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

RUTGERS' TOOLKIT

Module 2
Gender transformative approach and comprehensive sexuality education

Rutgers | For sexual and reproductive health and rights

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

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

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

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

Module 2: Gender transformative approach and comprehensive sexuality education

Module 3: Gender transformative approach and youth-friendly services

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

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

This training module has been developed for educators, trainers and experts in the field of SRHR and education who want to strengthen their work in the area of gender and power relations within comprehensive sexuality education (CSE). It focuses on how CSE can be made more gender transformative, thus contributing to gender equality while achieving its desired CSE outcomes. Practical steps are set out for applying a gender transformative approach to CSE.

This is a stand-alone module, so it can be used without having applied the other modules in this toolkit. However, we strongly recommend including some exercises from Module 1 as a starting point for this training if there is no basic knowledge of GTA. These exercises are included in an annex to this module.

The toolkit on GTA can be also found on Rutgers' website: www.rutgers.international/GTA

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

Contents

Abbreviations

CEDAW	Convention on the Elimination of all Discrimination against Women
CSE	comprehensive sexuality education
DEVAW	Declaration on the Elimination of Violence against Women
GBV	gender-based violence
GTA	gender transformative approach
HIV	human immunodeficiency virus
HRBA	human rights-based approach
HRC	Human Rights Council
IEC	information, education and communication
IPPF	International Planned Parenthood Federation
LGBTI	lesbian, gay, bisexual, transgender, intersex
NGO	non-governmental organisation
SDG	Sustainable Development Goal
SMART	specific, measurable, achievable, relevant and time bound
SOGIESC	sexual orientations, gender identities and expressions and sex characteristics
SRHR	sexual and reproductive health rights
SRH	sexual and reproductive health
STI	sexually transmitted infection
ToT	trainer of trainers
UNESCO	United Nations Educational, Scientific and Cultural Organization
WHO	World Health Organization
YFS	youth-friendly services

Introduction

" When girls get pregnant they are forced to marry and often drop out of school, which can get them trapped in poverty. When boys pass their initiation, they no longer respect me as a teacher because I am a woman. This makes teaching them impossible. I really want these harmful norms to change, so that both boys and girls are no longer hurt by them and can enjoy their youth and right to education.

I am happy that a gender transformative approach to comprehensive sexuality education helps me to talk more freely about gender, sexuality and power abuse in our sexuality education at schools. I have learned to use participatory methods to talk with young people about sexual consent, and to address harmful traditions. After we had our training on gender transformative approach, me and many other female teachers joined a movement of women that will talk about the harmful parts of our traditions to the Chief of our people."

Ticy Mwanza, school teacher, Zambia

Comprehensive sexuality education (CSE) is five times more likely to be successful in preventing unintended pregnancy and sexually transmitted infections (STIs) when it pays explicit attention to the topics of **gender and power**. This was the conclusion in 2015 following a review of 22 rigorous evaluation studies on sexuality education. The use of learner-centred participatory teaching approaches that enhance critical thinking and personal reflection are equally considered key to positive results in sexuality education.[1] Although many countries have committed to provide (comprehensive) sexuality education, power and gender are not always critically addressed, or sometimes a teacher's own inequitable gender norms or gender bias may prohibit their ability to address these matters. According to a UNESCO report on CSE in teacher training in eastern and southern Africa, "It is acknowledged that CSE can provide age-appropriate, culturally-relevant and scientifically-accurate information, but teachers responsible for providing this subject matter must consider their own value systems and attitudes to avoid undue bias." [2]

A **gender transformative approach** (GTA) to CSE helps to address these factors and supports educators and trainers to integrate elements such as gender and power analysis in their work. This Rutgers module, *Gender Transformative Approach and Comprehensive Sexuality Education* is a hands-on tool for enhancing the effectiveness of CSE teaching. The aim of this module is not to offer new content for CSE, but to facilitate critical reflection and useful insights among CSE stakeholders, which can enhance their ability to address these critical themes, thereby contributing to young people's sexual and reproductive health and rights (SRHR). This module is the second in a series of five, which together form the Rutgers' GTA Toolkit.

This module aims to achieve the following:

● Enhance understanding of Rutgers' gender transformative approach by applying GTA principles to CSE
● Turn the theoretical interpretation of the GTA into tangible comprehensive sexuality education practice and programmes

1. Haberland (2015).
2. UNESCO 2015: 152.

● Inspire individuals and organisations to adopt a GTA by offering accessible programmes, tools and ideas drawing from examples within and outside of CSE programming

The activities in the CSE module are not designed to give practitioners a comprehensive overview of CSE programming. Rather, the aim is to facilitate reflection on and analysis of existing CSE programmes and the extent to which they demonstrate a gender transformative approach. This is why participants in the training are required to have some background in CSE.

The module's activities are designed to be participatory, varied in learning styles and to offer space for participants' own personal and professional experience. The activities can be made relevant to any setting, as contextualisation is strongly encouraged within them.

Rutgers' definition of a gender transformative approach

Rutgers currently implements several international SRHR programmes.[3] During their implementation, programme partners felt a growing need to 1) integrate a bolder and clearer gender perspective and 2) pay more attention to masculinities and the role that men and boys could play in transforming unequal gender patterns. Based on these experiences and building on the ever-growing insights from other experts in SRHR and gender, Rutgers formulated the following definition of GTA, which is based on various literature sources.[4,5,6]

> For Rutgers, **a gender transformative approach** actively strives to examine, question, and change rigid gender norms and imbalances of power. This is done in order to achieve SRHR objectives, as well as gender equality objectives at all levels of the socio-ecological model (see page 8).
>
> Programmes and policies may transform gender relations through:
> ● Encouraging critical awareness of gender roles and norms
> ● Questioning the costs of harmful, inequitable gender norms in relation to SRHR and making explicit the advantages of changing them
> ● Empowering women/girls and people with diverse gender and/or sexual identities/ orientations
> ● Engaging boys and men in SRHR and gender equality
>
> By applying these four strategies, harmful, inequitable gender norms can change into positive, equitable and inclusive ones and lead to the improved SRH of men/boys and women/girls, the prevention of GBV and gender equality.

All people are gendered. Men, boys and people with diverse gender identities and sexual orientations have often been left out of traditional gender mainstreaming – as well as gender and development approaches – even though they have vital roles to play in the process of achieving gender equality. What makes our GTA innovative is the interconnectedness between the following critical strands:

1. A human rights-based approach
2. Power dynamics in relationships
3. Norms and values related to gender and sexuality
4. Women's and girls' empowerment
5. Gender and diversity
6. Engaging men and boys

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3. The 'Get Up Speak Out' programme (GUSO 2016-2020), the 'Yes I Do' programme (YID 2016-2020) and Prevention+ (2016-2020). These programmes are built on former programmes, including Access, Services and Knowledge (ASK 2013-2015), Unite for Body Rights (UFBR 2011-2015) and MenCare+ (2012-2015)

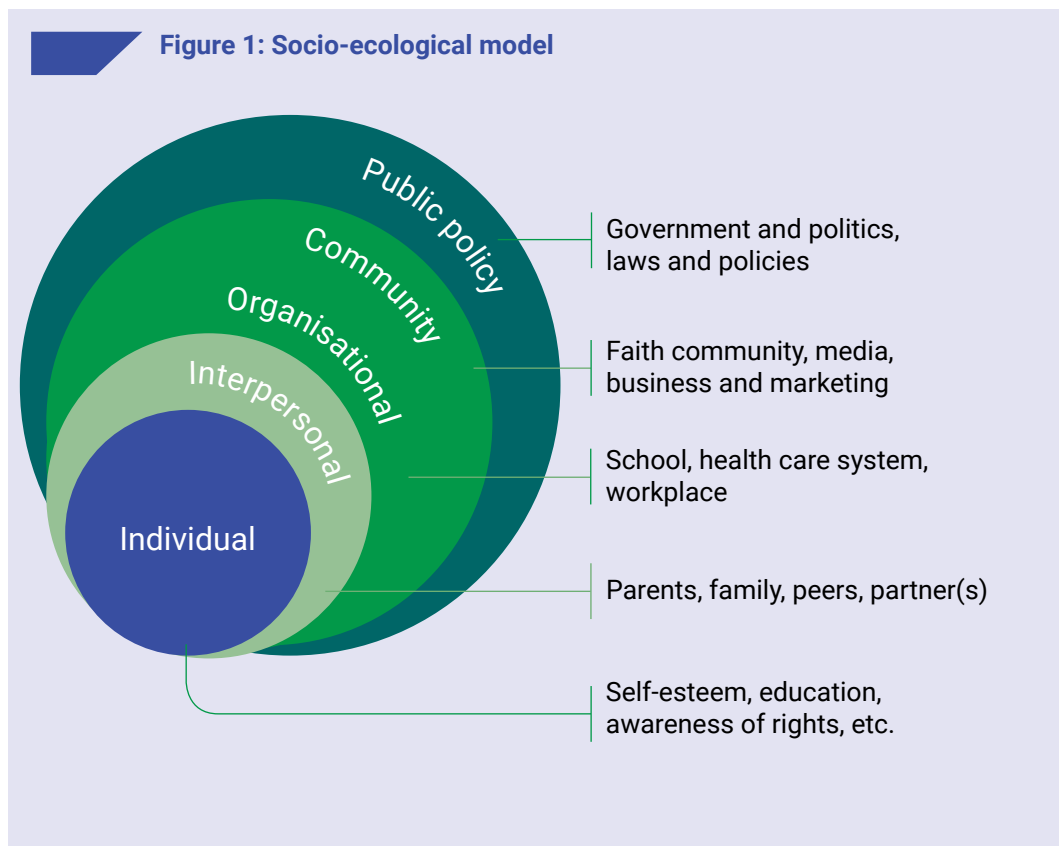4. Gupta (2000).

5. Rolleri et. al. (2014).

6. USAID and IGWG (2011).

These six components are covered in Module 1 of the GTA toolkit and references to these components can be found throughout this module, Module 2.

The socio-ecological model

Rutgers uses the socio-ecological model in its international programmes.[7] It is a model that shows that behavioural change needs to take place at different levels at the same time to really have impact: at the individual, the interpersonal, the organisational, the community and public policy levels. A meta evaluation of the World Health Organization (WHO) provides evidence that gender transformative SRHR programmes that address gender inequality at these levels simultaneously have better outcomes than programmes that only focus on the individual.[8]

The GTA toolkit addresses these different levels of the socio-ecological model. This module on CSE focuses mostly on the individual, organisational and community levels.

Figure 1: Socio-ecological model

Public policy — Government and politics, laws and policies

Community — Faith community, media, business and marketing

Organisational — School, health care system, workplace

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

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

facilitate learning and knowledge exchange in the field of GTA and CSE. The learning from this module can then be applied in training for school teachers, peer educators, CSE policy makers, programme managers and officers. While the modules are aimed at training the trainers of trainers (ToTs) and other facilitators, they have been designed so they can also be applied directly in training school teachers and peer educators.

How to use this module

This module is designed to be used in a workshop setting: its users are assumed to be workshop facilitators. Therefore, it contains session outlines, including participatory activities and group work suggestions, as well as some theoretical background information, handouts and a proposed programme for each workshop.

The manual contains participatory exercises for organisations working on CSE. The

7. The concept of the socio-ecological model was first used by Bronfenbrenner in 1979.
8. WHO (2007).

exercises will enable participants to reflect on their own programmes and the six principles of GTA as shared in Module 1:

1. Human rights

2. Power

3. Norms and values

4. Gender and diversity

5. Empowering women and girls

6. Engaging men and boys in SRHR

The modules are focused on supporting participants to reflect on **why** GTA is important in CSE. In the process there is also clear guidance on the **how**, ending with planning to take forward participant learning.

Before you start

This module is designed with the assumption that participants will have a basic level of understanding of gender, power and norm change, preferably through participation in Module 1 of the Rutgers GTA toolkit.[9] If it is the case that participants do not have this knowledge, it is highly recommended you start your workshop with a selection of sessions from Module 1.

