EDUCATIONAL INTERVENTION GUIDE

Promoting Positive Masculinities for the Prevention of Violence Against Women

CONCEPTUAL TOOLBOX AND ACTIVITIES

POSITIV MASC

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1.INTRODUCTION

1.1. The PositiveMasc Project and this educational intervention guide

Violence against women (VAW) is one of the world's most persistent and destructive societal problems. It does not occur in isolation as it is strongly influenced by the ways gender relations are constructed and by the ways femininities and masculinities are culturally represented and negotiated in daily interactions. Many of the beliefs, behaviours and attitudes that sustain VAW are related to gendered expectations and norms. That is why it is so important to work on our understanding of gender relations and roles in VAW prevention.

This educational intervention guide was created in the context of the PositivMasc Project, which was carried out from 2019-2022 by researchers in Ireland, Israel, Spain and Sweden and funded by the GENDER-NET European research network. The PositivMasc project aims to explore discourses of non-violent forms of masculinity and ways in which to support and promote positive masculinities for the prevention of VAW among young people and in society (Salazar et al., 2020).

In fact, more positive expressions of masculinities (non-violent, inclusive, empathetic, caring, or egalitarian) are emerging in society, advocated by women and men fighting against different forms of VAW (Elliott, 2016). One of the key concepts underpinning this document is positive masculinities, which refers to potential alternatives to hegemonic masculinity and ways of promoting more inclusive, empathetic, caring and equitable forms of manhood and gender equity (Foley et al., 2015; Pérez-Martínez et. al, 2021).

As part of the PositivMasc project goals related to research dissemination and research impact, we present this guide which includes a conceptual toolbox and activities for engaging young people in actively rethinking gender relations and promoting gender-equitable and healthy relationships free of VAW.

Main objective of this educational intervention guide

This document offers a conceptual framework and practical tools designed **to equip educators** to facilitate young people to rethink gender roles and promote gender-equitable and healthy relationships free from VAW.

This educational intervention guide offers a specific action-oriented approach. As in previous EU-funded projects, our multi-country project is not only aimed at delivering policy and scholarly outcomes, but also educational and practical ones. The educational intervention presented here follows the line of previous work conducted among young people on violence prevention, gender equity and engaging masculinities[1].

1 See, for example, Youth4Youth: Empowering Young People in Preventing Gender-based Violence through Peer Education (2011-2014); IMAGINE: Inspiring Male Action On Gender Equality In Europe (2016-2019); EQUI-X Project: Engaging Youth in the Promotion and Non-violent and Equitable Masculinities (2018-2019).

1.2. The need to address masculinities to prevent VAW among young people

VAW is a global public health problem that disproportionately affects women. There is growing concern about its increasing magnitude among young people, especially in terms of sexual violence (SV) and intimate partner violence (IPV). In the European Union, it is estimated that 6% of women aged 18-29 experience physical and/or sexual IPV, and that as many as 48% may experience psychological IPV. In contrast, the recorded registered prevalence among older women is around 4% and 32%, respectively (Sanz-Barbero et.al., 2018). In addition, young women exposed to these forms of VAW report a higher likelihood of substance use, depression, and suicidal behaviour, as well as poorer educational outcomes, post-traumatic stress sand risky sexual behaviour (Peterman, Bleck & Palermo, 2015). VAW was associated with poor health among women and these health problems can persist throughout the lifetimes of young women (Loxton, Dolja-Gore, Anderson & Townsend, 2016).

From the most "visible" form of VAW such as physical abuse to more subtle emotional manipulation, gender norms and the cultural understandings of femininity and masculinity are involved in the social acceptance of these acts (Karakurt & Silver, 2013).

Gender can be considered as the evolving, socially constructed, and time-bound set of power, economic, emotional, and symbolic relations by which men and women interact with each other. These relations are often unequal and often unquestioned or viewed as immutable. In the patriarchal social context, this power is largely exercised by constructing normative masculinities based on dominance, self-reliance and showing that one can "exert control and resist being controlled" (Schwalbe, 2014, pp. 59). Therefore, understanding how masculinities relate to men's gendered practices is crucial if VAW is to be eradicated (Hearn et al, 2021).

There are different types of masculinities, which are related to each other in diverse ways. Hegemonic masculinities represent the ideals of what it means to be a man in a given society.

While they vary across settings, they often depict men as heterosexual, cisgender, strong, head of the household, economic providers, entitled to sex, showing that one can have control, and enacting dominance over women and LGBT people. **Masculinities and men's practices may be constructed, re-constructed and sustained in multiple areas in society, depending on power relations and social positioning, and on the intersection of gender with class, sexual orientation, culture and ethnic backgrounds, among other dimensions**. Therefore, we speak of masculinities in plural terms and we understand different experiences and power relations among them.

As observed during the process of our research in Ireland, Sweden, Israel and Spain (Edwards et al, 2020), the social construction of gender norms and masculinities are linked, despite contextual differences, to values and attitudes supporting VAW.

It is necessary to understand the mutual interaction between gender norms, masculinities and VAW for various reasons: to develop more effective gender-transformative educational interventions for VAW-prevention; to support anti-violence masculinities and to promote positive anti-VAW attitudes among young people in general.

Identifying effective strategies in preventing VAW is crucial, especially those aimed at young adults and adolescents, since longitudinal studies show that early exposure to sexual abuse and intimate partner violence (IPV) can increase risk of re-victimization and violent behavior in adulthood (Foshee et al., 2013).

Previous research has found promising results in educational interventions that enable young people to recognize different forms of violence, myths, power, and gender roles (Levy et al., 2019; Casey et al., 2016). In this sense, the gender-transformative approach in these educational interventions aims to help men and women build more equitable and non-violent relationships through gender-equitable attitudes, behaviors and community structures (Grupta, 2000). As observed in our research team's previous systematic review based on these types of educational interventions, most of the educational interventions with a gender-transformative approach obtain positive findings in terms of enabling young people to rethink gender roles and stimulate critical thinking towards gender relations and VAW (Pérez-Martínez et. al, 2021).

2.THIS GUIDE

THIS GUIDE: turning results into lessons for VAW-prevention

This guide is designed to equip educators with resources to facilitate young people to rethink gender roles and promote gender-equitable and healthy relationships free from VAW.

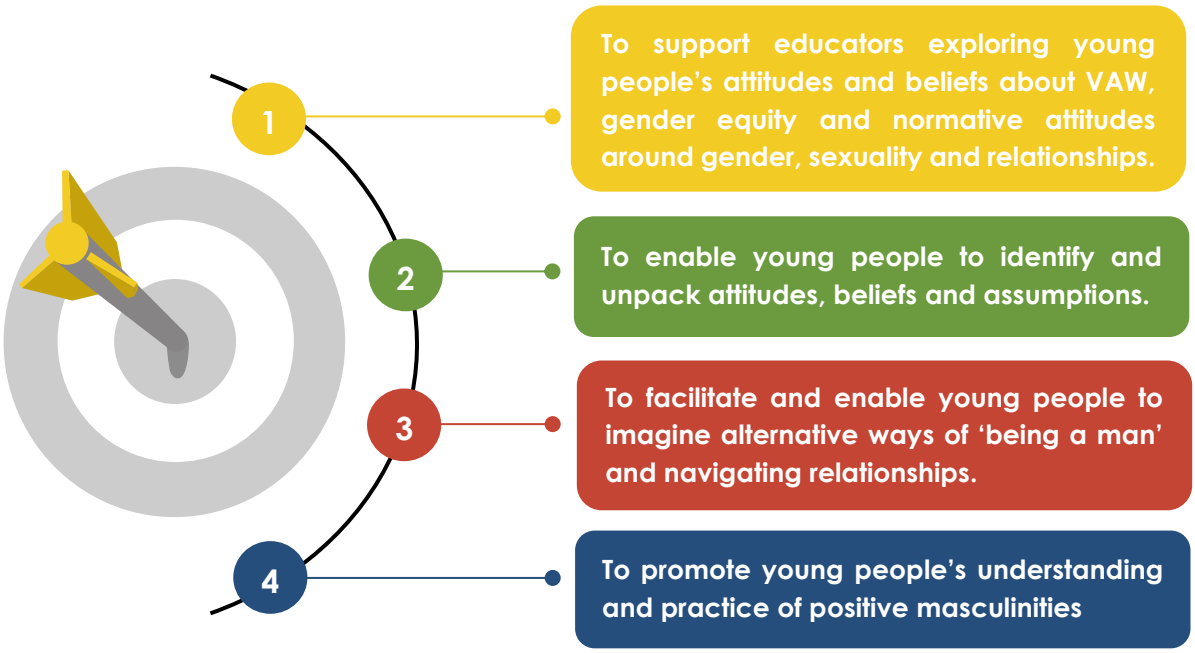
The activities and insights offered here will enable young people to develop skills and attitudes towards conceiving alternative ways of negotiating interactions that are not based on using violence.

2.1. This guide and how to use it

Working with young people worldwide is fundamental to making a difference when it comes to contributing to gender equity. The main lesson of the PositivMasc project is that, in order to build relationships free of VAW, it is fundamental to **address masculinities and engage youth through critical and positive conversations**. It is well known that, when it comes to the social construction of gender norms underpinning VAW, harmful masculinity norms are part of the problem and, for the same reason, are to be considered also part of the solution. Involving boys and men in gender educational interventions is necessary to reduce VAW by promoting positive masculinities (Perez-Martinez et al., 2021). With this perspective in mind, the main benefit of educational interventions lies in offering tools for facilitators and young people to practice and learn the skills to promote positive and healthy relations, maintaining a focus on creating positive masculinities.

This guide aims to equip facilitators working with young people with the conceptual and practical tools to conduct activities aimed at rethinking gender norms and masculinities, especially in the context of normative gender relations. The guide offers background knowledge (**Conceptual Toolkit**) as well as practical content (**Activities Implementation**). The situations used in the activities address almost exclusively (but not only) heterosexual interactions: these examples were taken from what was mostly discussed by participants during the research process, whose cases of VAW mostly occurred in heteronormative relations. Methodologically, it draws upon narrative and participatory methodologies to engage young people in dialogue and foster personal engagement.

AIMS OF THE PROGRAMME



1. To support educators exploring young people's attitudes and beliefs about VAW, gender equity and normative attitudes around gender, sexuality and relationships.

It is important to know where young people 'are at': what their attitudes and beliefs are and what factors in their lives have contributed to the development of these attitudes and beliefs. We work with statements and vignettes. Vignettes are hypothetical story-based scenarios, and each vignette depicts a situation of VAW without explicitly naming it as such. The vignettes will help educators understand the beliefs that young people bring to the educational space. Depending on age, socio-economic background, cultural background and a multiplicity of other factors, different young people in different communities will vary in their knowledges, beliefs and critical thinking skills around the issue of gender roles and VAW. Some young people may have a good understanding and ability to grasp the issues raised in the guide while others may need more time. To put it simply, different approaches and sensitivities may be needed in working with young people who may be more fixed in their beliefs than with those who are open to the idea that gender roles and expectations can change.

2. To enable young people to identify and unpack attitudes, beliefs and assumptions.

The verb to 'enable' here is key. Young people need to be facilitated to understand and navigate their everyday relationships and the social world in general. In this guide we do not assume and believe that young people need to be taught what is 'right' and 'wrong' in simplistic moral terms. This approach assumes that 'adults know better'. Our approach in this guide to enable educators to work with young people and equip them with key ideas and ways of thinking about themselves and their relationships in ways that empower them to make their own choices.

