARATION to the RIGHT & CARE for LGBTIQ+ CHILDREN AND YOUTH
CARE !!
LAAM PROGRAM
EMPOWERMENT & PARTICIPATION of CHILDREN & YOUTH
SENSITIVITY TRAINING FOR COLLABORATORS
ADVOCACY & PROTECTION
SAFE SPACES FREE FROM VIOLENCE & DISCRIMINATION
RESPONSE to the NEEDS & DEMANDS of LGBTIQ+ CHILDREN & YOUTH
ACTION
LATINAMERICANS ARE NOT ALWAYS HETEROSEXUAL ! - we need to create the DATA !!
PART 3
LGBTQ+, GENDER NORMS & GENDERBASED VIOLENCE
METHODOLOGICAL AND PRACTICAL APPROACHES TO WORK WITH GENDER NORMS AND COMBAT VIOLENCE
OCTOBER 13 2021
SOS BØRNEBYERNE
DANNER
AIDS FONDET

Graphic summaries from Seminar 4:

SEMINAR SERIES about NORMS, GENDER, AND VIOLENCE
Welcome & Presentation
VIOLENCE AS A RIGHTS VIOLATION
GLOBAL TRENDS & MAIN ISSUES OF VIOLENCE AGAINST CHILDREN
ALL THE SAD DATA
MAIN CHALLENGES FOR DEVELOPMENTAL & RIGHT-BASED WORK
UNITED NATION CONVENTION ON THE RIGHTS OF THE CHILD
GENDER-BASED SEXUAL VIOLENCE
19 MILLION GIRLS BETWEEN 15-19 ARE RAPED EVERY YEAR!
MOSTLY FROM PEOPLE THEY KNOW!
27-51% OF GIRLS UNDER 15 YEARS EXPERIENCE FORCED SEX
HELP US!!
PHYSICAL ATTACKS
EVERY 7 MINUTES A YOUNG BOY BETWEEN 15-19 YEARS IS BEING KILLED
82.000 pr. YEAR WORLDWIDE
NOT FROM WAR BUT FROM GANGS, DRUGS, CRIME, RACIAL MOTIVATION
BLACK BOYS HAVE THE HIGHEST RISK
VIOLENCE ON THE STREETS
BOYS ARE ALSO EXPOSED TO SEXUAL VIOLENCE
VIOLENCE AGAINST CHILDREN HAPPENS ALL OVER THE WORLD!
IN SCHOOLS
720 MILL ARE EXPOSED TO PUNISHMENT AT SCHOOL
PEER TO PEER VIOLENCE
130 MILL CHILDREN
ONLINE SEXUAL VIOLENCE
TRAFFICKING FROM POOR PARTS OF THE WORLD TO THE RICH PARTS!
DON'T HURT US DADDY!
FOR MANY CHILDREN HOME IS NOT SWEET
VIOLENCE IN COMMUNITY !!
REFUGEES
CLIMATE CHANGE
CHILDREN ON THE MOVE ALSO NEED PROTECTION
by CHRISSIE GALE
drawing by TANKE STREGER
PART 4
VIOLENCE IN THE LIVES OF CHILDREN & YOUTH
METHODOLOGICAL AND PRACTICAL APPROACHES TO WORK WITH GENDER NORMS AND COMBAT VIOLENCE
13 JUNE 2022
SOS BØRNEBYERNE
DANNER
AIDS FONDET