In Annex 1, three optional exercises on gender, power and norm change are shared from Module 1, which you could use as an introduction to the workshop. For example, when participants do not have a basic knowledge on gender relations you can opt for the 'gender box' exercise. If participants do not have enough understanding of power relations and how they maintain and reproduce harmful norms, you could choose to do the 'power walk' exercise. If you feel that the group's basic knowledge needs extra attention in general, you could also opt to add an extra introduction day to your workshop and do all three of these exercises.

Module structure

Apart from the optional extra introductory sessions in Annex 1 this module contains eight sessions on the following (with an estimation of the time required per session):

1	Introduction of the six principles of GTA	1 hour
2	Sexuality, power and agency	2 hours
3	Gender norms and CSE	2 hours
4	Delivering CSE	2 hours
5	IEC and the gender continuum	2 hours
6	CSE GTA self-assessment	2 hours
7	Storytelling	1 hour
8	CSE action planning	2 hours

This module opens with a short introductory exercise on the six principles of GTA followed by an exercise on sexuality to frame the rest of the activities and ensure you begin by looking at the experience of the individual and widen that out to look at the extent to which their current CSE programmes address all aspects of sexuality. Exercises on expectation and gender norms lead into an exercise exploring content and delivery of a CSE programme. The next session on CSE materials introduces the gender continuum and assessment of the extent of transformative messaging in our programmes. This leads to a more in-depth self-assessment exercise where participants identify areas in their programmes for change. The sessions end with a planning exercise to bring together all the problems and the barriers to a GTA identified by participants, and to apply their learning and analysis to effect programmatic change.

9. Rutgers 2018a.

The sessions have been planned in such a way that they can be experienced over the course of a two, three or five-day workshop; we have developed a suggested outline for this in Annex 2. The sessions could also be staggered over weekly/monthly team training/capacity-building sessions of a few hours each. It is, however, important to follow the order of the sessions as each one builds upon the learning from the previous exercise.

Facilitator note

Facilitator notes are included for each session. Participant handouts are equally informative for facilitators as a resource. Overarching principles for facilitators to take into account are:

- Contextualise! This is key to making the module content really land with participants. The sessions in this module are developed in a way that makes it possible to adapt them to local contexts, thus making them more relevant for the group you are working with. As a facilitator, you are best placed to use examples from your country and background and integrate them into your sessions.

- Be aware of the sensitivities people may have in discussing sexuality. There may be people who do not feel comfortable discussing their own sexuality and no one should be made to discuss anything personal that they are not ready to talk about.

- It is important that facilitators present and guide discussions without bias or judgement of people's sexual diversity.

- You will know what is acceptable and what is not acceptable to cover according to the laws and policies of your country. This is different from what is socially acceptable or taboo to talk about. Taboo subjects, such as discussing female pleasure during sex, should not be avoided as a gender transformative approach seeks to challenge social norms and power dynamics. Laws and policies, however, can prove to be obstacles and these should be treated with care and sensitivity.

- The sessions encourage analysis which does not come naturally in some settings. Be prepared to move things forward with probing questions (examples are provided) in the sessions if participants get stuck.

- Facilitators should be conscious of their own values and the gender norms that influence their attitudes and behaviours. It is important all facilitators have been through a reflective process of gender transformation prior to facilitating.

This chapter provides some theoretical background to the gender transformative approach to comprehensive sexuality education and explains what can make a CSE programme gender transformative.

Applying a gender transformative approach to comprehensive sexuality education

About comprehensive sexuality education

Rutgers has been working on comprehensive sexuality education (CSE) for decades. Rutgers' interpretation of comprehensive sexuality education is based on, among others, the definitions by the WHO and UNESCO. Rutgers sees CSE as a lifelong learning process about the cognitive, emotional, social, interactive and physical aspects of sexuality. CSE gradually empowers children and young people by helping them to acquire information and form positive beliefs, values and attitudes about identity, relationships and intimacy, and equipping them with skills to be able to communicate and make their own decisions in the area of sexuality, sexual health and wellbeing. CSE helps young people to understand and enjoy their sexuality, have safe, mutual, caring and fulfilling relationships and take responsibility for their own and other people's sexual health and wellbeing.[10]

It is important to note that this interpretation goes beyond a purely biomedical approach or a focus on disease prevention only. This positive approach to CSE,

> "is aimed at enhancing wellbeing, and therefore strives to achieve ideal experiences, rather than solely working to prevent negative experiences. CSE acknowledges and tackles the various concerns and risks associated with sexuality, but without reinforcing fear, shame or taboo of young people's sexuality and gender inequality." IPPF (2011)[11]

A human rights-based approach lies underneath this positive interpretation of CSE, that aims to protect children and young people against the risk of abuse, domestic violence and sexual exploitation by facilitating their empowerment. UNESCO and the wider scientific community agree that sexuality education – in or out of schools – does not increase sexual activity, sexual risk-taking behaviour or STI/HIV infection rates.[12] Instead, addressing gender and power within CSE has led to significant decreases in specific health outcomes like teenage pregnancy and/or the prevalence of STIs among adolescents.[13]

The six interrelated principles of the gender transformative approach

This module makes use of the six interrelated principles of the gender transformative approach:

1. Human rights
2. Power
3. Norms and values
4. Gender and diversity
5. Empowering women and girls
6. Engaging men and boys in SRHR

In the following text you can learn what these principles mean for comprehensive sexuality education.

Human rights

CSE programmes should be based on the rights of young people to the highest attainable standard of health, including sexual health. They should talk about the possibility of pleasurable, satisfying, and safe sexual experiences. The right to information is also critical. A CSE programme ensuring a GTA would:

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10. Rutgers 2018b:3.

11. Ibid:4.

12. UNESCO (2018); Bennett and Assefi (2005); Santelli et al. (2017).

13. Haberland 2015:35.

- Respect human rights and diversity, with sexuality education affirmed as a right
- Adapt information in a way that it connects to the realities and development stage of a young person – e.g. a 10-year-old has information needs that are different from a 16-year-old
- Ensure access to information for all young people, regardless of their ethnicity, socioeconomic background, gender identity or sexual orientation, without discrimination
- Interrogate common customary and religious laws as rules governing societal norms and behaviour

Power

In CSE demonstrating GTA, the following elements would be present:

- Those managing and running CSE programmes make explicit effort not to abuse their power
- Teachers/peer educators would recognise the power and gender dynamics at play in the school and classroom setting and seek to ensure that they are sensitive to power and gender dynamics
- Girls, boys and people with diverse sexual orientation, gender identity and expression, and sex characteristics (SOGIESC) are enabled to understand and actively question gender stereotypes and power inequalities in intimate relationships
- Youth will be able to seek support in cases where their boundaries are not respected or power is abused in a way that affects them

Norms and values

A GTA within a CSE programme would promote:

- An understanding of the contextual perceptions and social expectations (i.e. sexual and gender norms) concerning masculinity, femininity and people with diverse SOGIESC
- Recognition of the impact harmful sexual and gender norms have on young people's SRHR and how CSE can positively transform these norms
- Fostering of norms and attitudes that promote gender equality and inclusion
- Addressing vulnerabilities and exclusion
- Local ownership and contextualisation of CSE to make it relevant to target audiences

Gender and diversity

Within CSE programmes, the principle of diversity would be taken into account through:

- Actively recognising and understanding the range of diversity in the lives of young people, such as age, faith, culture, ethnicity, socioeconomic status, disability, HIV status, gender identity and sexual orientation
- A positive view of diversity, recognising discrimination and its damaging effects and being able to manage it
- Sensitivity to harmful assumptions about sexuality, the type of sex that young people are having, or the expectations of boys, girls and people with diverse SOGIESC

Empowerment of women and girls

A GTA in CSE would enable women and girls to have:

- Increased autonomy over and understanding of their own bodies
- Life skills to build healthy, productive relationships
- Increased knowledge of STIs and HIV and confidence to seek prevention, treatment and support
- Increase in gender-equitable attitudes
- Increased refusal of unwanted intimacy and unwanted sex

- Improved critical thinking skills
- Decreased acceptance of GBV

Engaging men and boys

Many aspects taught in CSE programmes are traditionally seen as being more 'girl's issues'. A GTA to CSE challenges this and actively engages boys to work on the following:

- Positive images of boys and men as loving and communicative should be promoted and ideas of boys and men as necessarily aggressive and dominating should be challenged
- Boys' awareness of and support for their (future) partners' reproductive health would be enhanced
- Boys' access to and use of reproductive health services would be increased
- Boys would be mobilised to participate in promoting gender equity and taking a stand against gender-based violence and sexually-transgressive behaviour
- Comprehensive sexuality education should help boys and men to analyse their values and to respect the values and rights of others
- Harmful masculine norms around notions of 'being a man' within a given context would be challenged
- The needs of boys and men with diverse SOGIESC would be understood and met
- Recognition would be made that men and boys can also experience gender-based and/ or sexual violence, and referral pathways should be clearly mapped for these cases

A note on gender and sexual diversity

Contrary to 'sex' as the biological characteristics of males and females, 'gender' refers to the social, psychological, and cultural representations of masculinity and femininity, as a construct that entails gender identity, roles, stereotypes, norms, attitudes and expression.

The former stresses the inherent physical differences between women and men, attributing them to sex, while the latter are more diverse and mutable.

The binary interpretation of sex and gender has caused stereotyping, polarisation and stigmatisation; it has created a tunnel vision where people feel pressure to confirm the existing expectations about how to behave socially and sexually. In this harmful preoccupation with and exaggeration of sex differences, too little attention has been given to diversity and the influence of social factors on sexuality. We now know that the stereotypical, gender-typical idea of sexuality is detrimental to people's sexual and reproductive health and pleasure. Notions of masculinity, like assertiveness, competitiveness and active sexuality, and femininity as subservient, subordinate and vulnerable, cause unequal and inequitable sexual relationships where women's and girls' sexual rights are violated.

These growing insights lead us to point to the universal human rights of sexual and gender diverse people and to focus beyond 'minorities', as well as to the existing human rights legislation regarding women's and girls' rights[14]. In 2007, a group of human rights experts defined the Yogyakarta Principles on the Application of Human Rights Law in Relation to Sexual Orientation and Gender Identity, and in 2016 the resolution 'Protection against violence and discrimination based on sexual orientation and gender identity' was adopted by the Human Rights Council.[15]

The Yogyakarta Principles also point to a need to change the terminology used to denote LGBTI (lesbian, gay, bisexual, transgender, intersex) people, as LGBTI is itself becoming a stigmatising term, often used to consider people with diverse sexual and gender identities/orientations as deviating from the hetero norm, which is deemed to be the 'right' norm. For this reason, the term SOGIESC (sexual orientation, gender identity and expression, and sex characteristics) is becoming more favoured as an inclusive term.[16]

A note on the enabling environment

Many CSE programmes have links and referral pathways with youth-friendly services (YFS), services for survivors of gender-based violence, youth centres and other community groups. In a gender transformative CSE programme, educators can refer youth to services and community groups that demonstrate a gender transformative approach in their work. Care should be taken to do no harm. For example, if a young person of diverse SOGIESC feels empowered by the gender transformative CSE programme to access services at a YFS which stigmatises them, this could be very damaging. There is an opportunity for CSE programmes to showcase their GTA approach and bring other actors working with young people on board – see Module 3 of this toolkit, *Gender Transformative Approaches and Youth-Friendly Services*. It is advised that teams that undergo this module on CSE are also able to participate in the module on YFS to ensure a comprehensive response is implemented.

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14. CEDAW, DEVAW (1195) Beijing Platform for Action, SDG 5.

15. Resolution 32/2 adopted by the Human Rights Council on 30 June 2016.

16. Rutgers 2018c.

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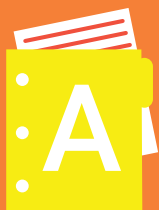
Knowledge and skills related to applying GTA to comprehensive sexuality education

Session 2.1

Introduction to GTA – six principles

Time
60 minutes

Materials
Flip chart

Marker pens

Objective
- To introduce the six principles that underly the GTA
- To clarify that all these principles work together and all of them are needed to ensure the sexual and reproductive health and rights of young people are protected, respected and fulfilled

Method
Plenary, followed by group work

Description
Participants discuss the six principles on which the GTA is based in small groups and follow this with a facilitated discussion in plenary at the end. The discussion will explore why each principle is necessary to transform harmful gender norms and relations, and which groups need to be included if we want our work to be rights based and effective.