3. To facilitate and enable young people to imagine alternative ways of 'being a man' and navigating relationships.

Through discussing the vignettes and the concepts raised, young people will be facilitated to rethink how the characters in the vignettes could have responded differently. They will also be introduced to bystander intervention skills and how a bystander could respond in these situations.

4. To promote young people's understanding and practice of positive masculinities on a personal and group level.

2.2. Narrative methods and educational approaches

Learning from the experience of the PositvMasc research, the use of vignettes during our qualitative research proved to be effective in terms of eliciting discourses and collecting data about young people's perceptions of gender and VAW interactions. In our case, we relied on short narrative "vignettes" to elicit interviewees' reactions and deepen insights into the relations between young people's understanding of VAW, gender norms and attitudes and their own experiences of these phenomena. As demonstrated in other research using vignettes with young people (Barter and Renold, 2000), this method is especially useful for understanding perceptions and cultural ideas. As MacNeela et al (2014; p. 60) note, such approaches are based on a sense "that young people should be actively involved rather than 'educated' about an issue."

The activities in this educational intervention guide are based on these narrative methodologies and on the productive use of "vignettes" for discussion and educational purposes. The activities are organized in order of implementation.

ACTIVITIES

The first activity **"Unpack the Myths"** (see page 12) can be conducted on its own or as a first brainstorming activity in which young people, divided into smaller groups, are invited to engage in critical reflection about given statements (cultural myths) regarding gender equity, VAW and relationships. The facilitator, according to the time available and number of participants, can adjust the number of statements and manage the time of discussion according to the time available for the session.

The ideas upon which the myth is based are explained together with the implementation of the activity and the concepts related to these ideas are provided in the Concept Toolbox of this Guide.

The main objectives of this activity are:

- To explore the group's ideas about gender-related topics, including the limits and the familiarity of the group with the content discussed and
- To promote the critical rethinking of existing general myths around gender equality, masculinities and VAW.

The second and core activity "**Review the Story**" (see page 24) uses vignettes as a key tool to explore and provoke critical thinking and reflection towards transforming attitudes and beliefs around gender roles in relation to VAW. Vignettes are hypothetical story-based scenarios, and each vignette depicts a situation of VAW without explicitly naming it as such.

Each vignette is designed to depict a complex, real-world situation that young people can easily imagine and identify with (each situation comes with tips for adapting the narrative to different age-appropriate and cultural contexts). The purpose is to elicit in depth-discussion: to reflect on the content of the vignette and provide room for conversation about personal practices, masculinities and VAW.

Working in small groups and thinking about the gender-transformative intention of this activity, the aims of this activity are as follows:

- To enable young people to engage with complex real-life scenarios;
- To reflect on their attitudes and beliefs in relation to the situations;
- To provoke a re-imagining of gender norms and masculinities;
- To simulate an attitude of positive by standing.

In the step-by-step description of how to implement this activity, the facilitator can find a list of items (concepts, ideas, phrases) that can be used after listening to the young people during the general discussion. Positive messages to be discovered with the group are listed in the implementation of the activity. These concepts will enable young people to identify certain practices, name situations in which VAW might occur and to reimagine positive interactions and masculinities.

2.3. Tips and principles for the activity

+ Engage participants and take into account your role as facilitator

The facilitator's role is crucial in these types of interventions: the way this person approaches the group has significant effects on the group's reactions.

- We recommend being aware of your role as facilitator and reference person in the group. Be aware of your language, social and gender position and influence.
- During activities, it is preferable to let the group come up with ideas and solution rather than providing knowledge in a top-down "imposing" manner.
- The activities have been developed to stimulate critical thinking, confidence, teamwork and active participation. Make sure you promote these elements in your group.

+ Creating a respectful and safe space for everyone

An effective educational intervention is organized and prepared beforehand. Before introducing the activities, it is useful to establish the "rules of the game".

- By "rules of the game" we mean starting the session by explicitly outlining the way the activity will be conducted:

    1. It will be a participatory and youth-centred.
    2. Everybody is welcome to express their opinion in a respectful manner and is encouraged to listen to others.
    3. The group agrees to respect the confidentiality of the information shared during the session.

- The facilitator clarifies that the activity is highly recommended (but not compulsory) and that everybody is encouraged to actively participate. If feelings of discomfort arise, they can be shared with the facilitator and the group and become part of the conversation, if the individual feels comfortable with this; in other cases, if anybody feels very uncomfortable and prefers to leave the session, they have the power to do so.

- In some cases, active participation might be difficult because it implies speaking in public and feeling exposed. The facilitator can avoid pressuring those who do not feel comfortable sharing their position in a group; they can also negotiate a limited "speaking time" for those who are leading the discussion.

- In gender-mixed groups, young women may or may not feel empowered to talk and young men may dominate discussion. In these cases, this observation can be pointed out to the group. Instead of simply encouraging young women to speak up or telling young men to hold back, a conversation could be had with young people exploring why young men are able to voice their opinions more than young women. Perhaps in other cases, young women are the ones more able to discuss the topics. Here, a similar conversation could be had.

+ Respecting diversity and cultural context

Ensure a safe space for every participant and take into account cultural and contextual differences in the group.

- Young people should feel safe to participate and express their point of view. During the session, the facilitator should encourage the equal participation of everybody, regardless of personal differences (sex, gender, sexual orientation, culture, ethnic and religious background, dis/ability) and to be mindful of how such differences can inhibit some to speak up. To make the space more inclusive, it is useful to explicitly mention that the discussion is open to diversity of ideas, backgrounds, and feelings.

- Related to the previous point, it is useful to mention that there is no one way to express gender identity. People choose to express and experience their sexuality and relationships styles in multiple ways.

- The vignettes should be adapted to reflect the diversity of young people's local ways of talking about sex, relationships and gender. If necessary, to make the content closer to the group and more relatable, facilitators are advised to adapt the vignettes (where appropriate) to their specific community and/or cultural context. For example, in the case of a context in which pre-marital sex is not the norm, talking about sexual violence by a partner can be rewritten.

+ Get to know the language that young people use in the context of sex and relationships, violence and gender

While conceptual terms are key for discussing issues of VAW and gender, it is very important that facilitators become familiar with the codes, language, terms, labels, phrases and slang that young people use in the context of sex, relationships, gender and violence. These can vary across societies, local communities, individual schools and friendship groups.

- Facilitators should seek young people's help in understanding how they talk about sex and relationships. We suggest facilitators adopt a non-judgmental approach to understand young people's codes and language. These different terms can be shortcuts, metaphors, terms used in other languages or insults.

- In understanding the local codes and language in describing sex and relationships, facilitators should be mindful that some ways of talking about these issues are based on discriminatory and prejudicial assumptions. Facilitators should seek to understand the meaning of terms in depth. For example, while 'drama' may be used by girls and young women to describe conflict, this 'drama' may in fact constitute a form of bullying (Miller, 2016).

- Why is it important to know young people's language? The focus is not on the words themselves, but on the ideas about sex, sexuality, relationships, sexuality and gender norms upon which they are based.

+ Engaging boys and positive masculinities and responding to defensiveness

Engaging boys in gender-related activities can be challenging sometimes, mainly due to the common lack of gender awareness existing in the socialization of masculinities. This educational intervention guide focuses on promoting positive masculinities and, in line with this aim, it is therefore advisable to adopt this positive approach in the content as well as in the way in which activities are conducted.

- Despite cultural differences across countries, boys and men have often had little experience of participating in gender-related workshops, interventions and group work. Those are usually considered by men as "feminine matters" or "not very relevant". Content-wise, it is of central importance to engage boys in the group by means of making them feel heard and talking about issues that are of interest to them.

- This implies giving them the room to express what topics matter for them. As research has showed (Claussen, 2019), boys and young men can voice their needs, doubts and challenges if they are afforded a safe, welcoming and non-judgmental space to do so. It is necessary to remind the group about the diversity in masculinities and, for the facilitator, to avoid making judgments such as "girly" or "masculine" in regard to the youth attitudes.

- To encourage boys´ and young men's participation and authentic interest in the activities, we highly recommend discussing the positive aspects of gender-related questions. For example, talking about the benefits of improving personal communication skills, learning how to make their friendships more valuable, contributing to and enjoying better and more fulfilling relationships.

- As in other programmes aimed at discussing gender norms, relationships and myths while engaging in a conversation on masculinities, here too it is important to make visible the privileges and inequalities in the culture of sexism, VAW and hegemonic masculinity. To make young people aware of this reality, we need to **encourage empathy towards other people's experiences** (by giving voice to girls and young women or to those who have experienced cases of VAW; by asking: how do you think she/they felt in such situation? Have you ever felt a similar way?). Moreover, we need to **show the social pressure and limitations** that sexism puts on the lives of boys and men.

- The topic of gender and VAW can elicit defensiveness and resistance. It is important to avoid personalizing sexism (e.g., claiming "you are sexist"). This can disempower a young person, put them on the defensive and ultimately lead to their disengagement in the critical and transformative conversation. One way is to separate sexism from **the person** (sexism is not you) and to clarify this concept as it is: a social and cultural system of norms and behaviours that we all learn and that we all are capable of challenging towards creating more positive and egalitarian relationships. In the same way, we need to **clarify feminism** as it is: an inclusive social and political movement that believes in the equal opportunities of women and men, that validates the plurality of femininities and masculinities (and all genders in between), that supports the involvement of everybody (men included) in the creation of positive and satisfactory relationships free from violence.

3.ACTIVITIES

3.1. Activity "Unpack the Myths"

Please find here the description of the activity: 1) content, aims and preparation; 2) general implementation and description; 3) suggested statements to be used during implementation. Statements are organised thematically: you can use one set of statements or choose some of them for each theme. In the third part you will find not only the statements (myths) to discuss in the activity, but also how to explain the benefits of challenging a certain myth related to gender equality, masculinity and VAW; and the final message to convey. For each statement, please find related concepts (glossary terms) in the right column.

+ Content and preparation

Activity 1: Unpacking myths on gender equality, masculinities, and VAW

Content:

This activity is based on group discussions where the students are encouraged to discuss among themselves and share their opinions openly. The students do not need to achieve consensus on a topic but be aware of each other's thoughts about their topics.

Aims:

1. To explore the group's ideas about gender-related topics, including the limits and the familiarity of the group with the content discussed

2. To promote the critical rethinking of existing general myths around gender equality, masculinities and VAW.

Suggested Time:
Minimum 45minutes - 3h maximum. The duration of the activity depends on the number of statements discussed. You can choose to organize one session or several ones.

Materials:
Flipcharts (1-3 as needed), markers and tape.

Preparation:

1. Decide on what myths you want to discuss with the participants. The myths are clustered by topics (see below). Depending on your time you could discuss all topics or select fewer. The topics are: A) gender roles and equality, B) sex and relationships and C) gender-based violence. We present examples of myths, but you can also add your own according to those that are appropriate to your country context.

2. If needed, please revisit the conceptual toolbox of this manual to get familiar with the concepts that you will need to master for this activity. For each statement we have indicated the relevant concepts.

3. The ideal number of participants for the activity is between 10 and 25. When dividing the group into breakout groups, decide how many participants per mini group. A good number is between 3 and 6.