SEMINAR SERIES about NORMS, GENDER, AND VIOLENCE
VIOLENCE AGAINST YOUNG SEX WORKERS IN AN AFRICAN CONTEXT
THE GENERAL SITUATION FOR CHILDREN IS DIFFICULT! ALOT OF ABUSE
40.000 TEENAGE PREGNANCIES & 12.995 CHILD MARRIAGES BECAUSE OF COVID !
WE NEED TO ORGANIZE SO THAT WE CAN HELP THESE YOUNG GIRLS !!
WE LIVE HERE ALONE WITHOUT SECURITY I HAVE A BABY BUT I CAN'T STOP WORRYING BECAUSE IT'S OUR ONLY WAY OF SURVIVAL
MANY RISKY SITUATIONS BECAUSE WE ARE AFRAID OF POLICE
A HOUSE RENTED BY 2 UNDERAGE SEX WORKER
REMEMBER MY SECURITY !
CONSEQUENCES
• HIGH EXPOSURE TO HIV/AIDS
• HIGH RATE OF GBV
• REDUCED ACCESS TO HEALTH SERVICE & STIGMA
• FEAR OF REPORTING TO POLICE
WHAT WE DO :
• TRAIN CAREGIVERS
• PROVISION OF SMALL SCALE BUSINESS START-UP MATERIALS TO TRAINED CAREGIVERS
• TRAINING GUARDIANS IN MANAGEMENT SKILLS
• COUNSELING OF UNDERAGE SEXWORKERS ON THE NEGATIVE IMPACT OF SEXWORK
WE SEE YOUNG GIRLS DOWN TO THE AGE OF 11 YEARS. THEY END UP AS SEX WORKERS BECAUSE OF
- POVERTY, 60%
- ORPHANHOOD 25%
- PEER PRESSURE 15%
- PEER-TO-PEER HELP !
- HELP THE FAMILY !
HAPPY
actionhopemalawi
ACTION HOPE MALAWI IS A REGISTERED LOCAL NON-GOVERNMENTAL ORGANIZATION WHICH PROTECTS AND DEFENDS RIGHTS OF VULNERABLE AND DISADVANTAGED POPULATION THROUGH RIGHTS AWARENESS, CAPACITY BUILDING, MEDIATION & PROVISION OF SOCIAL, POLITICAL & ECONOMICAL SERVICES AMONG WOMEN, YOUTH & CHILDREN SINCE 2005
PART 4 VIOLENCE IN THE LIVES OF CHILDREN & YOUTH
METHODOLOGICAL AND PRACTICAL APPROACHES TO WORK WITH GENDER NORMS AND COMBAT VIOLENCE
JUNE 13 2022
SOS BØRNEBYERNE
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SEMINAR SERIES about NORMS, GENDER, AND VIOLENCE
THE UPHOLDING OF CHILD RIGHTS & PREVENTION OF VIOLENCE
VIOLENCE & ABUSE IN CHILDHOOD AFFECT THE CHILD FOR THE REST OF LIFE!
SUPPORT TO PARENTS
A LOT OF VIOLENCE COMES FROM POVERTY!
HELP THE CARE GIVERS!
BURN OUT
SOCIAL WORKERS
CHALLENGE
VIOLENCE IS OFTEN HIDDEN
APPROACH
STRUCTURAL
INSTITUTIONAL
COMMUNITY
INTERPERSONAL
INDIVIDUAL
NO TRUST
FEAR & STIGMA
WE DON'T REPORT IT!
SOCIAL SECURITY
EDUCATION WHAT IS WRONG & WHAT IS RIGHT!!
OUR RIGHTS!!
WORK FOR HEALTH SERVICES & SCHOOL FOR ALL CHILDREN!!
EMPOWER CHILDREN
I NEED SOMEONE TO TURN TO!
PEER TO PEER
LISTEN TO US!
MANY VOICES
ACT!
STAND UP LIKE THE WOMEN OF INDIA
NATIONAL INVESTMENT & RESPONSIBILITY FOR IMPLEMENTATION
WE HAVE TO INVEST IN CHILDREN'S PROTECTION
RAISE AWARENESS
WE ARE MAKING PROGRESS. ALWAYS THINK ABOUT WHAT WE/YOU CAN DO!!
PART 4
VIOLENCE IN THE LIVES OF CHILDREN & YOUTH
METHODOLOGICAL AND PRACTICAL APPROACHES TO WORK WITH GENDER NORMS AND COMBAT VIOLENCE
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DANNER
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SEMINAR SERIES about NORMS, GENDER, AND VIOLENCE
A TOOLBOX
Working with Children & young people
WE - THE CHILDREN KNOW OUR ISSUES AND OUR NEEDS MORE THAN YOU AND WE SHOULD BE INVOLVED IN A MEANINGFUL WAY!
USE CREATIVE WORK AS A METHOD!
YES!
NO!
INTERVIEWS OR GROUP/FOCUS DISCUSSIONS...
TOO EXPOSED! I WILL NOT TELL THEM ANYTHING!
CHRISSIE GALE
MAPPING
HAPPY WORRY BAG
HOTLINE !!
ARTWORK & DRAWING
DEAR NEW FRIEND I KNOW HOW YOU FEEL NOW BUT...
WRITING LETTERS TO ANOTHER CHILD COMING INTO THE INSTITUTION
BOXES
TO DROP SOMETHING IN...
THIS HAPPENED TO ME AND I DON'T KNOW WHO TO TALK TO
We need to TRUST you
AND HAVE ANONYMITY & CONFIDENTIALITY
DRAWING BY WWW.TANKE-STREG.DK
PART 4
VIOLENCE IN THE LIVES OF CHILDREN & YOUTH
METHODOLOGICAL AND PRACTICAL APPROACHES TO WORK WITH GENDER NORMS AND COMBAT VIOLENCE
JUNE 2022
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AIDS FONDET