Facilitator instructions

Step 1. Preparation

- Make sure that you have read and internalised the previous chapter in this module – Applying a gender transformative approach to comprehensive sexuality education – so that you can facilitate the plenary discussion at the end of this session. If you are still not clear on some of the principles refer to Module 1 of the toolkit, which discusses the six principles of a GTA in depth. You can always search the internet for more information if you are still not sure about one or more of the principles.

- Write the six principles on a flip chart for the whole group to see. You can keep this flip chart on the wall as a reference throughout the workshop.

1. Human rights
2. Power dynamics in relationships
3. Norms and values related to gender and sexuality
4. Women's and girls' empowerment
5. Gender and diversity
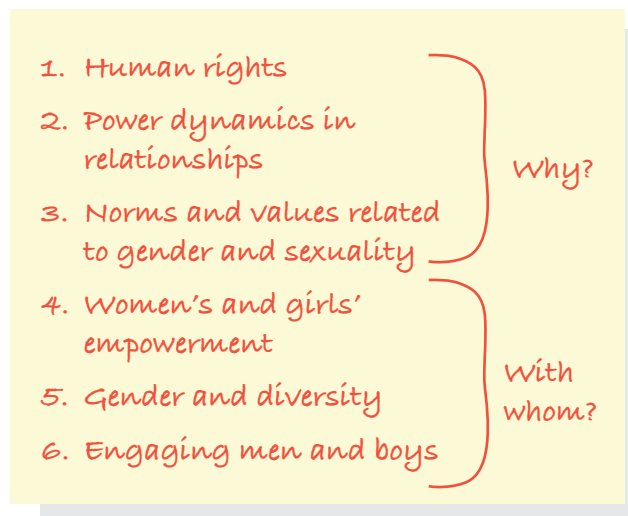6. Engaging men and boys

Step 2. Introduction

- Divide the group into smaller groups. Depending on the group size you could opt for three or six small groups. The important thing is that each of the six principles of GTA should be discussed by at least one group (with each group allocated either one or two principles to discuss)

Step 3. Group work

● Ask each group to discuss the principle(s) assigned to their group. What do they think the principle means and what is its importance for CSE?

● Ask each group to present their findings to the whole group.

Step 4. Plenary discussion

● In this discussion it is important that the participants understand why principles are crucial for a GTA, i.e. when internalised, like core values, they determine our behaviour and practices. It is therefore crucial that we really internalise and understand their importance. As CSE practitioners we have to practise what we preach. As duty-bearers ourselves we have to make sure that we respect, protect and fulfil the human rights of learners and understand that this is our responsibility.

● Facilitate a group discussion by asking open questions like:

◆ Why do you think human rights are at the core of a GTA?

◆ Why do you think the principles are interrelated and interdependent?

◆ Why do you think we include boys and men?

◆ Why should we also still focus on women's and girls' empowerment?

◆ Why is it important to include (young) people with diverse SOGIESC?

● To summarise the discussion and make their interdependence clearer, refer to the flip chart with the six principles which you stuck on the wall at the beginning of the exercise. Beside the first three principles you write 'Why?' and beside the last three principles you write 'With whom?'

1. Human rights
2. Power dynamics in relationships
3. Norms and values related to gender and sexuality

Why?

4. Women's and girls' empowerment
5. Gender and diversity
6. Engaging men and boys

With whom?

● **Why?** The core of a GTA is changing harmful norms and their underlying power relations, so that we can ensure the sexual and reproductive health and rights of young people.

● **With whom?** We can't address unequal power relations and harmful norms by focusing on girls and women alone, as has often been the case for the past 30 years. To be successful we have to engage men and boys, and we should not forget groups that have been marginalised like people with diverse SOGIESC. The rights of these groups are often violated and not respected and therefore this group requires extra attention. In other words, we need equity (often requiring affirmative action) to ensure their rights are met equally.

Session 2.2

Understanding sexuality, power and agency

GTA principles

Power

Norms and values

Diversity

Time

2 hours

Materials

Handout 2.1: The circles of sexuality

Handout 2.2: Small group discussions about sexuality and gender trans-formation

Flip chart

Objective

- To discuss human sexuality in a holistic and comprehensive way that recognises power and agency
- To highlight the intrinsic links between a GTA and the key issues covered in sexuality education
- To support participants to begin to critically analyse their programme through a GTA lens

Method

Plenary, followed by group work

Description

Participants discuss GTA within each of the five circles of sexuality[17] and follow this with a facilitated discussion in plenary at the end. The discussion will explore why an understanding of the five circles of sexuality is important in a GTA to CSE, and the extent to which they are highlighted in participants' current programmes.
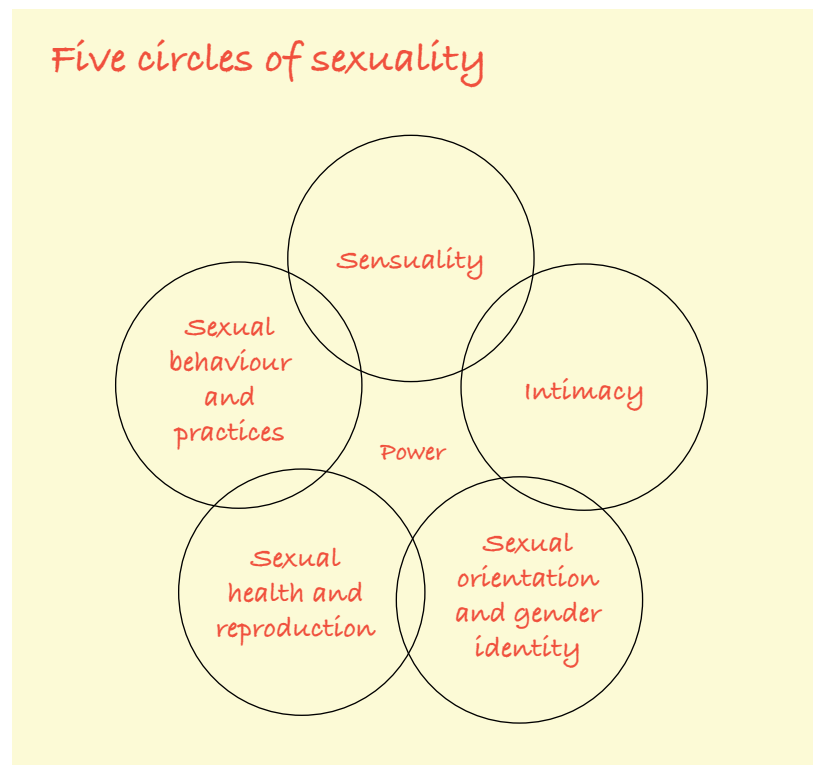
Facilitator instructions

This activity has been designed so that you can adapt it according to the sensitivities of laws or policies in your country. While it would be important to discuss all elements of sexuality, as a facilitator you have the liberty to leave certain elements out of the discussion if they would put people in a difficult situation.

Be aware that you do not know the sexual experiences or identities of participants and that there may be sensitivities. Information should be presented in a factual, non-judgmental way.

Step 1. Introduction

- Explain that this session will explore the concept of sexuality and the way in which gender transformation is at the core of CSE. A programme on sexuality cannot be considered comprehensive without addressing the gendered nature of sexuality and diversity among young people; the broad variation in identities, expressions, behaviours and feelings of attraction we see in human sexual orientation, gender identity/expression and sex characteristics (SOGIESC) worldwide. To be comprehensive it should not focus solely on sex and sexuality but emphasise the importance of forming healthy consensual relationships. Young people should gain self-esteem and understand how to protect their physical and emotional wellbeing. They should understand the consequences of having sex and the importance of safer sex. Young people should learn that they have sexual and health rights.
- Ask participants to share, in plenary, what they think sexuality means to them.
- Explain that there are many long and complicated definitions of sexuality, but that they are often confusing. Tell them we like to simplify the definition, by thinking of sexuality as comprising several circles (see Handout 2.1).
- Draw the diagram in Handout 2.1 on a flip chart. When drawing the circles, label each one, but do not include the information on definitions from the handout.
- Each circle represents one of the elements of sexuality. When all the circles are placed together, they encompass the total definition of sexuality.

17. Activity adapted from UNFPA undated:123 and IGWG 2017.

Five circles of sexuality

Sensuality

Sexual behaviour and practices

Intimacy

Power

Sexual health and reproduction

Sexual orientation and gender identity

Step 2. Activity

- Divide the participants into five groups. Explain that each will take on a sexuality circle and explore what they think it means. Assign a circle to each group and ask them to describe what the circle entails using flip chart paper and markers.

- Pass out Handout 2.2 and ask participants to refer to the guiding questions that relate to their circle and to discuss for 45 minutes. (Each group therefore has around five or six questions in total to discuss – not all the questions on the sheet.)

- After 45 minutes ask each group to present their circle and summarise their discussions in five minutes. Make sure they cover any recommendations they have for how the CSE programme can be improved to strengthen its GTA. Ensure groups do keep their expanded notes to share as a resource after the workshop.

- Pass out Handout 2.1. Hand this to participants and ask if they feel the key points of each circle are covered. This can act as a resource for them moving forward.

Step 3. Reflection

- Ask the participants what they have learned from this exercise

Step 4. Application

- Ask the group how they think this exercise relates to their work in comprehensive sexuality education

Session 2.3

Gender norms and sexuality

2.3.1 Identifying norms and expectations

GTA principles

Norms and values

Diversity

Empowering women & girls

Engaging men & boys

Time

60 minutes

Materials

Flip chart

Post-it notes

Marker pens

Handout 2.3: Social norms and CSE: an information guide

Objective

To identify positive and harmful gender norms in the culture/society of participants

Methods

Plenary, followed by group work

Description

In this session the participants unpack what gender and cultural norms are predominant in their society and how they influence the behaviour of girls, boys and people with diverse SOGIESC.

### Facilitator instructions

Step 1. Preparation

Loosely defined, 'norms' are expectations that society has for us. If we do not conform there are sanctions; if we conform there are rewards. Understanding why a norm is in place, or what function it is playing in relation to CSE is crucial for gender transformative programming. Handout 2.3 is a support guide for both the facilitator and participants. Read this handout before starting this session.

Step 2. Introduction

- Explain to participants that the expectations of society can influence young people's SRHR, recognising that society often does not respect, protect or fulfil young people sexual and/or reproductive health rights. Explain that we are now going to dig a little bit deeper into these societal expectations to identify positive norms as well as harmful gender norms and the advantages of changing them. This principle is central to a GTA.

- Share with participants the essence of Handout 2.3. You may prefer to have this on a flip chart or PowerPoint. (Share the handout with participants later to prevent distraction of rustling papers). Once you have explained the idea of reference groups, ask participants who they believe the reference groups are for young people in their programmes. Often these are peers, parents and family members as well as religious or community leaders.

Step 3. Activity

- Divide the participants into two groups. Assign one group to focus on girls and the other on boys. If your context permits you can add a third group that focuses on young people with diverse SOGIESC.

- Ask the groups to discuss and write on Post-it notes the expectations/rules that society/ their reference group has on their target group regarding sexual norms. Examples:

  Girls – should not have sex before marriage

  Boys – are more of a man once they have had sex

- Stick up two sheets of flip chart paper, one headed 'Norms – Girls' and one 'Norms – Boys'. Ask the groups to bring their Post-it notes (one expectation written in bold per Post-it) and place it on the wall. You can add a third flip chart with 'SOGIESC' if relevant.