4. Create a presentation in advance describing the aims of the activity, how long will it take, and the different sub-tasks expected to be carried out by the participants. Make sure you create a respectful space in which everybody can feel comfortable (see page. 12 on ground rules)

5. Print copies of the statements that you want the groups to discuss in advance. You want to have enough for all participants. It is always good to give the participants material to take home and read. If you want to do this, print the tables containing the statements and the final take home message (see below). Give this document to the participants **at the end of the session**.

6. Make sure you leave 10 minutes for the final evaluation. We recommend using formative evaluation at the end of the activity to explore what the participants have understood and what is still unclear among other issues. Please **visit section 5 (Assessment) of this manual** for suggestions on questions that you can use for this.

Implementation and description

Introduce the session (15 min approx.)	Describe the activity to the group including describing what a myth is and why it is important to challenge them. Example "all young people are irresponsible by nature"

Share and decide together with the participants the ground rules on how to interact with each other. You can use the "Rules of the Game" activity described in page 12 of this guide.

Breakout groups work (20-30 minutes)	Divide the participants into predefined groups, ideally groups of 3-5 people each. Ask the group to choose a person for note taking and speaking in the plenary. Give each group the set of statements that you want them to discuss.

Ask them to discuss the following per each statement.

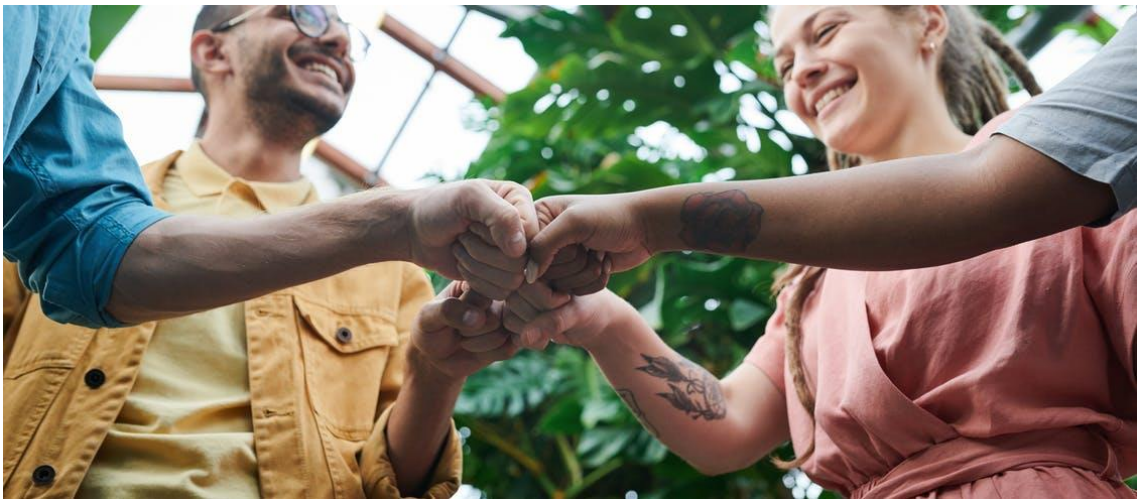
- Do you consider the statement to be true or false? (How so?)
- What are the consequences of believing in those myths?
- How can we challenge them?

Ask the groups to bring their answers to the plenary.

**The facilitators should walk around the groups and monitor how the discussion is going. You can briefly join the group and ask: 1. How is it going? 2. Are there any questions? 3. Can you please describe your reflections on one myth?

Break (10 minutes)	Give people a break (optional)

Plenary discussion (20-40 minutes)	Bring all groups back to the plenary and ask them to share the answers and reflections on the activity. Encourage discussion between the participants. Make sure that everyone has the opportunity to talk.
Closing and take-home message (10-15 minute)	Close the session by going over all the myths described, explaining why these myths are not true and why they are sometimes harmful. Give the participants the document with the myths and the final take home message (this activity is optional).
Conduct a formative evaluation of the activity (10 minutes)	Formative evaluations are important because they can give the facilitators good feedback on what the participants have learned and tips on how to improve the activity. Please see section 5.-Assessment for a description of the different tools that you can use for this.



+ Proposed list of statements

I THEME STATEMENTS. Rethinking Masculinities through: Gender roles and Equality

1. Men are more aggressive than women because of their instinct.			
Final message to convey:	This is a generalization based on a gender stereotype about masculinity. In some contexts, it is used to justify men's aggressive attitudes and impulsive behaviour. This statement prevents us from thinking that men cannot change, that VAW will always be normal and reinforces the stereotypes that "boys will be boys", aggressive by nature. In reality, instinct and "nature" do not justify aggressive behaviors. It is important to challenge this myth in order to give boys the freedom to express themselves beyond stereotypes; to understand that aggressive attitudes are not justifiable in the name of instinct/nature; and that those who commit aggressive acts are responsible for their actions.		
Concept from the glossary	Boys will be boys	Normative masculinity	Gender norms and stereotypes

2. Women are more emotional and sensitive than men.			
Final message to convey	This is a myth based on the gender stereotype "boys don't cry". From a young age, boys are socialized into restrictive gender norms in which being emotional is seen as weakness and "feminine". Being emotional and sensitive is not only a human quality but is also fundamental to our personal and relational wellbeing. It is important to challenge this myth in order to re-value emotional health, avoid devaluing femininity and allow boys to learn healthy emotional expression to build satisfactory friendships and relationships.		
Concept from the glossary	Boys will be boys	Normative masculinity	Gender norms and stereotypes
3. The full achievement of gender equality implies that women will take power over men.			
Final message to convey	This myth is based on the misconception "feminism wants to override men", and that sees equality and feminism as a "war against men". Gender equality means equal opportunities for everybody and fighting against sexist and limited gender stereotypes related to femininity as well as masculinity. Gender equality and feminism advocate for social justice, healthy relationships free of violence and include men as active participants in this process.		
Concept from the glossary	Gender equality	Positive masculinities	

4. In our country, gender equality has already been achieved.				
Final message to convey:	This is a myth because we cannot assume that gender equality is an achieved and unchangeable status: it is a process that requires everybody to be attentive and involved.			
Concept from the glossary	Gender equality			
5. Boys are always into sex and their sex drive cannot be controlled.				
Final message to convey:	"Men are more sexual by nature" is a myth spread in many cultures, based on stereotypes around gender and heterosexuality. This statement can be negatively used to justify men's entitlement to women's bodies and sexual harassment. It communicates the incorrect idea that men's practices are uncontrollable by nature, thus it is important to challenge this myth to prevent VAW and eradicate gender stereotypes and promote positive masculinities. Sexual drive is a personal factor and can change from person to person, fluctuating throughout a lifetime.			
Concept from the glossary	Boys will be boys	Peer pressure	Hypersexual and normative masculinity	Gender norms and stereotypes

II THEME STATEMENTS. Rethinking Masculinities through: Sex and Relationships

1. It is normal to ask my partner for their mobile phone to see who they are talking to and what they are doing on social media.	
Final message to convey:	What is 'normal' is not necessarily what is 'right' and people have different ideas of what is 'normal'. Nobody is obligated to share every detail of their lives with their partner. This form of behaviour can be seen as a form of surveillance, which may then escalate to control as the partner may ask and demand the other to limit who they are talking to and what they can do on social media. Concerns about who a partner may be talking to or what a partner may be 'doing' are best discussed respectfully and openly.
Concept from the glossary	Normalization of VAW
2. If a girl sends you nudes it is because she wants attention, and she does not care about the consequences.	
Final message to convey:	Making presumptions about people and their actions can hurt. If we presume a woman does not care about the 'consequences' of sending nudes, then this can lead to people sharing the photo without the woman's permission. We should not presume a person's desires around their personal photos. A person must always ask for consent for how photos can be used. Circulating intimate images without consent is a criminal offence in some countries. Furthermore, what is done with the woman's photo is not the responsibility of the woman, but of the person who received it.
Concept from the glossary	(Sexual) Consent / Image-based sexual abuse

3. A woman who has multiple sexual partners does not value herself and is a slut or having sex before marriage for a woman means that she does not value herself and is a slut.				
Final message to convey:	Women who are labelled sluts are seen as responsible for sexual violence as they are seen as 'asking for it'. This prevents women from reporting sexual violence as they believe they will be blamed. This reduces the offender's culpability. It also reduces the moral worth of women, making violence against a woman more probable as she is seen as less respectable and so, becomes less respected as a person. The slut insult contributes to 'rape culture' as women who are perceived to be 'sluts' are seen as easier 'targets' of sexual violence.			
Concept from the glossary	Asking for it	The "sexual Double Standard"	Slut shaming	Rape culture

4. Being told what to wear or not to wear by a boyfriend is a sign of protection.		
Final message to convey:	Limiting a woman's own choices can be a form of control. It is possible that this may lead to more forms of control over a woman's life choices. Telling a girlfriend what to do because it will protect her can become an excuse to enact more control and may limit a woman's capacity to live freely.	
Concept from the glossary	Paternalistic sexism	Normalization of VAW

5. As a man, if my girlfriend is talking to other guys online, it is normal to get uncomfortable and demand her to stop.	
Final message to convey:	If it is seen as normal to demand a woman to stop talking to others, then this can lead to a normalizing of surveillance and control, where feelings and issues in the relationship are not discussed openly and respectfully.
Concept from the glossary	Normalization of VAW

6. After chatting online for a week, a one-night stand is the minimum to expect.		
Final message to convey:	Placing minimum standards and rigid expectations on when sex should take place between two individuals can result in a lot of disappointment, feelings of unwantedness and/or anger. This anger can lead to sexual coercion and the other person may feel pressure to have sex when they may not be ready. Rigid expectations without negotiating and communication can create stress, unpleasant situations and potentially abuse.	
Concept from the glossary	Sexual coercion	Entitlement to women's bodies

III THEME STATEMENTS. Rethinking Masculinities through: VAW

1. VAW is only when a man beats up a woman.	
Final message to convey:	This is a myth because VAW is more than physical violence. Some forms of violence can be very subtle and difficult to identify as such. VAW includes the following: emotional (yelling, insults, belittling, constant humiliation, etc.), sexual (ranging from sexual harassment to rape), controlling behavior (limiting what a person can wear, to whom they can talk to, etc.) and economic violence (taking away the earnings of a person, not allowing them to have a separate income, etc.). Recognizing all forms of violence is important because they can be as harmful to people's lives as physical violence.
Concept from the glossary	VAW

2. A woman who knows her worth does not allow herself to be abused by her partner.	
Final message to convey:	This myth is problematic because it assumes that ending an abusive relationship depends only on the women´s willingness to do so without taking into consideration the context and living situation of the person. This myth is often used to blame the victim for part of the abuse that she is experiencing. Research has consistently shown that ending an abusive relationship is a process that takes time. It depends on many factors including: a woman´s level of financial autonomy, her level of emotional dependency on her partner, her access to material and emotional support from family, friends and society in general, her concerns about her and her children´s safety, fear of retaliation, the country´s legal framework and the overall societal stance against VAW. However, the process of ending an abusive relationship can be facilitated if a person has a supportive environment that provides emotional and material support.
Concept from the glossary	Normalization of VAW
3. A man cannot rape his wife or steady partner.	
Final message to convey:	This is a myth because being married or in a steady partnership does not mean that a woman must have sex with her partner when she does not want to. Marriage or partnerships do not give men "ownership" of women´s bodies. It is important to challenge this myth because it is often used to hide marital rape.
Concept from the glossary	Sexual coercion Sexual coercion

4. All men who are violent toward women have a mental health problem or are violent because they use alcohol or drugs.	
Final message to convey:	This is a myth because many men who are violent against women do not have a mental health problem or use drugs/alcohol. This myth is problematic because it is often used as an excuse for men´s violent behaviour towards women. It undermines the role that individual and societal norms play in justifying (or not) VAW.
Concept from the glossary	VAW
5. It is a compliment when women are catcalled on the streets.	
Final message to convey:	This is a myth because most women do not like to be catcalled on the street and they often feel frightened or intimidated by this behaviour. Catcalling is a form of harassment and men who do this often think of women as sexual objects. Catcalling also promotes rape culture. Catcalling (street harassment) has a profound impact on women´s lives. Many women have to change their normal habits to avoid this, such as limiting the places that they can visit.
Concept from the glossary	Entitlement to women's bodies Rape culture
6. Rape and other forms of sexual violence are often perpetrated by strangers.	
Final message to convey:	This is a myth because studies around the world have shown that the main perpetrator of sexual and domestic violence is often someone that is known to the survivor. There is no such thing as a stereotypical perpetrator.
Concept from the glossary	VAW

3.2. Activity "Review the Story"

Please find here the 1) description of the activity: content, aims and preparation; 2) general implementation and description; and 3) description of implementation for each vignette with specific content, concepts, and positive messages.