Graphic summaries from Seminar 4:

NOTES

[1] UN Women (2021): *Facts and figures: Ending violence against women:* https://www.unwomen.org/en/what-we-do/ending-violence-against-women/facts-and-figures

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[3] UN Free & Equal (2021): *Violence against lesbian, gay bisexual or transgender people.* https://www.unfe.org/

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[5] Müller, A., Daskilewicz, K., Kabwe, M.L. et al. (2021). Experience of and factors associated with violence against sexual and gender minorities in nine African countries: a cross-sectional study. BMC Public Health 21, 357 https://bmcpublichealth.biomedcentral.com/articles/10.1186/s12889-021-10314-w

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[7] AIDS-Fondet (2021).
Framing the conversation (PPP, Seminar 3)

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[9] UN Women (2021). https://www.unwomen.org/en/what-we-do/ending-violence-against-women/faqs/types-of-violence

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[11] DANNER (2021): *Gender norms and gender-based violence* (PPP, Seminar 1)

[12] International LGBTQI Youth and Student Organisation (IGLYO), (2021): www.iglyo.com

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[14] AIDS-Fondet (2021). *Understanding norms and their consequences* (PPP, Seminar 1)

[15] AIDS-Fondet (2021). *Framing the conversation (*PPP, Seminar 3)

[16] Sources used in order of priority:
UN Terminology Database: https://wrd.unwomen.org/practice/listing-toolbox/gender-equality-glossary
UN Women. Gender Equality Glossary. https://trainingcentre.unwomen.org/mod/glossary/view.php?id=36;
UN Free & Equal (2021): *Definitions.* https://www.unfe.org/definitions/
Human Rights Campaign. *Glossary of Terms.* https://www.hrc.org/resources/glossary-of-terms.

[17] Exercise based on group work in seminar 1

[18] European Institute for Gender Equality (EIGE): What is gender mainstreaming? https://eige.europa.eu/gender-mainstreaming/what-is-gender-mainstreaming

[19] AIDS-Fondet (2021). *Framing the conversation* (PPP, Seminar 3)

[20] International LGBTQI Youth and Student Organisation (IGLYO), (2021): www.iglyo.com

[21] Exercise based on AIDS-Fondet (2021). *Understanding norms and their consequences* (PPP, Seminar 1)

[22] Exercise based on AIDS-Fondet (2021). *Gender/Sexuality Norms & Gender-based Violence* (PPP, Seminar 1)

[23] Exercise based on AIDS-Fondet (2021). *Gender/Sexuality Norms & Gender-based Violence* (PPP, Seminar 1)

[24] Exercise based on AIDS-Fondet (2021). *Gender/Sexuality Norms & Gender-based Violence* (PPP, Seminar 1)

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[30] International Lesbian, Gay, Bisexual, Trans and Intersex Association (ILGA): https://ilga.org/

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[32] LBGT+ Denmark and Mawjoudin (Partners in Tunisia) (2021). *Setting the scene. Understanding the opportunities and challenges of working with LGBTQ+ individuals* (PPP, Seminar 3)

[33] Source: Based on group work in seminar 3

[34] Source: Summarised from presentations and discussions at seminar 3

[35] Source: Chrissie Gale (2022). *Realisation of Child Rights and the Prevention of Violence* (PPP, Seminar 4)

[36] Source: Chrissie Gale (2022). *Realisation of Child Rights and the Prevention of Violence* (PPP, Seminar 4)

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[38] Source: Chrissie Gale (2022). Global Trends: *Child Rights and Protection* (PPP, Seminar 4)

[39] Source: Chrissie Gale (2022). *Global Trends: Child Rights and Protection* (PPP, Seminar 4)