Norms – Girls

Norms – Boys
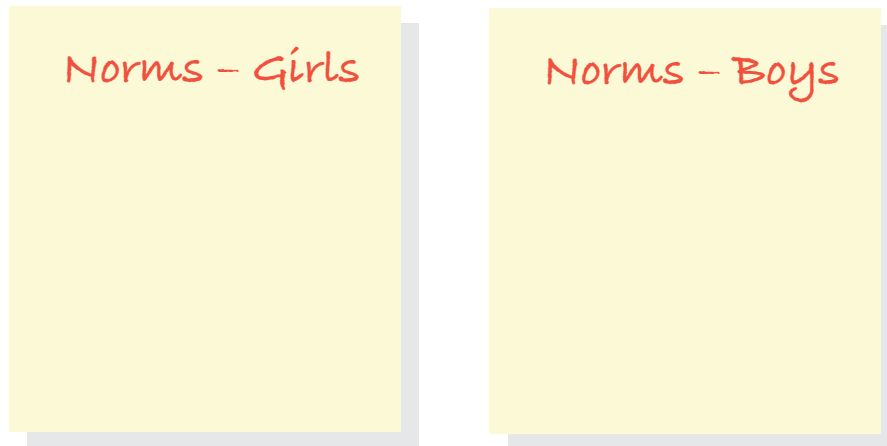
- Once every group has posted up their thoughts, ask the whole group to go and look at the points on each of the papers. As facilitator, make categories and lead a discussion with the group – they can add norms that are still missing. It is good if someone summarises the identified norms on a flip chart for future reference in other exercises. Stick these summaries on a wall where they can be seen.

Step 4. Reflection

- In plenary discuss what they observed through this exercise. Probing questions could include:
  - What observations can you make from this exercise?
  - Were there points that you disagreed with? Why?
  - Did you identify any differences between the two/three groups? What were they and why do you think that is?
  - What were the positive norms you observed?
  - What were the harmful norms you identified? And why are they harmful?
  - Were there more positive than harmful norms?
  - What is influencing these expectations? For example, in some contexts, men will be laughed at if they are in a monogamous relationship due to norms around masculinity and men proving their virility by having multiple sexual partners
  - What are some of the underlying values and ideologies that influence norms? Often norms around gender and sexuality are influenced by ideologies like religion, (neo-) liberalism, capitalism etc.

- Explain to the participants that the aim of this exercise was to identify and reflect on the sexual and gender norms/expectations society has for us and how these can often be different for different identities.

2.3.2 The problem tree – linking norms, SRHR and CSE

Objective

To analyse the impact of norms on the sexual and reproductive health rights of young people and on CSE

Methods

Group work, followed by plenary analysis

Description

This session helps participants to analyse how the norms identified in Session 2.2 impact young people's sexual health and rights, and how they relate to CSE.

Facilitator instructions

Step 1. Introduction

● Draw the outline of a problem tree on a flip chart (see below). The tree will depict the SRHR-related problem that young people in schools might deal with, the effects of this problem and the root causes. The objective of this exercise is to help define underlying norms that form the root causes of SRHR-related problems.

● Starting with the trunk, explain that it represents an '**SRHR problem**' that young people encounter. An example of such a problem could be teenage pregnancy.

● The '**effects**' of this problem are the leaves at the top of the tree; these could be child marriage, school dropout, becoming trapped in a cycle of poverty, etc.

● Finally explain that the '**root causes**' can be many, but that in this exercise we are particularly interested in the often unconscious **harmful norms** that co-create the problem. In this example the root causes could be:

   ◆ the belief that young people should not receive sexuality education, preventing them from making informed safe choices

   ◆ girls are expected to be submissive and therefore find it difficult to say no to sex

   ◆ boys are allowed or even encouraged to be more aggressive when it comes to sexuality

The problem tree

Effects

SRHR problem

Root causes
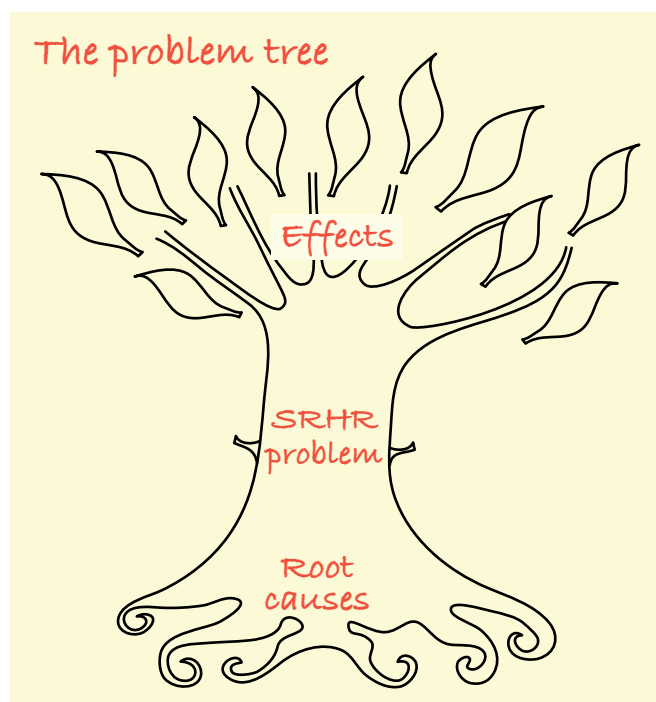
◆ Other underlying problems can be defined that are more practical – such as lack of contraceptives – but here we really want to delve deeper into underlying norms.

Step 2. Creating your problem tree – linking harmful norms with adolescent SRHR

● Ask the group what they felt were the most urgent SRHR issues that young people are dealing with. These could be issues like teenage pregnancy, sexual abuse or harassment, HIV and AIDS, STIs, lack of access to condoms, lack of youth-friendly services, etc.

● Divide the group in smaller groups. Assign one of these problems to each group. Let the group then make their own problem tree. Starting at the middle of the tree (the SRHR problem) they should work their way downwards to the roots of the tree (the root causes), and then from the trunk (the SRHR problem) to the leaves of the tree (the effects).

● Ask each group to present its tree to the whole group. Help the group to get to see the underlying hidden and harmful norms if they did not manage to analyse these themselves. Often the sexual double standard is a root cause, i.e. the belief that boys should be sexually aggressive and active while girls should be submissive. Also, the unfounded belief that young people should not be sexually active before marriage is a root cause, as is the misconception that sexuality education promotes sexual activity amongst young people.

Step 3. Creating your problem tree – linking harmful norms with CSE

● If time permits you can do this step of the exercise within the same groups. If you run out of time you can do this step of the exercise in plenary by writing it on a flip chart.

● First ask the group in plenary what they think might be lacking in their CSE programmes. The objective of this question is to consider the problems (the stem) of the problem tree in relation to CSE itself. If they don't come up with answers you could think of issues, for example:

◆ Our CSE is only focused on abstinence for girls

◆ There is no attention to knowledge, skills and attitudes to negotiate healthy sexual relationships, to set boundaries and to respect these

◆ Boys and men are depicted as perpetrators and not as potential positive agents of change

◆ Girls are depicted only as victims and not as powerful agents

◆ There is no focus on power inequalities between different groups and individuals

● For each of the identified problems or gaps in CSE, ask the group to develop their problem trees by following the same procedure as in the previous exercise, and let them present to the group

Step 4. Reflection

● Ask the whole group the following questions:

◆ Why is it important to address harmful norms?

◆ What are the most important gaps in the CSE in their context?

◆ What are some of the practical solutions that they could implement in their school environment to address some of the harmful norms they have identified? (Write these down on a flip chart as they will be used in the final planning exercise of the training.)

B Applying acquired knowledge and skills

Session 2.4

Delivering CSE

Objective

To equip participants with tools around delivery of CSE using gender transformative methodology and language

Methods

Brainstorm, role play

Description

The group will be taken through a process of reflection on their own CSE programmes and the six principles of GTA. They will design role plays to create awareness of gender issues and come up with possible solutions.

Facilitator instructions

Step 1. Introduction

- Explain to participants that in this session you will be exploring what good practice is in a gender transformative CSE programme, focusing on the 'how' and 'by whom' the programmes are delivered.

Step 2. Activity: brainstorm (1 hour)

- **Good practices:** Divide the group in two and ask one group to discuss what they think works well in their location when they conduct CSE, keeping in mind the promotion of gender equality, addressing harmful norms and the engagement of boys. Ask them to write these 'good practices' on a flip chart.

- **Pitfalls and harmful practices:** Then ask the second group to list things they have observed that can go wrong when addressing gender inequality, harmful norms and the engagement of boys and men through CSE. For example, a teacher who touches girls, educational materials that reinforce inequality, or not enough gender training for teachers etc. You could remind the groups of the six principles of GTA if they cannot come up with any examples.

- Ask the two groups to present their findings in plenary. If there is not much discussion, ask probing questions that relate to the six principles of GTA, such as:

  - What are the **power dynamics** at play between girls, boys and teachers/facilitators that we need to be conscious of? For example, can a male teacher successfully deliver CSE to female pupils in all contexts?

  - **Engaging men and boys/empowering girls**: should CSE content and approach be the same for girls and boys?

  - Is the content the same if delivered in school by teachers, as out of school by peer educators? Does this matter?

- Inform the group that you will keep these flip charts for the final planning session.

Step 3. Activity: role play (1 hour)

- Explain that participants will now explore some of the pitfalls they have just identified, through role play. Participants go into small groups; the groups then select one of the pitfalls to present as a short role play. Give them time to prepare the role plays. They should act out a situation that could be changed. For example, a male teacher presents a session on sexual health to a mixed class but presents in a way which reinforces harmful gender norms by saying things like, "Girls will not need to know about condoms, but boys this is very important to you."

- When all the groups are ready, ask each group to present their role plays
- After each role play have a short discussion and ask the group:
  - What went wrong?
  - Which underlying gender/sexual norms were enacted and why was this harmful?
  - Then ask them to come up with solutions for this problem in their school/class. List these on flip charts for the review in the final planning session of the workshop
- If the groups do not come up with scenarios for their role plays, you could provide them with the scenarios and questions in Handout 2.4. You could also read them out after the first three role plays and have a plenary discussion around the issues in the scenarios.

Step 4. Reflection

- Ask participants what they learned from this exercise. Even if you do not use the scenarios in Handout 2.4, you could still use some of the questions to facilitate a plenary discussion after each role play, such as:
  - What was the message to the boys in the class?
  - What was the message to the girls in the class?
  - What are the underlying harmful and unequal gender and sexual norms?
  - How does the teacher use their power and authority?
  - What (sexual) behaviours are promoted that are harmful?
  - What can you or the school do to address such situations? Write these action items down for consideration in the final planning exercise

Session 2.5

IEC and the gender continuum

Objective

- To explore the difference between gender-exploitative, sensitive or transformative CSE programming and materials
- To enable participants to analyse their own information, education and communication (IEC) materials along the gender continuum in order to strengthen their programmes in the future

Methods

Plenary discussion, group analysis, work in pairs

Description

In this session, participants will explore a range of IEC materials and analyse whether these messages are gender exploitative, sensitive or transformative, making use of the gender continuum tool. Preferably participants' own materials will be used in this session, but examples are provided in case participants did not bring examples.

Facilitator instructions

Step 1. Preparation

- This session requires good and timely preparation. In advance, the facilitator should ask participants to bring IEC materials from their own work so that they can be analysed during the workshop. The facilitator can also source a range of IEC materials that could be easily identified as gender blind, sensitive, or transformative. Examples can be found in magazine advertising, condom advertising, NGO IEC materials, online advertising screen shots and more.
- In case participants have not brought their own materials, you can use the materials in Handout 2.5.
- Read Handout 2.6 and make sure you understand the difference between gender exploitative, sensitive and transformative CSE.