+ Content and preparation

Activity 2: Review the Story – Rewrite the end

Content:

This activity relies upon stories and narrative content (vignettes) to enable group discussions where the participants are encouraged to talk among themselves, engage critically in small group to discuss VAW in daily interactions.

Aims:

1. Offer real life scenarios to enable critical discussion and reflect on the gender roles, norms and behaviors that are embedded within them.
2. Discuss the content of the scenarios: identify VAW, harmful and positive interactions.
3. Enable young people to reimagine the scenarios in ways that promote positive masculinities.

Suggested Time:
2 hours. The duration of the activity depends on the number of vignettes discussed (more vignettes, more concepts, and messages to share). You can choose to organize one session or several sessions.

Materials:
Flipcharts (1-3 as needed), markers and tape.

Preparation:

1. Decide which vignette(s) you want to discuss with the participants. Depending on your time you could discuss one vignette or more. The topics are: 1. gender roles and equality, 2. sex and relationships and 3. VAW. We present examples of myths, but you can also add your own according to those that are frequent in your country.

2. If needed, please revisit the conceptual toolbox of this manual to get familiar with the concepts that you will need to master for this activity. For each vignette, we have indicated the relevant concepts.

3. The ideal number of participants for the activity is between 10 and 25. When dividing the group into breakout groups, decide how many participants per mini group. A good number is between 3 and 6.

4. Create a presentation in advance describing the aims of the activity, how long will it take, and the different sub-tasks expected to be carried out by the participants. Make sure you create a respectful space in which everybody can feel comfortable (see page. 12 on ground rules)

5. Print copies of the situations/stories in advance that you want the groups to discuss. You want to have enough for all participants. It is always good to give the participants material to take home and read. If you want to do this, print the positive messages of each vignette. Give this document to the participants **at the end of the session**.

6. Make sure you leave 10 minutes for the final evaluation. We recommend using formative evaluation at the end of the activity to explore what the participants have understood and what is still unclear among other issues. Please visit section 5 (Assessment) of this manual for suggestions on questions that you can use for this.

Implementation and description

Introduce the session (10-15 min approx.)	Share and decide together with the participants the ground rules on how to interact with one another. You can use the "Rules of the Game" activity described in page 12 of this guide.

Describe the activity to the group including describing one of the situations (vignette).

Breakout groups work 1 (20 minutes)	Divide the participants into predefined groups, ideally groups of 3-5 people each. Ask the group to choose a person for note taking and speaking in the plenary. **Give each group one vignette to discuss** by using a set of questions that are indicated for the specific vignette. Example: What is going on in this situation? Do you think this type of scenario is common?

**The facilitators should walk around the groups and monitor how is the discussion going. You can briefly join the group and ask: 1. How is it going? 2. Are there any questions?

Plenary discussion 1 (20-40 minutes)	Bring all groups back to the plenary and ask them to share the answers and reflections on the activity. Encourage discussion between the participants. Make sure that everyone has the opportunity to talk.

After that, **introduce the relevant key concepts that will enable young people to identify and unpack these attitudes, beliefs and assumptions they hold about the vignette** (in relation to masculinity)

Breakout groups work 2 (15 minutes)	**Rewrite the end part** Ask the groups to discuss how the men in the scenario could have responded differently. Begin a discussion about how the man's attitudes, beliefs and behaviors could be challenged and write the end of the story. Use these orientation questions provided for the specific vignette: e.g. How could the male characters have responded differently?
Plenary discussion 2 and closing (20-30 minutes)	Let the groups share about their alternatives on the stories and on positive masculinities. **Close the session** explaining the importance of understanding daily situations and our role and impact in them. The vignettes help us to identify these interactions and rethink how we can prevent VAW, promoting positive masculinities. Mention the relevant positive take-home messages for each situation (see the vignettes and the relevant glossary).

Give participants the document with the positive messages and the final take home message (this activity is optional).

Conduct a formative evaluation of the activity (10 minutes)	Formative evaluations are important because they can give the facilitators good feedback on what the participants have learned and tips on how to improve the activity. Please see section 5.-Assessment **for a description of the different tools that you can use for this.**

VIGNETTE 1. Bystander Intervention

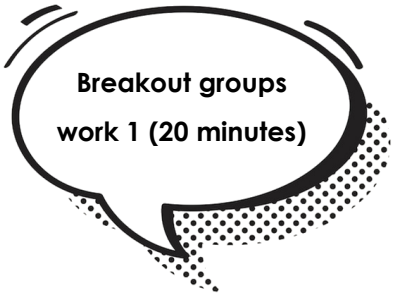
Share and decide together with the participants the ground rules on how to interact with one another. You can use the "Rules of the Game" activity described in page 12 of this guide.

1. Present the vignette: 'Let's read the following scenario…'

In a nightclub, a young man called Ned is trying to dance with Sofia, but she keeps her distance and doesn't want to go with him, plus she tells him to take his hands off her. His male friends are cheering him on, but his friend Simon is urging him to leave her alone.

Tips for the facilitator to adapt the vignette:

In altering the vignette, we can change the setting according to the most common environment in which this situation of sexual harassment could occur in your country: this might be another type of public space, a different interaction than dancing (talking, invading personal space, unwanted touching etc.



2. Divide the participants into groups, ideally groups of 3-5 people each. Ask the group to choose a person for note taking and speaking in the plenary. Give each group one vignette to discuss with the set of questions that are indicated for the specific vignette.

- *What is going on in this situation? Do you think this type of scenario is common?*
- *What do you think of the man's actions in this situation?*
- *Why do you think the male character acted in this way?*
- *How do you think women are expected to act in this situation?*
- *How to you think men are expected to act in this situation?*

**The facilitators should walk around the groups and monitor how is the discussion going. You can briefly join the group and ask: 1. How is it going? 2. Are there any questions?

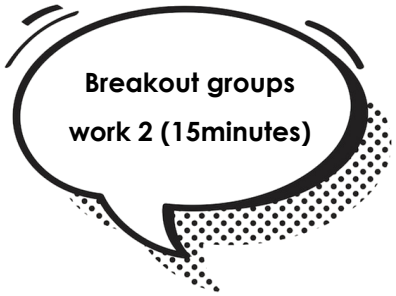
3. **Bring all groups back to the plenary and ask them to share the answers and reflections on the activity**. Encourage discussion between the participants. Make sure that everyone has the opportunity to talk.

Content point

The vignette presents a situation of sexual harassment, highlights the peer pressure occurring among male friends and offers the case of bystander intervention (Simon). It is important to discuss here the role of the male group in pressuring the young man and especially the positive intervention of his friend Simon. Why does Simon not conform with the group? Will his male friends treat him differently? Will the main character listen to him?

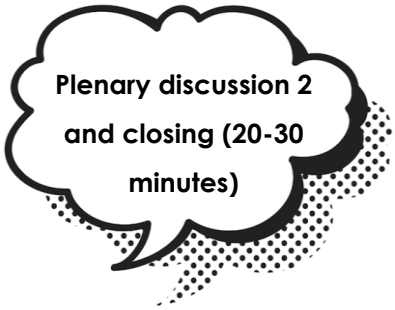
After that, **introduce the relevant key concepts that will enable young people to identify and unpack these attitudes, beliefs, and assumptions they hold about the** vignette (in relation to masculinity)

Main ideas to work with (please see Glossary reference):			
Gender norms	**Sexist myths**	**VAW to discuss**	**Positive term**
Peer pressure Player masculinity	Entitlement to women's bodies boys will be boys	Normalization of VAW	Bystander intervention



4. Going back into small groups, ask them to begin a discussion about how Ned in the scenario could have responded differently. Begin a discussion about how the man's attitudes, beliefs and behaviours could be challenged and write the end of the story.

- *How could the male characters have responded differently?*
- *How could others involved in the story respond to this situation differently?*
- *If you were there, how would you have liked to act?*
- *What could help men respond differently?*



Let the groups share their alternative versions of the story and ideas about positive masculinities.

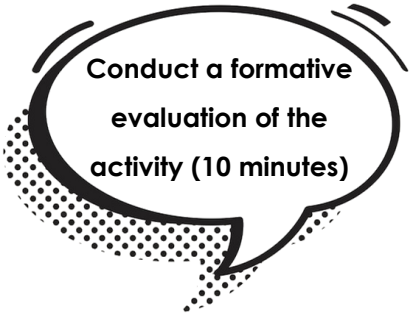
Close the session explaining the importance of understanding daily situations and our role and impact in them.

The vignettes help us to identify these interactions and rethink how we can prevent VAW, promoting positive masculinities. Mention the relevant positive take-home messages for each situation.

Positive Messages:

- Peer pressure, namely the **pressure we receive from the group** of friends or other people, might influence us in acting negatively towards others.
- In relation to masculinity, boys especially should be aware of the pressure they might receive from or put on each other. Rather, they can use it in a positive way in order to intervene when one of their friends is crossing the line. This is called **positive bystander intervention** and it is very beneficial to prevent VAW.
- It is important to accept rejection - **"no means no"** - and to recognize enthusiastic consent when it is verbalized **"only yes means yes".** On the other hand, sexual harassment might happen in different places and the first thing we can do is prevent it by starting to intervene in our own personal circle of close friends: challenging peer pressure and making visible this harmful behaviour.
- **Positive masculinities** are ways of being a man that understand, participate in and disseminate respectful attitudes.

Give the participants the document with the positive messages and the final take home message (this activity is optional).



Formative evaluations are important because they can give the facilitators helpful feedback on what the participants have learned and tips on how to improve the activity. Please see section 5 (Assessment) **for a description of the different tools that you can use for this**.

+ VIGNETTE 2. Negotiating jealousy on digital social media

Age appropriateness = 13-24

Share and decide together with the participants the ground rules on how to interact with each other. You can use the "Rules of the Game" activity described in page 12 of this guide.

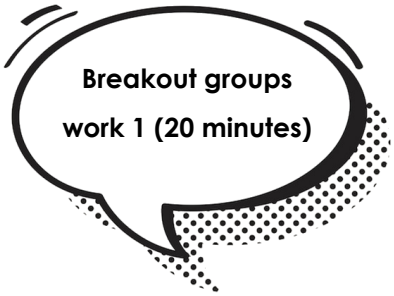
1. Present the vignette: 'Let's read the following scenario…'

Tom is upset because his girlfriend Michelle's posts on Instagram receive lots of attention from Steven. Tom confronts Michelle about this and asks her to block that boy from her Instagram contacts. In order to trust her, Tom suggests having her Instagram password. Michelle has doubts on what to do: she loves him, but…

Tips for the facilitator to adapt the vignette:

The vignette uses Instagram as an example of a social network because (as of writing) it is one of the most internationally known social media networks among young people. However, the popularity of different social media platforms changes through time and depends on the country. We recommend facilitators change the platform as appropriate in the vignette. Educators should ask young people about the types of social media platforms they use to get familiar with what may be more relatable to young people.

Educators should be aware that there are many different ways in which a person can receive 'attention' across social media sites. With Instagram for example, individuals can 'like' posts (and note the 'like' button is in the shape of a love heart), comment underneath posts and send direct messages to the person. It is important that educators are familiar with the navigation tools available within different social media platforms.



2. Divide the participants into groups, ideally groups of 3-5 people each. Ask the group to choose a person for note taking and speaking in the plenary. Give each group one vignette to discuss with the set of questions that are indicated for the specific vignette.

- *What is going on in this situation? Do you think this type of scenario is common?*
- *What do you think of the man's actions in this situation?*
- *How do you think women are expected to act in this situation?*
- *How to you think men are expected to act in this situation?*

**The facilitators should walk around the groups and monitor how is the discussion going. You can briefly join the group and ask: 1. How is it going? 2. Are there any questions?

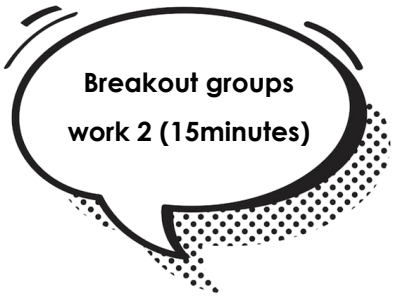
3. **Bring all groups back to the plenary and ask them to share the answers and reflections on the activity**. Encourage discussion between the participants. Make sure that everyone has the opportunity to talk.

Content point

The vignette is about jealousy in a romantic relationship, its acceptance as a sign of romantic love, and the way appearance on social networks is negotiated. The key point is about the meaning of trust: do we need to have our partner's passwords in order to trust them? Clearly this is not a sign of trust or romantic love, rather is a sign of control. It is important to acknowledge the difficulty that some people might have in this situation: when they love their partners and think that jealousy means care and love.

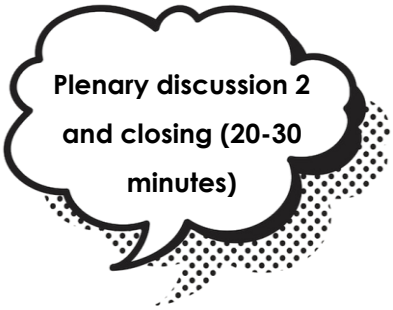
After that, **introduce the relevant key concepts that will enable young people to identify and unpack these attitudes, beliefs and assumptions they hold about the vignette** (in relation to masculinity).

Main ideas to work with (please see Glossary reference):		
Gender norms	**Sexist myths**	**VAW to discuss**
Boys should have the control in a relationship – Women are untrustworthy Boys see other boys are competitors - Women are seen as trophies Boys' sense of status depends on his girlfriend's sexual behaviour.	Men are always interested in flirting with girls Girls must be protected from and by other men because they are vulnerable Men and women cannot be friends. Jealousy as protection from male partner. Jealousy as a sign of love. Love as possession.	Control of social networks. Emotional manipulation



4. Going back into small groups, ask them to begin a discussion about how the man in the scenario could have responded differently. Begin a discussion about how the man's attitudes, beliefs and behaviors could be challenged and write the end of the story.

- *How could the male characters have responded differently?*
- *How could others involved in the story respond to this situation differently?*
- *If you were there, how would you have liked to act?*
- *What could help men respond differently?*



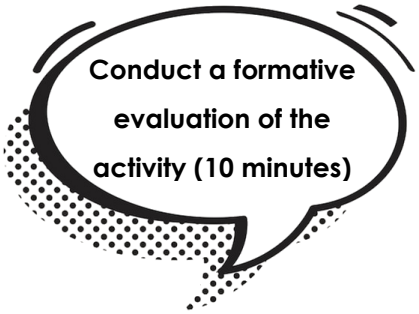
Let the groups share about their alternatives on the stories and on positive masculinities.

Close the session explaining the importance of understanding daily situations and our role and impact in them. The vignettes help us to identify these interactions and rethink how we can prevent VAW, promoting positive masculinities. Mention the relevant positive take-home messages for each situation.

Positive Messages:

- **Online communication** and the use of online platforms have their own manners (respect of privacy, allowing any time for responding, respecting boundaries). As we are more and more negotiating our communication through digital platforms, we should be mindful about how we use them and the attitudes we might reproduce through them.
- Trust is established through behaviour rather than via complete access to one's personal space (digitally or INRL). **Being jealous is not a sign of love**, rather, it expresses the need for real communication within a relationship. Along the same lines, providing access to your total personal space (such as with a password) cannot be considered as proof of love. Trust is fundamental in a relationship, and it is established mutually and differently.

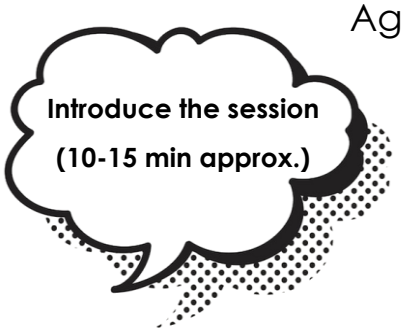
Give the participants the document with the positive messages and the final take home message (this activity is optional).



Formative evaluations are important because they can give the facilitators helpful feedback on what the participants have learned and tips on how to improve the activity. Please see section 5 (Assesssment)**for a description of the different tools that you can use for this**.

+ VIGNETTE 3. Questioning the association of love with control

Age appropriateness = 13-24



Share and decide together with the participants the ground rules on how to interact with one another. You can use the "Rules of the Game" activity described in page 12 of this guide.

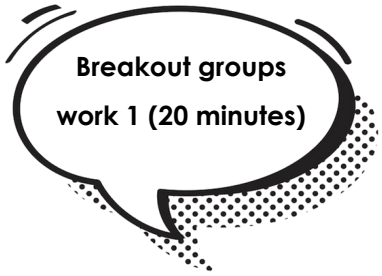
1. Present the vignette: 'Let's read the following scenario…'

Marc (17) and Kim (16) have been together for almost two months. When they started dating, Kim was flattered that Marc wrote her many messages on Instagram throughout the day asking how she was doing. Lately, when Kim is not with Marc, he texts her and calls her to find out what she is doing, where she is and who she is with. Kim doesn't know what to do: she feels loved but overwhelmed…

Tips for the facilitator to adapt the vignette:

The vignette uses "messages online", but facilitators can feel free to adapt this according to their social context. For example, they may wish to explicitly mention a social network such as WhatsApp or Instagram.

Not all young people use the term 'dating' and this also varies by age and by cultural context. The word 'dating' here is meant to imply a relationship. Educators need to be familiar with the terms used to describe various forms of coupling.



2. Divide the participants into groups, ideally groups of 3-5 people each. Ask the group to choose a person for note taking and speaking in the plenary. Give each group one vignette to discuss with the set of questions that are indicated for the specific vignette.

- *What is going on in this situation? Do you think this type of scenario is common?*
- *What do you think of the man's actions in this situation?*
- *Why do you think the male character acted in this way?*
- *How do you think women are expected to act in this situation?*
- *How to you think men are expected to act in this situation?*

**The facilitators should walk around the groups and monitor how is the discussion going. You can briefly join the group and ask: 1. How is it going? 2. Are there any questions?

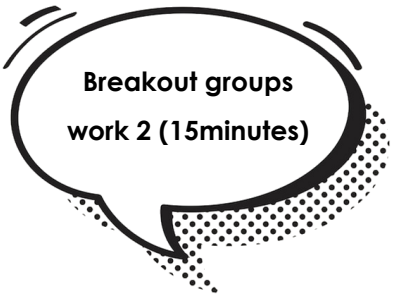
3. Bring all groups back to the plenary and ask them to share the answers and reflections on the activity. Encourage discussion between the participants. Make sure that everyone has the opportunity to talk.

Content point

The vignette is about online communication and the control that sometimes is exercised through them (digital violence as surveillance). The idea that romantic love implies being always present and in control over our partner's life is tricky: control over another person is not a sign of care and romantic love, rather it is a form of VAW.

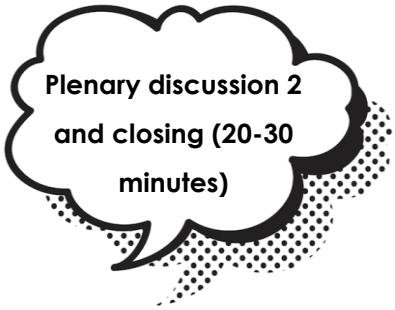
After that, **introduce the relevant key concepts that will enable young people to identify and unpack these attitudes, beliefs and assumptions they hold about the vignette** (in relation to masculinity).

Main ideas to work with (please see Glossary reference):		
Gender norms	**Sexist myths**	**VAW to discuss**
Boys should have the control in a relationship Women are untrustworthy.	Men who insist win Girls only seek boys' attention Control as a sign of romantic love Love as possession	Digital violence (online surveillance) Emotional manipulation



4. Going back into small groups, ask them to begin a discussion about how Ned in the scenario could have responded differently. Begin a discussion about how the man's attitudes, beliefs and behaviours could be challenged and write the end of the story.

- *How could the male characters have responded differently?*
- *How could others involved in the story respond to this situation differently?*
- *If you were there, how would you have liked to act?*
- *What could help men respond differently?*



Let the groups share their alternatives on the stories and on positive masculinities.

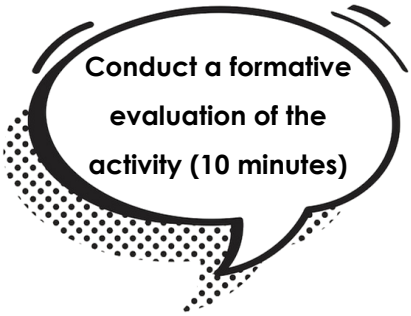
Close the session explaining the importance of understanding daily situations and our role and impact in them.

The vignettes help us to identify these interactions and rethink howwe can prevent VAW, promoting positive masculinities. Mention the relevant positive take-home messages for each situation.

Positive Messages:

- Trust in a relationship is established differently than controlling someone digitally. Online communication and the use of online platforms have their own manners (respect of privacy, allowing anytime for responding, respecting boundaries).
- A partner or a friend has no obligation to be available all the time nor to provide constant information about where they are. As we are more and more negotiating our communication through digital platforms, we should be mindful about how we use them the attitude we might reproduce through them. Trust is established through behavior rather than via complete access to one's personal space (digitally or INRL).