Step 2. Introduction

- In plenary, introduce the differences between gender exploitative, sensitive and transformative messaging embedded within materials. The examples on Handout 2.6 can be used for this purpose.
- Make sure everyone understands the examples and explain that IEC materials are never fully exploitative or fully transformative. They all exist on the continuum; the aim of gender transformative work is to move step by step to the ideal of gender transformation. Something that is considered transformative in one context might not be transformative in another. For example, a poster with girls taking self-defence classes might be addressing gender norms in that context, whereas from another perspective you might say that it still reproduces norms that see girls as victims and boys as perpetrators.
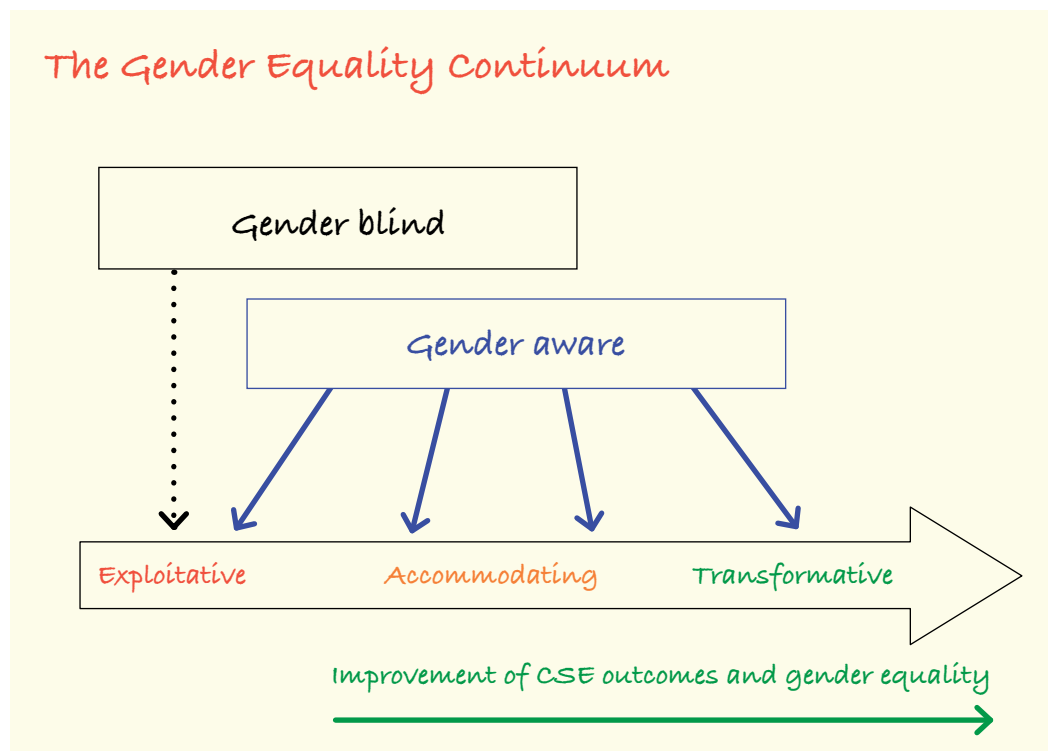
Step 3. Group work

- Depending on the amount of materials that you have, divide the group into a number of smaller groups. Each group discusses the materials. Make sure someone in each group is appointed as note-taker and someone as presenter of their findings.

- Share Handout 2.6 with each group and ask one person to read it out loud.
- Ask each group to discuss the following questions for each IEC item they received:
  - Who the material is aimed at, who is the target audience?
  - What is that message telling the target audience?
  - Reflecting on our earlier sessions around expectations and norms, what does that message say about the SRHR of girls, boys and young people with diverse SOGIESC?
  - What is the potential impact of the different type of messaging?
  - What could be done differently to reflect more gender transformative messaging?
  - What are some of the challenges you may face?
- Then ask each group to rate each item according to the gender continuum. They should come up with reasons why they choose to place this IEC material on that place on the spectrum.

Step 4. Reflection

- For this step it might be handy to draw the gender continuum on a flip chart.[18] See Handout 2.6 for the full-colour version.
- Let each group present their findings and the arguments: why did they choose to position their material on that specific point on the continuum?
- Have a group discussion on each item on what the group thinks should be improved in their context to make progressive steps on the continuum towards the ideal of gender transformation. You could consider questions like:
  - What changes do you think need to be made based on your assessment?
  - Where do you see opportunities? Any low hanging fruits, things that can easily and quickly be changed?
  - Did you identify any challenges in making changes to your IEC materials?
  - If so, how would you overcome them?

The Gender Equality Continuum

Gender blind

Gender aware

Exploitative   Accommodating   Transformative

Improvement of CSE outcomes and gender equality

18. The Gender Equality Continuum Toolkit was first developed by Gupta in 2000. This is an adapted version. See: Gupta, G.R. (2000). Gender, sexuality and HIV/AIDS: The What, The Why and The How: Plenary Address at the XIII International AIDS Conference. XIII International AIDS Conference. Durban, SA.

Session 2.6

Gender transformative CSE self-assessment

GTA principles

Rights-based approach

Power

Diversity

Norms and values

Empowering women & girls

Engaging men & boys

Time

2 hours

Materials

Handout 2.7: Gender transformative CSE self-assessment

Objectives
- To map and assess GTA in participants' existing CSE programmes
- To plan for changes in programmes to increase the GTA

Methods
Self-assessment, group analysis, storytelling

Description
This session will enable participants to map and assess their programmes using a self-assessment tool. They will be able to identify changes that need to be made in order to make the programme gender transformative.

Facilitator instructions

Step 1. Introduction and explanation

- Explain that over the course of the module we have explored the six principles of GTA in depth, through the lens of sexuality, power and agency. We have explored harmful and positive norms as well as the reality in delivering CSE and the materials used, all through a lens that is gender transformative using the six principles as the guiding framework.

- This session gives us the chance to reflect comprehensively on all we learned through a self-assessment. Explain that this is not a test to score highly, it is a diagnostic tool for them to identify ways to strengthen existing CSE programmes. The more honest they are in identifying areas for opportunity and growth in their programmes, the more value this tool will have for them. There is no judgment or blame.

- Organise the participants into small groups of three or four people. As participants will be assessing their own programmes, it is important to ensure that each group is comprised of people who work together. If the group consists of individuals from different schools or organisations, this could be an individual exercise.

- Give each group a copy of Handout 2.7. Explain that for every sub-section, groups should grade their programmes as follows:
  - 3 is the top score, meaning you feel you have done that thing very well or rate it highly
  - 2 is the middle score, showing you think it has been done okay or you rate it as okay
  - 1 is for things you have done but which need improvement to get to the standard of okay or above
  - 0 is for things you have not done
  - X is for things are that do not apply to your intervention
  - Y is for did not know

Step 2. Activity

- Ask participants to fill in the whole self-assessment. Allow a full hour for them to reflect in depth and jointly agree on scoring.

Step 3. Reflection

- When participants have finished, ask them to add up the total number of times they scored each number. For example, how many 3s they scored overall, how many Xs. Ask groups to look at the spread of numbers and reflect on what that is telling them about the level of gender transformation within their CSE programmes.

- Ask for any groups that are willing to share their findings and analysis of where they currently are and where they need to go next, e.g. it could be that they are strong in specific areas and weaker in others
- Explain to participants that the next and final session gives us the opportunity to take forward these learnings in the form of action plans

Optional: Share with participants that this tool was adapted from a more in-depth self-assessment tool developed by Rutgers and Aidsfonds, which can be found here: https://aidsfonds.org/assets/resource/file/Planning-and-Support-Tool_WEB.pdf

Session 2.7

Storytelling

Time
1 hour

Objectives

To motivate participants through personal stories for the positive transformation of harmful norms

Methods

Storytelling

Description

As day three is a day of assessment and planning, which tends to be the least energetic day, participants might need to be motivated. This session energises them to go into the planning exercise, which follows this one.

Facilitator instructions

Remember that the idea and objective of storytelling is to motivate the participants for action planning in the next and final session. If you really feel creative, you could also make this story into a role play and have participants perform the story in front of the group.

Step 1. Introduction

- Explain that in this session we want to listen to each other's positive stories of transformation, stories that address the problems we have been discussing over the course of the workshop, but that have a positive ending.

- Ask the participants to think for a few minutes about an inspirational story from their school to tell. Ask one volunteer to tell their story. This story could be related to one of the key issues identified in the norms exercise of Session 2.2, for example, child marriage, teenage pregnancy, sexual abuse, access to contraceptives etc. It is important that the story has a positive ending – it could also be a story that concerned the wider community, as long as it gives a good example of the positive effects that norm change, gender equality and access to information/education can have on the sexual and reproductive wellbeing of young people.

Step 2. Activity

- Ask for some volunteers tell their story. Ask the others to listen and save questions for later. Allow for questions and remarks afterwards.

Step 3. Reflection

- Ask the group: What positive lessons did we learn from this story?

Session 2.8

CSE action planning

Time
2 hours

Materials
Flip chart

Marker pens

Handout 2.9: Planning tool for gender transformative CSE programming

Objectives
- Reflect on learning gained throughout the CSE module to identify gaps and/or areas for strengthening
- Develop a SMART[19] plan to reflect concrete actions that will be taken to strengthen CSE programmes as a result of the training

Methods
Joint reflection, brainstorm, planning

Description
Participants will walk through a review of all the sessions and learning from the two/three days. They will identify an individual and organisational goal or theme for change in coming months and then identify one significant change and several quick wins to put their learning into practice.

Facilitator instructions
This session should be as practical as possible, encouraging participants to identify action points that will be achievable within a certain time frame. Let them know that enthusiasm is good but when we set too high goals that we do not achieve we can easily get demotivated. Make it real and ensure you find some 'low hanging fruits' – things that you know you can change easily with minimal inputs. That will be a real motivator.

In advance of the session, place the various flip chart papers around the room which have captured learning from the previous exercises. These will act as visual reminders.

Step 1. Reflection
- Ask participants to take a few moments to reflect and then ask if anyone would like to share any key learning points or tools that inspired them. Take a few examples from the group to get individuals inspired about moving forward. Next ask each participant to reflect and jot down a few ideas around:
  - What do you want to do?
  - What do you want to happen?
  - What do you need to change?
- Next ask them to brainstorm individual words that encapsulate the change that they want to achieve moving forward.
- Finally, ask them to select **one word** which encompasses the essence of the change they want to make as an individual. Tell them, "This will be your guiding word, your **motivation** for change, that you will keep visible as a reminder and inspiration. This is your **theme** for your action plan."

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19. SMART acronym stands for: Specific (simple, sensible, significant), Measurable (meaningful, motivating), Achievable (agreed, attainable), Relevant (reasonable, realistic and resourced, results-based), Time bound (time-based, time limited, time/cost limited, timely, time-sensitive).

Step 2. Brainstorm

- Let the participants know that they are free to choose how best to group themselves for this activity. It could be that there are individuals with no other work colleagues present; in this situation they can choose to work alone or in tandem with a buddy. However, each organisation should develop an action plan by the end of the session.

- Begin by asking participants to share their individual word. Regardless of the next steps, individuals will retain these as their motivation for change and transformation. Ask them to share these words with their groups and take a few minutes to discuss the essence behind the word and agree on an overarching theme. **Facilitator note:** If consensus is an issue, people can put up more than one word.

- Ask organisations to take a large piece of flip chart paper and brainstorm all the things that they would like to do. It is important that people do not feel restricted by practicalities, just let the ideas and creativity flow – a genuine brainstorm. Brainstorms do not require consensus, so **all** ideas go on the paper.

- Now ask participants to look at their brainstorm and identify:
  - If they could only do one thing – and that one thing would bring the most significant change – what would it be? Write it down
  - Look again and identify, out of all the ideas, which are the most achievable, the low hanging fruits that it will be quite easy to implement and will be relatively effective. Write them down
  - Explain that for the purpose of this exercise we are going to focus on these two categories of action. If they choose, they could continue the planning after the event. But we want to focus on a small number of goals to start with.

Step 3. Planning action

- Walk the participants through the action planning tool – which should be visible either on a PowerPoint, a flip chart on the wall or on copies of Handout 2.9. Walk through each of the sections and allow time for questions/clarifications and provide examples that link to the work of the participants

- Share with participants that this is the culmination of the two days' reflection. Participation in workshops is often great fun and hugely inspiring at the time. But the measure of success of the workshop is in the application of the learning. Allow participants 45 minutes to work through their action plans

- Gather everyone together and ask one or two volunteers to share:
  - Whether they found it an easy or challenging task, and why
  - The essence of their plan (not the detail)

Annexes

Annex 1: Additional introductory exercises on GTA

Annex 2: Suggested workshop outline

Annex 3: Handouts

Annex 4: Glossary

Annex 5: References

Annex 1: Additional introductory exercises on GTA

Session 1: The gender box[20]

Time
2.5 hours

Materials
Flip charts

Pens, pencils or coloured markers

Post-it notes in different colours

Learning outcomes

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

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

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

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

Skills
Can identify socially expected masculine and feminine norms and behaviour

Methods
Group work, plenary reflection and discussion

Facilitator instructions
This session provides a good starting point to discuss gender norms and how they are enforced. It can be used and adapted for different groups – young men, young women, mixed youth groups, adults, people with diverse SOGIESC or coming from different classes/castes. The idea is to connect the findings with SRHR when doing the session.