Give the participants the document with the positive messages and the final take home message (this activity is optional).



Formative evaluations are important because they can give the facilitators helpful feedback on what the participants have learned and tips on how to improve the activity. Please see section 5 (Assessment) **for a description of the different tools that you can use for this.**

+ VIGNETTE 4. Sharing personal and intimate images

Age appropriateness = 13-24

Introduce the session (10-15 min approx.)

Share and decide together with the participants the ground rules on how to interact with one another. You can use the "Rules of the Game" activity described in page 12 of this guide.

1. Present the vignette: 'Let's read the following scenario…'

When Joe and Juliet were dating, Juliet had sent him some photos of herself only wearing underwear. After some months, they decided to break up because she had a crush on her friend Lucy. The ex-boyfriend insisted on talking to Juliet despite her asking him to stop contacting her. Then, he decided to upload the photos on the internet without telling her, so that everyone could see them.

Tips for the facilitator to adapt the vignette:

The vignette mentions that Joe uploads the images "on the internet." However, facilitators may feel free to modify this, for example, to a social network known to young people in their context. For younger groups, instead of photos wearing underwear, it could be personal pictures considered embarrassing.

Not all young people use the term 'dating' and this also varies by age and by cultural context. The word 'dating' here is to imply a relationship. Educators need to be familiar with the terms used to describe various forms of coupling.

Breakout groups work 1 (20 minutes)

2. Divide the participants into groups, ideally groups of 3-5 people each. Ask the group to choose a person for note taking and speaking in the plenary. Give each group one vignette to discuss with the set of questions that are indicated for the specific vignette.

- *What is going on in this situation? Do you think this type of scenario is common?*
- *What do you think of the man's actions in this situation?*
- *Why do you think the male character acted in this way?*
- *How do you think women are expected to act in this situation?*
- *How to you think men are expected to act in this situation?*

**The facilitators should walk around the groups and monitor how is the discussion going. You can briefly join the group and ask: 1. How is it going? 2. Are there any questions?

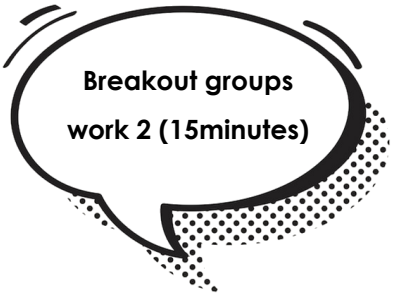
3. Bring all groups back to the plenary and ask them to share the answers and reflections on the activity. Encourage discussion between the participants. Make sure that everyone has the opportunity to talk.

Content point

The vignette is about the act of intentionally harming someone through embarrassing them online, in this case sharing personal photos without their consent (sextortion or revenge porn in case of intimate photos). This is an act that can have negative consequences on the emotional health of the person suffering this type of violence (image-based sexual abuse) and legal consequences against the person who circulated the images.

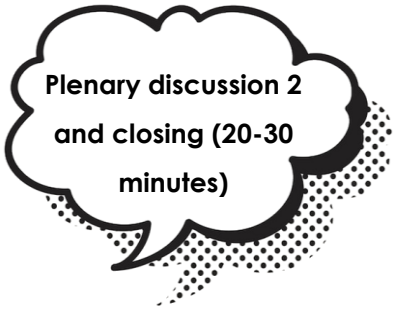
After that, **introduce the relevant key concepts that will enable young people to identify and unpack these attitudes, beliefs and assumptions they hold about the vignette** (in relation to masculinity).

Main ideas to work with (please see Glossary reference):	
Sexist myths	**VAW to discuss**
Double standards Objectification of women Slut-shaming	Digital violence: Sextortion/revenge porn.



4. Going back into small groups, ask them to begin a discussion about how Ned in the scenario could have responded differently. Begin a discussion about how the man's attitudes, beliefs and behaviours could be challenged and write the end of the story.

- *How could the male characters have responded differently?*
- *How could others involved in the story respond to this situation differently?*
- *If you were there, how would you have liked to act?*
- *What could help men respond differently?*



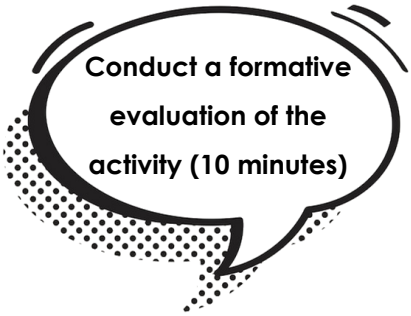
Let the groups share their alternatives on the stories and on positive masculinities.

Positive Messages:

- The problem here is not about sharing personal or intimate pictures (if this is performed with mutual care and it is consensual, there is nothing wrong with this). The problem is the non-consensual dissemination of such material, with the intention of hurting the person portrayed.
- We invite the participant to reflect on the circulation of images online, who is circulating and who is portrayed? Why do women receive more negative comments than men if their intimate photos go viral (double-standard)? We suggest that the facilitator challenges the idea of objectification and the blaming of women when they decide to share personal images with others.

Close the session explaining the importance of understanding daily situations and our role and impact in them. The vignettes help us to identify these interactions and rethink how we can prevent VAW, promoting positive masculinities. Mention the relevant positive take-home messages for each situation.

Give the participants the document with the positive messages and the final take home message (this activity is optional).



Formative evaluations are important because they can give the facilitators helpful feedback on what the participants have learned and tips on how to improve the activity. Please see section 5 (Assessment) **for a description of the different tools that you can use for this.**

+ VIGNETTE 6. Showing off women as "conquests" among male peers

Age appropriateness = 17+

Share and decide together with the participants the ground rules on how to interact with one another. You can use the "Rules of the Game" activity described in page 12 of this guide.

1. Present the vignette: 'Let's read the following scenario…'

It is a Saturday evening. A group of friends (John, Eric, Darren and Shane) are drinking in Eric's apartment before they head out to the nightclub for the night. John is talking about a house party he attended the night before at Caroline's house, who is an acquaintance of the young men. John talks about how he felt Caroline was drunkenly flirting with him and asked him to stay at her house overnight while everybody else was leaving…

The group have a conversation about this.

Shane: Did you get lucky?[2]

John: Nah, she just laid across the couch and just smoked and talked and talked. And then I left because she was gonna fall asleep.

Eric: Why? You could have scored! She wanted to be screwed[3] (mockingly). Are you gay[4] or something?

The group laughs.

Darren: Ok we're gonna leave and go clubbing in half an hour. We gotta help you get lucky tonight!

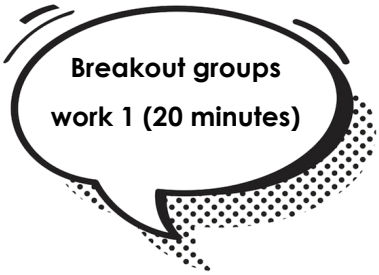
Tips for the facilitator to adapt the vignette:

In this vignette various culturally specific phrases and terms are used by the group (e.g., 'Did you get lucky?'; 'screwed' etc). The vignette can be altered to use the terms and slang that young people would be more familiar with locally.

[2] Slang for 'did you have sex?'
[3] Derogatory term for sex. Note for educator: Note that this term implies that sex is something 'done' to women rather than something mutual between two consenting partners.
[4] Note for educator: By 'gay' young men are not necessarily referring to actual homosexuality. 'Gay' can be used as a general insult to regulate masculinity.

Content Note:

In the vignette, four college-age friends are getting ready to go clubbing for the night. One member of the group, John, informs his friends that he was asked by Caroline (an acquaintance of the young men) the night before to stay overnight, following her hosting of a house party. His friends question why he did not stay and engage in sexual activity with her.



2. Divide the participants into groups, ideally groups of 3-5 people each. Ask the group to choose a person for note taking and speaking in the plenary. Give each group a copy of the vignette to discuss with the set of questions that are indicated for the specific vignette.

- *What is going on in this situation? Do you think this type of scenario is common?*
- *What are some similar situations to this scenario?*
- *What other phrases, words and language might be used to refer to sex and women in this way?*
- *What do you think of the men's language in this situation?*
- *Why do you think the male character(s) acted in this way?*
- *Based on their conversation, how to do you think the men view women?*
- *What would happen if there was a woman in the group's presence?*
- *How to you think men are expected to act in this situation?*
- *What could the young men be continuing to chat about?*

**The facilitators should walk around the groups and monitor how is the discussion going. You can briefly join the group and ask: 1. How is it going? 2. Are there any questions?

3. Bring all groups back to the plenary and ask them to share the answers and reflections on the activity. Encourage discussion between the participants. Make sure that everyone has the opportunity to talk.

After that, **introduce the relevant key concepts that will enable young people to identify and unpack these attitudes, beliefs and assumptions they hold about the vignette** (in relation to masculinity)

The point:

This vignette stimulates discussion on two dynamics: the first is that the peer pressure to be a 'real man' by proving 'player masculinity' through sexual 'success' with women relates to how men objectify women through 'locker room talk' and banter.

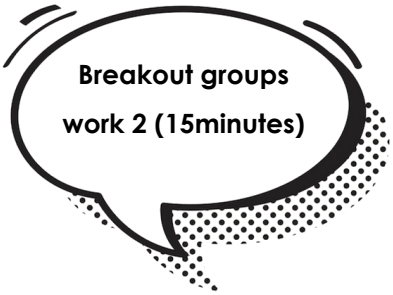
The second dynamic is the sexual objectification of women. This is a way in which some men prove that they are heterosexual and 'successful' with women.

By asking 'Why?' (i.e., why John did not stay overnight and try to engage in sexual activity with Caroline), Eric questions John's manhood and the question implies that men should pursue sex when any opportunity arises. A discussion could be had with students around why exactly this expectation exists. Why is it important that men should live up to these expectations? What is the purpose?

John could have given into the peer pressure to pursue sexual activity and lied about his actions (e.g., he could have implied that he did in fact have sex with Caroline). Also, by asking 'Are you gay or something?' Eric is implying that men who do not take up the opportunity to have heterosexual sex are homosexual. Although homosexuality in some countries is becoming less stigmatised, gay men have often been characterised as 'not real men', thus this question does two things: first, it implies that John is a failure of a man for not pursuing sexual activity; second, it implies that there is something wrong with being gay and shows how underlying these expectations there are homophobic implications. Here Eric is engaging in 'gender policing': he is implicitly punishing John for not pursuing sexual activity.

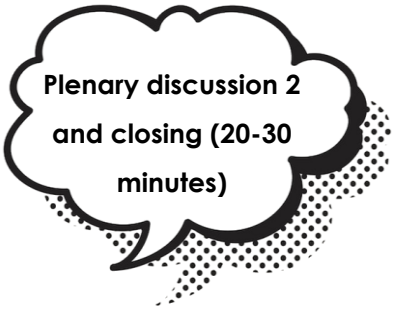
The conversation of the men in the vignette is also problematic in terms of how women are talked about. Eric also states to John 'You could have scored'. Along with Shane's reference to John being 'lucky', 'scored' implies that women are 'trophies' and that heterosexual sex with women is an act of conquest and is a game that men are sometimes lucky to win. It implies that having sex is a 'performance' and 'achievement' done not for oneself, but to fulfil the expectations of others and impress them. It also implies sex is the achievement of acquiring the possession of a valued commodity and this commodity is a woman. This objectifying talk about women prevents viewing a woman as a person with feelings and whose views about sexual interaction need to be taken into account.

Main ideas to work with (please see Glossary reference):		
Gender norms	**Sexist myths**	**VAW to discuss**
Player masculinity Peer Pressure Real man/masculinity ideals Locker room talk	Asking for it Sex as a 'performance' Sexual conquest/women as 'trophies'	Objectification Gender policing Homophobia (LGBTphobias)



4. Going back into small groups, ask them to begin a discussion about how Ned in the scenario could have responded differently. Begin a discussion about how the man's attitudes, beliefs and behaviours could be challenged and write the end of the story.

- *How could the male characters have responded differently?*
- *How could others involved in the story respond to this situation differently?*
- *If you were there, how would you have liked to act?*
- *What could help men respond differently?*



Let the groups share their alternatives on the stories and on positive masculinities.

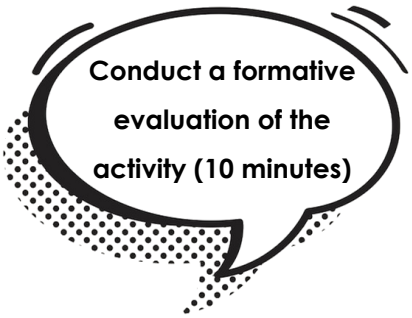
Close the session explaining the importance of understanding daily situations and our role and impact in them. The vignettes help us to identify these interactions and rethink our we can prevent VAW, promoting positive masculinities. Mention the relevant positive take-home messages for each situation.

Positive Messages:

- Understand how objectifying talk about women implies sex is something that is done to women, rather than something that two or more individuals share in enjoyment with each other. Connecting with women, desiring women for themselves rather than solely for their bodies and seeing them as human beings helps create more fulfilling relationships and fun, mutually pleasurable sexual interaction.

Positive Messages:

- Understand the how dominant ways of being a man (e.g. being a 'player') and the role of peer pressure and gender policing may motivate men's objectifying talk about women and their desire for sexual activity. Men do not have to be 'players' to prove their worth. When men are free to be themselves and treat women as human beings rather than objects, they will be enabled to experience more positive, trustworthy and fulfilling relationships with women.
- Describe other forms of gender policing due to direct and indirect peer pressure. There are many ways that society and other individuals and groups put pressure on men to be certain types of men. Recognising the many pressures that men face can help you make your own choices as to what man you want to be.
- Understand the role of homophobia in policing dominant ways of being a man. There is nothing wrong with being gay and being gay does not mean you are not a 'real man'. Human sexuality is fluid and many people experience attraction to different sexes and genders and even this can change over time.
- What counts a 'sexual experience' is relative. One person may be seen as 'experienced' by one person or 'inexperienced' by another. Either way, sexual choices should be respected as it is the individual person who knows themselves best when they are ready for sexual activity and whom they want to engage in sexual activity with.



Formative evaluations are important because they can give the facilitators helpful feedback on what the participants have learned and tips on how to improve the activity. Please see section 5 (Assessment) **for a description of the different tools that you can use for this**.

+ VIGNETTE 7. Unwanted touching and sexual assault

Age appropriateness = 18+

Share and decide together with the participants the ground rules on how to interact with one another. You can use the "Rules of the Game" activity described in page 12 of this guide.

1. Present the vignette: 'Let's read the following scenario…'

The four friends, John, Eric, Darren and Shane are at a nightclub. John is walking back from the bar to go back to his friends. As he is passing the dancefloor, a woman starts dancing in front of him, blocking him and apparently trying to seduce him. She is clearly intoxicated and wearing a dress with her breasts very exposed.

John's friends see the situation and they begin to cheer, one of them shouting "Bring her back here!" John scratches his forehead, looking embarrassed and trying to get around her. Looking at his friends, John sees that Eric is motioning sexual intercourse and encourages John to slap her buttocks.

John slaps the woman in the buttocks. The woman does not like this and turns around and yells at him. Embarrassed, John holds up his hands and arms and says "I'm sorry! I'm sorry!" He goes around her and continues to walk towards his friends, who had begun to laugh at the situation. When John returns to his friends Eric pats him on the back commenting "She's a slut anyway… we'll find you another one!"The group laughs.

Vignette summary:

Four friends, John, Eric, Darren and Shane are at a nightclub. While walking back to his friends from the bar, an intoxicated woman begins seductively dancing towards John, blocking his way. John's friends witness the interaction and one of them encourages him to slap the woman's buttocks. One of them, Eric, then calls the woman a 'slut' and suggests that the group will 'find' John another woman.

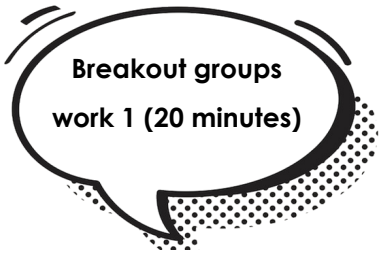
Tips to adapt the vignette:

If using this vignette in conjunction with vignette 6, you could use the same female character (currently named Caroline). In this vignette, the woman's status as either a complete stranger or acquaintance of the group would imply different interpretations of the situation. If used in conjunction with the previous vignette (where the group suggests to John that Caroline implied 'she wanted to screwed'), students may interpret here that Caroline wants to have romantic/sexual interaction with John as she is now dancing/flirting with him and they may justify John's actions more.

The woman's intoxication status (currently 'clearly intoxicated') could be altered. For example, the vignette could say that she does not look intoxicated. This could imply different intentions on her part and student's may produce different meanings of the situation.

The vignette could refer to different clothing styles (currently the vignette suggests her breasts are 'very exposed').

John's actions could be altered (e.g. he puts his hands on the woman's buttocks rather than slapping her). This may show differences in students' views on justification of John's actions.



2. Divide the participants into groups, ideally groups of 3-5 people each. Ask the group to choose a person for note taking and speaking in the plenary. Give each group a copy of the vignette to discuss with the set of questions that are indicated for the specific vignette.

- *What is going on in this situation? Do you think this type of scenario is common?*
- *What are some similar situations to this scenario?*
- *What other phrases, words and language might be used to refer to sex and women in this way?*
- *What do you think of the men's language in this situation?*
- *Why do you think the male character(s) acted in this way?*
- *Based on their conversation, how to do you think the men view women?*
- *What would happen if there was a woman in the group's presence?*
- *How to you think men are expected to act in this situation?*
- *What could the young men be continuing to chat about?*

**The facilitators should walk around the groups and monitor how is the discussion going. You can briefly join the group and ask: 1. How is it going? 2. Are there any questions?

3. Bring all groups back to the plenary and ask them to share the answers and reflections on the activity. Encourage discussion between the participants. Make sure that everyone has the opportunity to talk.

After that, **introduce the relevant key concepts that will enable young people to identify and unpack these attitudes, beliefs and assumptions they hold about the vignette** (in relation to masculinity)

Content Point:

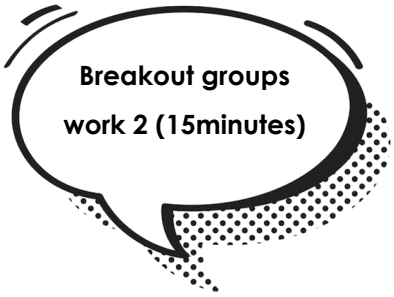
This vignette stimulates discussion on how the **peer pressure** to be a '**real man'** by proving '**player masculinity**' through sexual 'success' with women relates to how men may enact to unwanted touching and sexual assault.

The peer pressure is shown by how John's friends 'cheer' when they see the woman seductively dancing in front of him. This implies that John's friends are praising the attention that John is getting from the woman. John eventually slaps the woman on the buttocks **without her consent** in response to Eric's encouragement. Eric and John's assumption here is that the woman **'asked for it'** since she was dancing seductively. Here, we might ask how the group would have viewed John if he left the situation.

When Eric says, 'we'll find you another one', he implies that the group wants to help John find a woman. Here the vignette highlights the **sexual double standard**. The double standard here implies that men should be **'initiators'** of communicating **romantic/sexual interest**, that men should be '**players'**, where women are treated as **sexual objects** and **conquests**. The double standard implies that men who express sexual interest in woman should receive status and praise (note how Eric 'pats' John on the back), but women's expression of their sexuality is stigmatised as indicated by the '**slut'** insult.activity with Caroline), Eric questions John's manhood and the question implies that men should pursue sex when any opportunity arises. A discussion could be had with students around why exactly this expectation exists. Why is it important that men should live up to these expectations? What is the purpose?

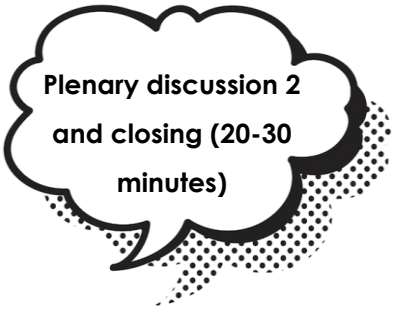
[5] This is a useful question to ask in the context of the various type of actions John could have also enacted. It can provoke questions around whether the problem with John's actions was whether he touched her without her consent, or because it was because his actions physically hurt her? (i.e., He slapped her in the buttocks 'hard')

Main ideas to work with (please see Glossary reference):		
Gender norms	**Sexist myths**	**VAW to discuss**
Asking for it Peer pressure Slut-shaming Double standards Sexual 'conquest' banter between male friends Men as 'initiators'	Sexual harassment Objectification	Sexual Consent Positive masculinity



4. Going back into small groups, ask them to begin a discussion about how Ned in the scenario could have responded differently. Begin a discussion about how the man's attitudes, beliefs and behaviours could be challenged and write the end of the story.

- *How could the male characters have responded differently?*
- *How could others involved in the story respond to this situation differently?*
- *If you were there, how would you have liked to act?*
- *What could help men respond differently?*



Let the groups share their alternatives on the stories and on positive masculinities.

Close the session explaining the importance of understanding daily situations and our role and impact in them. The vignettes help us to identify these interactions and rethink our we can prevent VAW, promoting positive masculinities. Mention the relevant positive take-home messages for each situation.

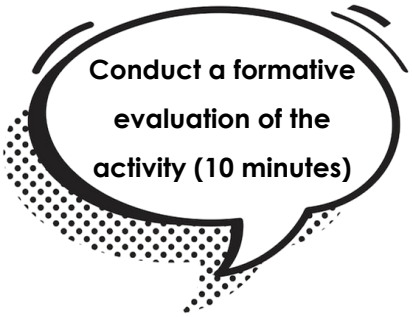
Positive Messages:

- Recognise and describe varying ways in which **peer pressur**e, and '**player masculinity'** impacts on how men interact with women.
- Men do not have to be '**players'** to prove their worth. When men are free to be themselves and treat women as human beings rather than **objects**, they will be enabled to experience more positive, trustworthy and fulfilling relationships with women.