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

20. Taken and adapted from: Mosaic, Rutgers WPF, Rifka Anisa, Women's Crisis Centre Cahaya Perempuan 2011: 102-105.

Step 2. Reflection

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

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

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

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

Step 3. Application

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

Step 4. Additional exercise

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

Session 2: The power walk

Time
1 hour

Materials
Power walk characters one for each participant. Write them on strips of paper or cut the list into strips.

Scissors

List of power walk statements

Learning outcomes

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

The intersectionality of the root causes of gender inequality

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

Skills
Can facilitate the power walk with the staff in their organisation, creating critical awareness on intersectionality

Methods
Interactive group participation, reflection and discussion

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

Facilitator instructions

Step 1. Activity

- See pages 40-41 for a list of characters in a community. If some of the characters are not useful in your setting, you can adapt the list. Cut strips of paper so each person has one of the characters. Hand one to each participant and ask them to read it without showing it to anyone else.

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

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

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

- Slowly read out the statements (see page 39), giving participants time to move between each statement (you don't have to do all the statements – depending on time available you may pick only a few, leave out statements that you think are not helpful for your group, or add new, more relevant ones according to your context and group of participants).

Step 2. Reflection

- Having read out the statements, ask the participants to stay in the position that they are in and explain that you are going to ask a series of questions, and that participants need to answer them as they would if they were that person.

- Move around to ask different characters, Who are you and why are you standing where you are? Questions can include a focus on gender, age, race and social status.
  - How many steps have you taken?
  - How does it feel to stay where you are? (i.e. close to the line – indicating a lack of power, somewhere in the middle – some power, or out in front – a lot of power)
  - Why does this person end up in this position?
  - Does gender have anything to do with it? Does age have anything to do with it? Does sexual orientation or race have anything to do with where you are standing?

- You can relate this back to the sessions on power if you did them. If not, you can ask participants to discuss in groups how they would define power according to what they experienced in this session.

Step 3. Application

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

Power walk statements

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

Power walk characters

Male chief, aged 56. Strong religious background.

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

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

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

White, British male, aged 60. Pastor.

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

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

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

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

Transgender boy, 16 years old.

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

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

Grandmother, aged 60. Taking care of five orphans.

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

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

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

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

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

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

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

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

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

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

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

Female minister of health, aged 55.

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

Woman, aged 33. Midwife.

Male director of a health NGO, aged 47.

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

Session 3: Clarification of gender and sexual norms and values[21]

Time
60 minutes

Materials

Three cards or flip charts

Marker pens

Tape

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

Learning outcomes

Knowledge
Understand general gender beliefs/values, norms and perceptions (masculinity and femininity) including one's own

Attitudes
Can acknowledge different perceptions of masculinity and femininity

Is open to critically examining one's own gender norms

Skills
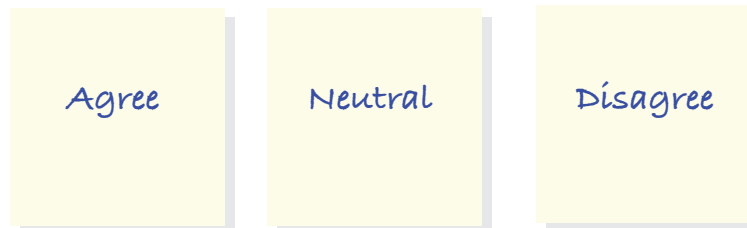Can recognise how gender can be used to maintain power and control

Methods

Agree–disagree , reflection and discussion.

Facilitator instructions

Step 1. Activity: Agree–disagree

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

Agree	Neutral	Disagree

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

Step 2. Reflection

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

Step 3. Application

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

21. Taken and adapted from: Mosaic, Rutgers WPF, Rifka Anisa, Women's Crisis Centre Cahaya Perempuan 2011: 101-102.

Value statements

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

Annex 2: Suggested workshop outline

The sessions can be undertaken over the course of a two and a half or three-day workshop. If participants already have basic knowledge on GTA, the workshop would take two and a half days. If you prefer to include the sessions that are mentioned in Annex 1 for a better understanding of GTA, it is suggested that you include these in the beginning of the workshop and shift the sessions so that it becomes a three-day workshop.

The outline below does not specify energisers which are critical in maintaining energy and motivation. It is up to the facilitator to introduce these when needed.

This example below is just a suggestion and can be adjusted according to the specific training needs in your context.

Example day 1

Time	Session
9.00−9.30	Introduction, ground rules, expectations, getting to know each other energiser
9:30−10:30	Session 2.1: Introduction to GTA − six principles
10.30−11.00	Break
11.00−13.00	Session 2.2: Understanding sexuality, power and agency
13.00−14.00	Lunch break
14.00−15.00	Session 2.3: Gender norms and CSE 2.3.1: Identifying norms and expectations
15.00−16.00	2.3.3: Problem tree − linking norms, SRHR and CSE
16.00−16.30	Break
16.30−17.00	Summary of the day and introduction to day 2

Example day 2

Time	Session
9.00–11.00	Session 2.4: Delivery of CSE
11.00–11.30	Break
11.30–13.30	Session 2.5: IEC and the gender continuum
13.30–14.30	Lunch break
14.30–15.30	Session 2.6: Gender transformative CSE self-assessment
15.30–16.00	Break
16.00–17.00	Session 2.6 continued
17.00	Wrap up and close

Example day 3

Time	Session
9.00–11.00	Session 2.7: Storytelling
11.00–11.30	Break
11.30–13.30	CSE action planning
13.30	End of workshop

Annex 3: Handouts

Handout 2.1: The circles of sexuality

Handout 2.2: Small group discussions about sexuality and gender transformation

Handout 2.3: Social norms and comprehensive sexuality education: an information guide

Handout 2.4: Scenarios for role play

Handout 2.5: Gender equality continuum IEC materials

Handout 2.6: CSE on the gender equality continuum

Handout 2.7: Gender transformative CSE self-assessment

Handout 2.8: The six principles of a GTA to comprehensive sexuality education

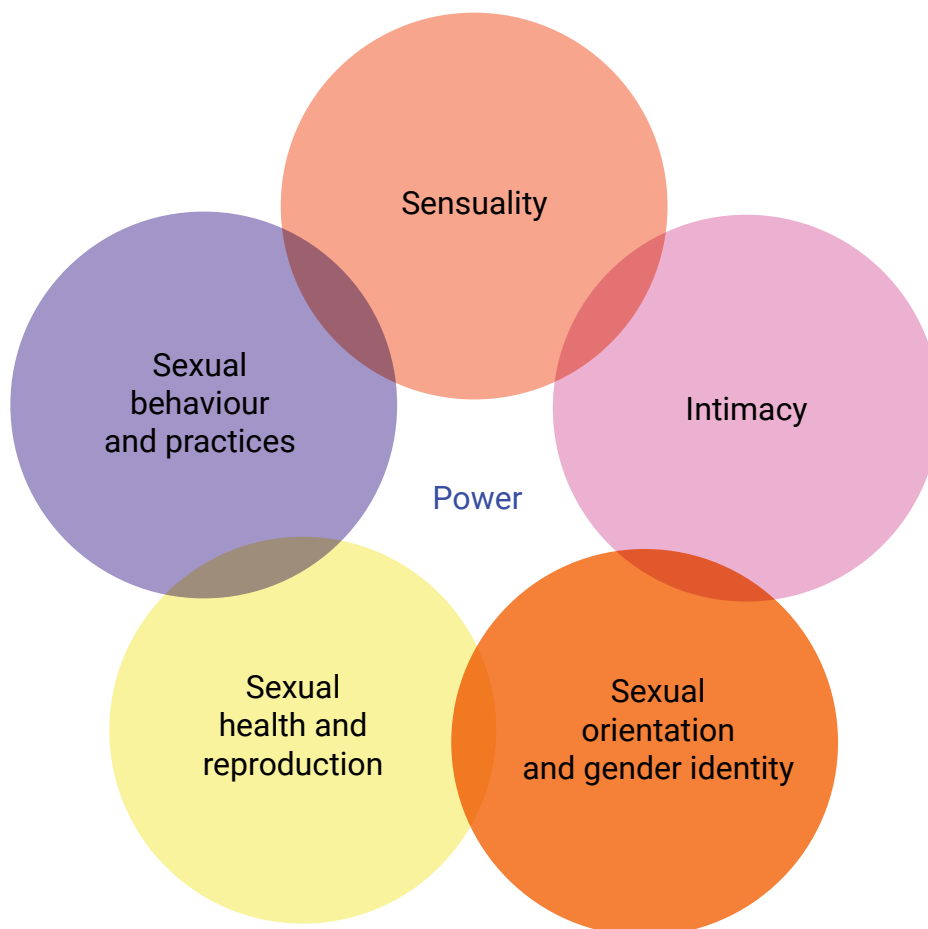Handout 2.9: Planning tool for gender transformative CSE programming

Circles of sexuality

Sexuality is an important component of human life and while the sexual act for reproduction is similar for nearly all living creatures, only humans attribute values, customs, and meanings to sexuality that go beyond procreation. Sexuality also includes how we feel about our bodies, how we give and receive pleasure, and how we express romantic feelings, among other things. Unfortunately, in many cultures, men and women receive different messages about sexuality. Men's sexuality is seen as impulsive and uncontrollable, while women's sexuality is seen as passive and controllable. These contrasting messages often have negative implications for how men and women relate to each other in intimate and sexual relationships. It is therefore important that both men and women have opportunities to talk comfortably about sexuality and develop the skills to communicate with their partners about sexuality.

The full concept of an individual's sexuality encompasses five dimensions (see the figure below). Power is placed at the centre of these five dimensions as it refers to the power of an individual to live their sexuality in all its dimensions.

The five circles of sexuality

Sensuality

Sexual behaviour and practices

Intimacy

Power

Sexual health and reproduction

Sexual orientation and gender identity

Sensuality

Awareness and feeling of one's own body and other people's bodies, especially the body of a sexual partner. Sensuality enables us to feel good about how our bodies look and feel and what they can do. Sensuality allows us to enjoy the pleasure our bodies can give ourselves and others.

Intimacy

The ability and need to be close to another human being and accept closeness in return. Aspects of intimacy can include sharing, caring, emotional risk-taking, and vulnerability.

Sexual orientation and gender identity

A person's understanding of who he or she is sexually, including:

- Gender identity: a person's internal sense of being a man or a woman, which may or may not correspond with the sex assigned to them at birth
- Gender expression: how one's characteristics and behaviours conform to or transgress gender norms and roles of femininity and masculinity
- Sexual orientation: whether a person's primary attraction is to the opposite sex (heterosexuality), the same sex (homosexuality), or both sexes (bisexuality)

Sexual health and reproduction

One's capacity to reproduce and the behaviours and attitudes that support sexual health and enjoyment. This includes understanding factual information about sexual anatomy, sexual intercourse and different sex acts, reproduction, contraception, STI prevention, and self-care, among others.

Sexual behaviours and practices

The range of possible different sexual actions: who does what with which body parts, items, and/or partners.

Sexual power and agency

Sexual power and agency refer to a person's ability to express and live their sexuality. This includes:

- **Power within** – sense of self-worth, confidence, ability to take action
- **Power to** influence, consent and/or decline
- **Power with** others to negotiate and decide
- **Power over others** – using sex to manipulate, control, or harm other people

Small group discussions about sexuality and gender transformation

The questions in this handout are designed to draw out the six principles of GTA:

- Human rights-based approach
- Power
- Norms and values
- Gender and diversity
- Empowering women and girls
- Engaging men and boys

As you reflect on the questions below, feel free to raise other critical factors relating to CSE and gender transformation, based on the six principles.

Sensuality

1. How do we talk about male and female bodies in CSE programmes? Is it more factual, relating to reproduction, puberty, organs etc., or do we also talk about how our bodies feel, about pleasure?
2. Is the way we talk to girls and boys regarding sensuality different? If so, what messages do we give to each of them?
3. What are society's expectations relating to sexual pleasure for a man and for a woman?
4. If your community/culture has different expectations, what is the impact of these on the way we programme around CSE?
5. What could we improve in the way that we cover sensuality in our CSE programmes?

Intimacy

1. To what extent is intimacy within couples covered in our CSE programmes
2. Where do we learn how to love and care for a person? Are different messages given to boys and girls about what constitutes love and intimacy?
3. What are these messages? And where do these messages stem from?
4. What kind of barriers can there be to intimacy based on the expectations of boys' and girls' behaviour within society?
5. What could we improve in the way that we cover intimacy in our CSE programmes?

Sexual orientation and gender identity

1. How do we think about homosexuality within our culture, and why?
2. What do we know about people who are transgender? How does this relate to how we see women and men?
3. Where do we find factual, objective information about sexual orientation and gender identities?
4. Do we talk about sexual orientations and gender identities in our CSE programme? If yes, what do we say? If not, why not?
5. What could we improve in the way we cover sexual orientation and gender identity in our CSE programme?

Sexual health and reproduction

1. What sexual health issues do men and women face and how are they different from each other?
2. In this society is the man or woman seen as responsible for contraception and protection from STIs? Why is this?
3. Who usually has the power in relationships to determine sexual health and make reproduction decisions? Why?
4. How is this covered in our CSE programmes?
5. What could we improve in the way that we cover sexual health and reproduction in our CSE programmes? Reflecting on how we engage boys?

Sexual behaviours and practices

1. Which sexual behaviours and practices are covered in our CSE programmes?
2. Are there sexual behaviours that are acceptable for boys only/girls only, e.g. are there things that are taboo for a girl to do but not for a boy?
3. If so, what are these and why are they seen as more appropriate for one group/identity and not the other?
4. What impact does this have on sexual relationships? What challenges could this bring about?
5. What could we improve in the way that we cover sexual behaviour and practices in our CSE programmes?

Sexual power and agency

1. How do sexual behaviours and practices relate to sexual power and agency? Who has agency over their own body and power to determine whether or not to have sex?
2. Can you think of positive and negative examples of the use of sexual power?
3. How does the media try to use sex to control others?
4. How are images of men and women used differently in the media and what is the effect?
5. What could we improve in the way that we cover sexual power and agency in our CSE programmes?

Social norms and comprehensive sexuality education: an information guide*

Types of norms

Legal norms, moral norms, social norms and religious norms are different sets of rules that say how we should behave. These norms have different origins, but all can determine how we behave and the sanctions or rewards that can result from whether or not we follow them. Religious norms are unique in resulting from the interpretation of divine belief, teaching or writing, but can be manifested as legal, moral or social norms

Legal norms are formal rules that guide how we behave

- Legal norms are put in place by a formal authority
- They are usually written down in constitutions and laws and enforced by institutions, e.g. police and justice system
- People follow legal norms out of respect for authority and out of fear of consequences of breaking them
- They usually say what behaviour is not acceptable, e.g. a law that says raping a child is a crime
- Religious norms can also be legal norms if they are enforced by an authority, e.g. Islamic law

Moral norms are personal rules that guide how we behave

- They are based on a person's inner beliefs about right and wrong
- People follow moral norms because of their consciences
- Religious norms about right and wrong can inspire moral norms

Social norms are informal rules that guide how we behave

- Social norms are the rules that members of a group are expected to follow by other members of the group
- People follow social norms because they see other people following them and believe other people think they should follow them
- Social norms tell people informally what behaviour is expected of them and what behaviour is forbidden

Reference group

Social norms are collective expectations within a group. A group is called a 'reference group'. A group can be big or small; for example, it might be made up of a whole community, all married women in a village or all the young men in a town. It could be made up of everyone in the same workplace; for example, all the health workers in a community. The size of the group doesn't matter; what matters is that the members of the group believe that the opinions and behaviours of other people in the group matter to the way they behave. The norms that are most likely to influence our behaviour belong to the most important groups in our everyday lives.

* Adapted from Communities Care

Sanctions

We follow social norms because we get rewarded for following them and punished for breaking them. Rewards can be as simple as acceptance and respect of other people. Punishment for breaking group rules might be disapproval of other group members or being rejected by the group, e.g. a young girl being excluded from school because she got pregnant without being married, breaking the social norm that girls should not have sex before marriage.

Gender norms

Gender norms are the norms about what it means to be a man or a boy or a woman or a girl in a particular community. These norms teach us from childhood what is considered appropriate for either a man or a woman. They are often rigid and there are often social consequences for those that do not follow these rules.

Gender norms and sexuality

Beliefs about sex tell us what is acceptable and desirable in sexual relationships. In some cultures, these beliefs include men having a right or entitlement to sex, that men should be persistent and aggressive in getting sex, that women should be reluctant about having sex, that it's okay for men to have sex outside marriage, but for women to have sex outside marriage is not acceptable.

Norms that say people shouldn't talk about sex can result in young people remaining without information to help them make decisions or build the skills they need to negotiate a healthy sexual relationship. It can also mean that when young people are experiencing problems or abuse, they keep the problem hidden and do not seek help.

Scenarios for role play

Scenario 1.

Female teacher not aware of her own harmful sexual and gender norms

A female teacher is teaching sexuality education to a mixed class. She seems to like one boy and treats him like he is much smarter and better than the girls in the class. She sometimes even touches him and gives him preferential treatment. They secretly meet at her house and have an intimate relationship. The boy does not feel very comfortable but is scared he might get bad marks if he does not do what the female teacher wants.

Discussion

- Do these things happen at your school?
- How does this boy feel?
- Are the power relationships equal?
- Is the relationship consensual?
- What are the underlying harmful gender and sexual norms?
- What harmful behaviours have these sexual and gender norms led to in this instance?
- What can you or the school do to address such situations? Write these action items down for consideration in the final planning exercise.

Scenario 2.

Male teacher not aware of his own biases

Male teacher says to boy in the classroom, "Have you had any letters from girls?" The boy answers, "No, I haven't, I just got a letter from my sister". The teacher answers: "No, ah, then you are not a man! Ha ha ha!"

The teacher continues: "This one (pointing to another boy in the class) has had many letters from girls. He is a real man! Ha ha ha!" The whole class, including the girls, laugh at the first boy.

Discussion

- Do these or similar things happen at your school?
- How does this boy feel?
- What is the message to the boys in the class?
- What is the message to the girls in the class?
- What are the underlying harmful and unequal gender and sexual norms?
- How does the teacher use his power and authority?
- What sexual behaviours are promoted that are harmful?
- What can you or the school do to address such situations? Write these action items down for consideration in the final planning exercise
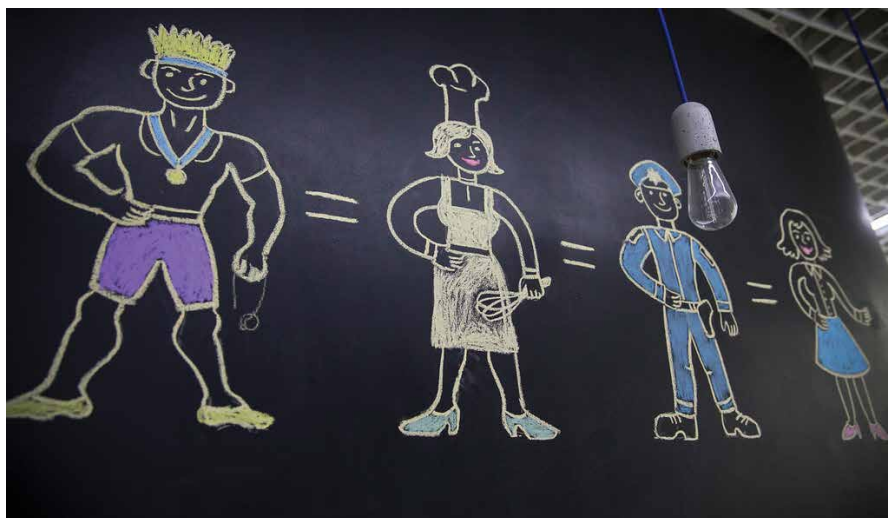
Gender equality continuum IEC materials

These graphics are for the facilitator as back up in the event participants do not bring resources of their own to analyse. **These do not need to be handed out to all participants**.
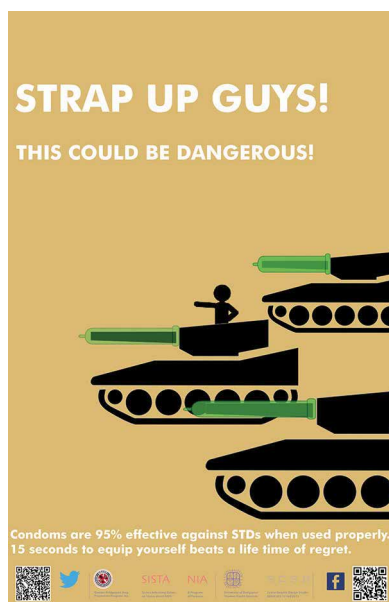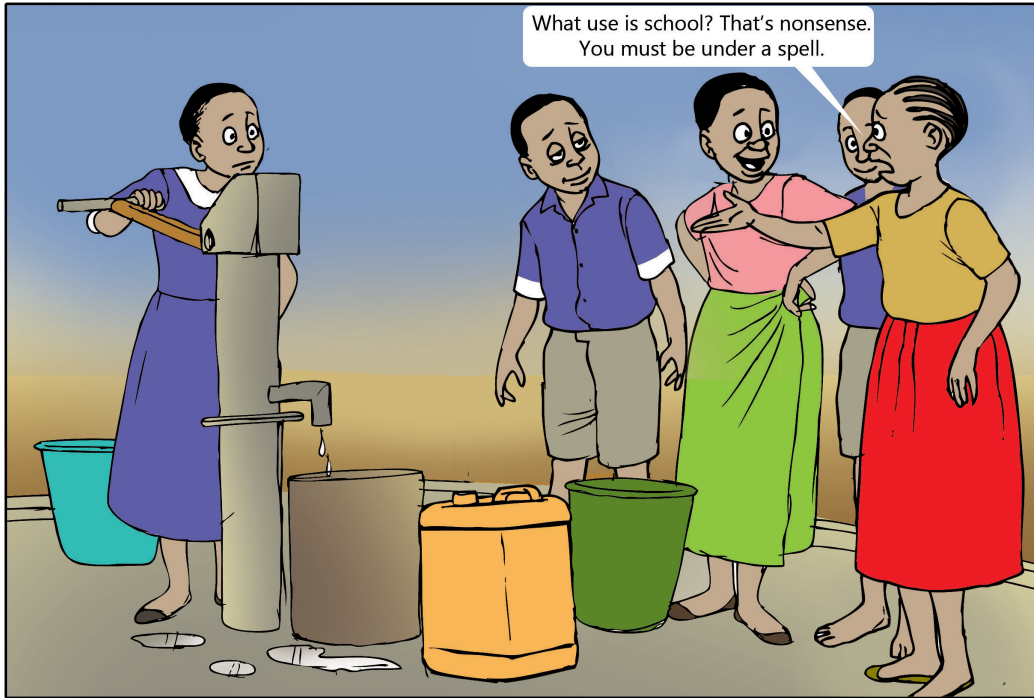

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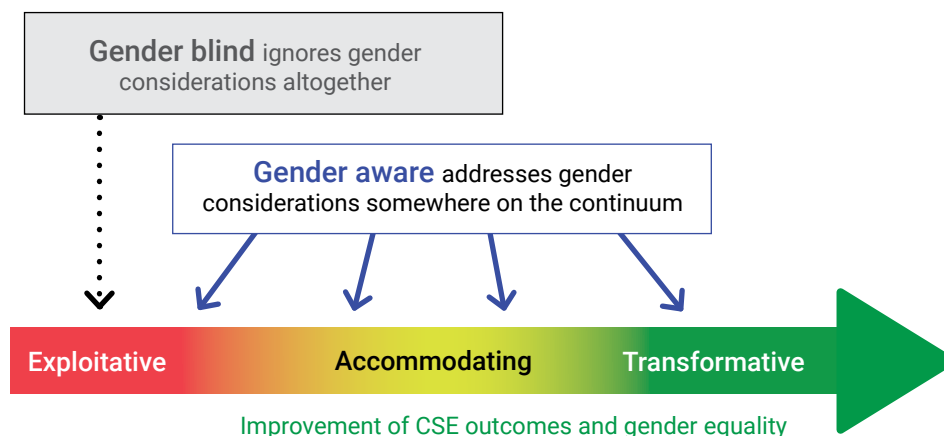
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CSE on the gender equality continuum

The gender equality continuum is a model that shows how we move from gender-exploitative to gender transformative messages about CSE.

The Gender Equality Continuum[*]

The model shows that, as we move from an exploitative to a transformative programme, we will achieve improved CSE outcomes as well as gender equality. Overall, a CSE programme is never fully exploitative or fully transformative. We are all somewhere on the continuum; the goal is to move a bit further towards gender transformation in our work. This module was designed to support this process.

When a CSE programme is **gender blind,** it ignores gender considerations altogether. This means that the programme was designed without looking at gender differences or dynamics between boys and girls. Gender blind programmes are often exploitative, as there is too much space to fall back on stereotypical and harmful gender norms.

When we are **gender aware** it means that we know about the differences between boys, girls and people of diverse SOGIESC and how they play out in our programme. The programmes that are gender aware can then be:

- **gender exploitative:** these CSE programmes take advantage of the existing gender norms to achieve education outcomes. They have harmful impacts on gender equality and hamper youth's access to SRHR. Examples of these messages are: "when a girl wears a short skirt, it is her own fault if she is violated", or "a real man never shows his emotions".

- **gender sensitive:** these CSE programmes show there are gender differences and aim to accommodate girls and boys equally, but do not challenge underlying harmful norms or power relations. They may have short-term benefits, but root problems related to gender inequality will persist. For example, a lesson on HIV prevention may target equal numbers of women/girls and men/boys and provide both sexes with the same information about how to prevent HIV infection, but does not include training on sexual negotiation and sexual rights which would address the underlying power dynamics and norms in sexual relationships.

- **gender transformative:** these actively question power dynamics, norms and values that impact the lives of girls and boys, they empower girls and engage boys in addressing SGBV and embraces diversity in gender identity and sexual orientation. An example of a gender transformative message is: "young men and women have equal rights to make choices about their sexuality and relationships".

[*] This model is based on IGWG (2009), Rolleri (2014) and Gupta (2000).

Gender transformative CSE self-assessment

This tool combines the analysis of the EngenderHealth gender toolkit with our own analysis of what gender transformative CSE looks like. The six principles of GTA lead the analysis:

1. Human rights
2. Power
3. Values and norms
4. Gender and diversity
5. Girls' empowerment
6. Boys' engagement

Note down a score for each item on the list, thinking about your own CSE programme. The comments section allows you to explain your scoring.

3 = very well | 2 = okay | 1 = needs improving | 0 = not done | X = not applicable | Y = don't know

1	Is the CSE programme based on human rights?	Score
A	Does the programme stress that we need to respect human rights for all?	
B	Does the programme affirm CSE as a right of young people?	
C	Is the CSE information adapted to the specific information needs and development stage of young people?	
D	Is the CSE information accessible for all young people without discrimination?	

Comments:

2	Does the CSE programme address power relations?	Score
A	Do those who are responsible for executing the CSE programme make explicit efforts not to abuse their power?	
B	Does the CSE programme talk about power inequalities in young people's lives?	
C	Does the CSE programme ensure that young people whose boundaries are not respected are able to seek support?	
D	Does the CSE programme support young people's own power and agency?	

Comments:

3	Does the CSE programme talk about norms and values?	Score
A	Does the CSE programme teach about how we perceive masculinity, femininity and sexuality in our society?	
B	Does the programme recognise the impact of norms and values on CSE?	
C	Does the programme address positive and negative effects of norms and values on gender and sexuality of young people?	
D	Does the programme provide reflection and information about our specific cultural context?	

Comments:

4	Is the CSE programme inclusive of gender and diversity?	Score
A	Does the CSE programme differentiate between sex and gender?	
B	Does the CSE programme help young people to understand the range of diversity among young people (faith, culture, ethnicity, disability, HIV status, sexual orientation etc.)?	
C	Does the programme mention sexual orientation and gender diversity in a positive way?	
D	Does the programme address wrong assumptions about gender and sexuality?	

Comments:

5	Does the CSE programme empower girls?	Score
A	Does the CSE programme help girls to get increased autonomy over and understanding of their own bodies?	
B	Does the CSE programme provide life skills to girls to build healthy, productive relationships?	
C	Does the programme give confidence to girls to say no?	
D	Does the programme empower girls to make informed choices with regards to sexual behaviour and reproductive health?	

Comments:

6	Does the CSE programme engage boys?	Score
A	Does the CSE programme challenge harmful norms about masculinity?	
B	Does the CSE programme promote positive images of boys as caring and communicative?	
C	Does the programme mobilise boys to stand up against SGBV and gender inequality?	
D	Does the programme recognise that boys can also experience SGBV?	

Comments:

The six principles of a GTA to comprehensive sexuality education

1. Human rights

CSE programmes should be based on the rights of young people to the highest attainable standard of health, including sexual health. They should talk about the possibility of pleasurable, satisfying, and safe sexual experiences. The right to information is also critical. A CSE programme ensuring a GTA would:

- Respect human rights and diversity, with sexuality education affirmed as a right
- Adapt information in a way that it connects to the realities and development stage of young people, e.g. a 10-year-old has information needs that are different from a 16-year-old
- Ensure accessibility of information for all young people, regardless of their faith, ethnicity, socioeconomic background, gender identity or sexual orientation, without discrimination
- Interrogate common, customary and religious laws as rules governing societal norms and behaviour

2. Power

In a CSE demonstrating GTA, the following elements would be present:

- Those managing and running CSE programmes make explicit effort not to abuse their power
- Teachers and/or peer educators would recognise the power and gender dynamics at play in the school and classroom setting and seek to ensure that they are sensitive to power and gender dynamics
- Girls, boys and people with diverse Sexual Orientation, Gender Identity and Expression, and Sex Characteristics (SOGIESC) are enabled to understand and actively question gender stereotypes and power inequalities in intimate relationships
- Youth will be able to seek support in cases where their boundaries are not respected or power is abused in a way that affects them

3. Norms and values

A GTA within a CSE programme would promote:

- An understanding of perceptions of masculinity, femininity and the sexuality of people with diverse SOGIESC
- Recognition of society's changing norms and values and impact on CSE
- Manifestations and consequences of gender bias, stereotypes and inequality (including self-stigmatisation)
- Fostering of norms and attitudes that promote gender equality and inclusion
- Addressing vulnerabilities and exclusion
- Local ownership and contextualisation of CSE to make it relevant to target audiences

4. Gender and diversity

Within CSE programmes, the principle of diversity would be taken into account through:

- Actively recognising and understanding the range of diversity in the lives of young people, such as faith, culture, ethnicity, socioeconomic status, disability, HIV status, gender identity and sexual orientation
- A positive view of diversity; recognising discrimination, its damaging effects and being able to manage it
- Sensitivity to wrong assumptions about sexuality, the type of sex that young people are having, or the expectations of boys, girls and people with diverse SOGIESC

5. Empowerment of women and girls

A GTA in CSE would enable women and girls to have:

- Increased autonomy over and understanding of their own bodies
- Life skills to build healthy, productive relationships
- Increased STI and HIV knowledge and confidence to seek prevention, treatment and support
- More gender equitable attitudes
- Increased refusal of unwanted intimacy and unwanted pregnancies
- Improved critical thinking skills
- Decreased acceptance of GBV

6. Engaging men and boys

Many aspects taught in CSE programmes are traditionally seen as being more 'girl's issues'. A GTA challenges this and actively engages boys:

- Positive images of boys and men as loving and communicative should be promoted and ideas of boys and men as aggressive and dominating should be challenged
- Boys' awareness of and support for their partners' reproductive health would be enhanced
- Boys' access to and use of reproductive health services would be increased
- Boys would be mobilised to participate in promoting gender equity and taking a stand against gender-based violence
- Comprehensive sexuality education should help boys and men analyse their values and to respect the values and rights of others
- Harmful masculine norms around "notions of being a man" within a given context would be challenged
- The needs of boys and men with diverse SOGIESC would be understood and met
- Recognition would be made that men and boys can also experience gender-based violence, and referral pathways should be clearly mapped for these cases

Planning tool for gender transformative CSE programming

Overall goal

Time period

Result	Activity	Responsible	Deadline
1			
2			
3			
4			

Explanation

- **Overall goal** is a response to the question: what would you like to achieve?
  Example: *to promote gender equality in comprehensive sexuality education at school*

- **Time period** is the time in which you would like to achieve your overall goal
  Example: *January – July 2020*

- **Results** are concrete outputs that you need to achieve in order to contribute to your overall goal; they should be as specific as possible
  Example: *5 teachers have gained skills to discuss gender in the classroom*

- **Activity** is the action needed to achieve your result
  Example: *train five teachers during three days on gender transformative approaches*

- **Responsible** is the person who has to carry out the activity to achieve the result and will be held accountable for it
  Example: *school director*

- **Deadline** is the moment when your activity should be complete and your result achieved
  Example: *May 2020*

Annex 4: Glossary

Accountability: Hold duty-bearers to account to respect, protect and fulfil human rights

Agency: The capacity of individuals to act independently and make their own choices

Asexual: Not interested in any sexual relationship

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

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

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

Bisexual attraction: Attraction to two or more genders

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

Consent: Gaining informed agreement for a particular course of action

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

Comprehensive sexuality education: Formal, effective sex education can happen in or out of school, but it must always be based on fact. To be comprehensive it should not focus solely on sex and sexuality but emphasise the importance of forming healthy relationships. Young people should gain self-esteem and understand how to protect their physical and emotional wellbeing. They should understand the consequences of having sex and the importance of safer sex. Young people should learn that they have sexual health rights

Empowerment: The expansion of choice and strengthening of voice through the transformation of power relations, so young people have more control over their lives and futures

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

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

Gay: Men who are consistently sexually and/or romantically oriented to other men

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

Gender-based violence: Any crime committed against persons, whether male or female (including gender and sexual minorities), because of their sex and/or socially constructed gender roles. It is not always manifested as a form of sexual violence, and may include non-sexual attacks on women, girls, men and boys because of their gender (2014 Policy paper from Office of the Prosecutor of International Criminal Court). The Convention of the Elimination of Violence Against Women (CEDAW), refers to "all acts of gender-based violence that result in, or are likely to result in, physical, sexual, psychological or economic harm or suffering to women,

including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life" (Article 1 DEVAW, Article 3 Istanbul Convention)

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

Gender equity: Referring to the different needs, preferences and interests of men and women, this means fairness and justice in the distribution of benefits and responsibilities between men and women

Gender expression/gender presentation: One's outward appearance, body language, and general behaviour

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

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

Gender expression: One's outward appearance, body language and general behaviour that are associated with gender

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

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

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

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

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

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

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

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

Heterosexual attraction: Sexual attraction towards the opposite sex

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

Homosexual attraction: Attraction to a person of the same sex

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

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

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

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

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

Lesbian: A woman who is consistently sexually and/or romantically oriented to other women

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

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

Queer: Questions or critiques the binary notions of gender

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

Reproductive rights: "Embrace certain human rights that are already recognised in national laws, international laws and international human rights documents and other consensus documents. These rights rest on the recognition of the basic rights of all couples and individuals to decide freely and responsibly the number, spacing and timing of their children and to have the information and means to do so, and the right to attain the highest standard of sexual and reproductive

health. It also includes the right to make decisions concerning reproduction free of discrimination, coercion and violence, as expressed in human rights documents." International Conference on Population and Development, Programme of Action 1994, Para 7

Rights-holders: Refers to all people

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

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

Sexual orientation: A person's sexual identity in relation to the gender to which they are attracted; the fact of being heterosexual, homosexual, or bisexual

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

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

SOGIESC: Sexual orientation, gender identity and expression, and sex characteristics – used in phrases like 'people with diverse SOGIESC' and 'avoiding discrimination on grounds of SOGIESC'

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

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

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

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

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

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