Positive Messages:

- Understand how dominant ways of being a man (e.g., being a 'player') can lead some men to touch women **without consent**.
- Practicing sexual consent ensures all individuals involved in the interaction will be comfortable. Men who practice consent will be enabled to experience positive, trustworthy and fulfilling sexual interaction and relationships with women.
- Understand the ways in which the **sexual double standard** is evident in how women are talked about. When individuals' sexual choices are respected and when they feel free to express themselves, they can feel empowered to create for themselves more fulfilling and pleasurable relationships. The **sexual double standard** stigma on women's sexual expression (expressed through insults such as 'slut') inhibits fulfilling and pleasurable relationships between men and women. When all sexes and genders are allowed to express themselves in whatever way they wish without shame, everyone shares the benefit.

Give the participants the document with the positive messages and the final take home message (this activity is optional).



Formative evaluations are important because they can give the facilitators helpful feedback on what the participants have learned and tips on how to improve the activity. Please see section 5 (Assessment) **for a description of the different tools that you can use for this**.

+ VIGNETTE 8. Image-based sexual abuse

Age appropriateness = 18+

Share and decide together with the participants the ground rules on how to interact with one another. You can use the "Rules of the Game" activity described in page 12 of this guide.

1. Present the vignette: 'Let's read the following scenario…'

John has been seeing Caroline for a few weeks. This is his first sexual relationship. His friend Eric slags John, questioning whether John really has had sex with Caroline yet. John is shy around certain topics and does not want to talk about what sexual practices he and Cat have engaged in.

One night, John suggests to his girlfriend that they make a sex video.

A few days later, he decides to share the video with Eric, unknown to Caroline. Unknown to John, Eric shares the video with Shane and Darren. The video then gets shared with more people who are acquaintances, friends but also complete strangers of both John and Caroline.Darren: Ok we're gonna leave and go clubbing in half an hour. We gotta help you get lucky tonight!

The group continues to chat and get ready to go out…

Vignette summary:

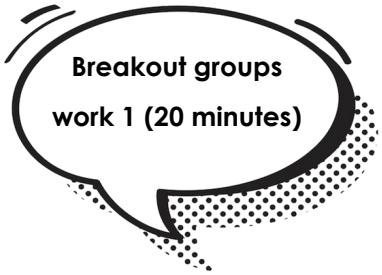
Four friends, John, Eric, Darren and Shane are at a nightclub. While walking back to his friends from the bar, an intoxicated woman begins seductively dancing towards John, blocking his way. John's friends witness the interaction and one of them encourages him to slap the woman's buttocks. One of them, Eric, then calls the woman a 'slut' and suggests that the group will 'find' John another woman.

Tips to adapt the vignette:

The age of the characters could be revealed and changed. This may produce different responses as men are generally expected to 'lose' their virginity early.

The vignette can be adapted by altering how the video was shared, for example, it could have been shared via the group's WhatsApp messaging platform.

The type of medium through which the video was shared could influence students' responses as some platforms may facilitate greater opportunities for a video to be shared. If using the vignette as part of the same story as the previous, one question could be asked is: Could Eric be inexperienced?



2. Divide the participants into groups, ideally groups of 3-5 people each. Ask the group to choose a person for note taking and speaking in the plenary. Give each group a copy of the vignette to discuss with the set of questions that are indicated for the specific vignette.

- *What is going on in this situation? Do you think this type of scenario is common? What are some similar situations to this scenario?*
- *What other phrases, words and language might be used in the context of 'banter'?*
- *What are some similar situations to this scenario?*
- *What do you think of the men's actions in this situation?*
- *What do you think of the men's language and actions in this situation?*
- *What are the men's views of women in this situation?*
- *Why do you think the male characters acted in this way?*
- *How do you think women are expected to act in this situation?*
- *Why did the woman react in this way?*[6]
- *How to you think men are expected to act in this situation?*

**The facilitators should walk around the groups and monitor how is the discussion going. You can briefly join the group and ask: 1. How is it going? 2. Are there any questions?

3. Bring all groups back to the plenary and ask them to share the answers and reflections on the activity. Encourage discussion between the participants. Make sure that everyone has the opportunity to talk.

After that, **introduce the relevant key concepts that will enable young people to identify and unpack these attitudes, beliefs and assumptions they hold about the vignette** (in relation to masculinity)

[6] This is a useful question to ask in the context of the various type of actions John could have also enacted. It can provoke questions around whether the problem with John's actions was whether he touched her without her consent, or because it was because his actions physically hurt her? (i.e., He slapped her in the buttocks 'hard')

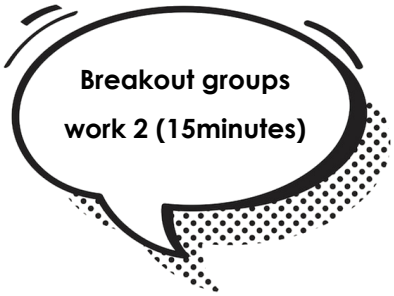
Content Point:

The point of this vignette is to stimulate discussion on '**player masculinity'** and how the **peer pressure** to prove oneself as a 'real man' through sexual 'success' with women is related to image-based sexual abuse. The vignette notes that this is John's first sexual relationship, thus, it implies that that John is sexually inexperienced. The vignette suggests that this is one of the reasons why Eric 'slags John', as he (Eric) doubts John has had sex with Caroline. This slagging by Eric is an example of **peer pressure** and it may be one of the reasons why John suggests to his girlfriend that they make a sex video. John's purpose might have been to use this video to prove that he is sexually active and thus, a '**real man'**, treating sex not as something mutually pleasurable but a '**performance'** done for something else (i.e., Eric and other peers). It is noteworthy that he has chosen to share the video with Eric. It is possible that John wanted to put a stop to Eric's slagging of him.

The vignette also implicitly highlights the concept of the '**trophy'** girlfriend and how women may be treated as **objects and conquests** for men to prove their sexual 'success' with women. John did not ask Caroline's **consent** to share the video which shows that Caroline is being treated as an **object** as her feelings and wishes are ignored.

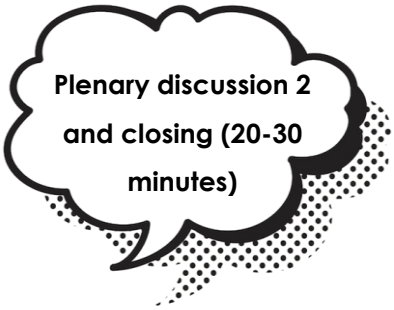
The discussion with a student group may bring up the issue of 'who is to blame' for the sharing of the video. Specifically, it may also bring up the discussion of **sexual double standards** as men in these situations may be praised while women may succumb to negative reputation or be labelled 'sluts'.

Main ideas to work with (please see Glossary reference):		
Gender norms	**Sexist myths**	**VAW to discuss**
Player masculinity Peer pressure Sex as 'performance'	Double standards Sexual 'conquest' banter between male friends	Objectification (Sexual) Consent Image-based sexual abuse



4. Going back into small groups, ask them to begin a discussion about how Ned in the scenario could have responded differently. Begin a discussion about how the man's attitudes, beliefs and behaviours could be challenged and write the end of the story.

- *How could the male characters have responded differently?*
- *How could others involved in the story respond to this situation differently?*
- *If you were there, how would you have liked to act?*
- *What could help men respond differently?*



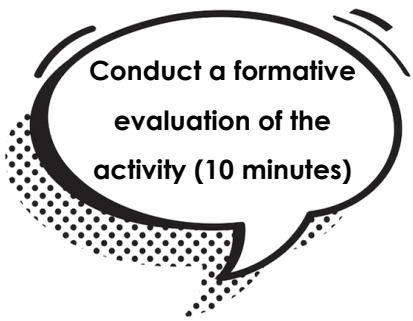
Let the groups share their alternatives on the stories and on positive masculinities.

Close the session explaining the importance of understanding daily situations and our role and impact in them. The vignettes help us to identify these interactions and rethink our we can prevent VAW, promoting positive masculinities. Mention the relevant positive take-home messages for each situation.

Positive Messages:

- Understand and describe the ways in which peer pressure and norms about what it means to be a man impact on men's sexual/romantic relationships with women.
- Understand how norms around 'player masculinity' and being 'sexually successful' with women can be productive of sexual abuse.
- Men do not have to be 'players' to prove their worth. When men are free to be themselves and treat women as human beings rather than objects, they will be enabled to experience more positive, trustworthy and fulfilling relationships with women.
- Practicing sexual consent in a relationship ensures all individuals involved will be comfortable with both themselves and their partners. This sets the foundation for a mutually fulfilling relationship.

Give the participants the document with the positive messages and the final take home message (this activity is optional).



Formative evaluations are important because they can give the facilitators helpful feedback on what the participants have learned and tips on how to improve the activity. Please see section 5 (Assessment) **for a description of the different tools that you can use for this**.

+ VIGNETTE 9. Control over partner's outfit

Age appropriateness = 14+

Share and decide together with the participants the ground rules on how to interact with one another. You can use the "Rules of the Game" activity described in page 12 of this guide.

1. Present the vignette: 'Let's read the following scenario…'

At a nightclub, Lisa was wearing a sparkly crop top with no bra, a matching-coloured short skirt, and boots. Adam noticed her while dancing and was attracted to her, but saw two other men dance and chat with her during the night. Near closing, he took the opportunity to dance with her and they both chatted at the club. They have since been dating for a year.

One night a year later, Lisa was getting ready to go out with to a club with her friends. She put on the exact same clothes as when she first met Adam over a year ago. When Adam saw what she was wearing he asked: 'Why are you dressed like that?'

Lisa: What? I like these I work hard to keep a slim figure.

Adam: If you really just want to show off your figure, why can't you just wear a tight shirt or a little dress instead? At least cover your stomach or put on an invisible bra. Men are only after one thing…

Later in the evening, Adam was getting into bed. He checked his Instagram and saw that Lisa had posted some photos of herself with friends. Two of the photos included two stranger men posing with Lisa and her best friend. The background suggested it was not the club she said she was going to, but was the same club where they had met a year previously.

Vignette summary:

This vignette depicts a situation where Adam questions the way his girlfriend has dressed up in what he perceives to be a revealing outfit for a night out, which also happens to be the same one she wore when they met a year previously. Using his phone, he later attempts to ask who she is with as he notices pictures of her with two stranger men on her social media.

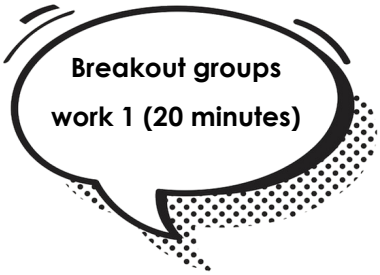
Tips to adapt the vignette:

Adam's actions could be altered. He could for example, try and phone Lisa multiple times.

The length of time (currently 1 year) of the relationships could be reduced or lengthened.

The way Adam discovers the photos can be altered (she could have posted them on different social media pages).

The way in which he messages her could be altered (he could message from various social media pages)



2. Divide the participants into groups, ideally groups of 3-5 people each. Ask the group to choose a person for note taking and speaking in the plenary. Give each group one vignette to discuss with the set of questions that are indicated for the specific vignette.

- *What is going on in this situation? Do you think this type of scenario is common? What are some similar situations to this scenario?*
- *What other phrases, words and language might be used in the context of 'banter'?*
- *What are some similar situations to this scenario?*
- *What do you think of Adam's actions in this situation?*
- *What do you think of his language and actions in this situation?*
- *What are the men's views of women in this situation?*
- *Why do you think the male characters acted in this way?*
- *How do you think women are expected to act in this situation?*
- *Why did the woman react in this way?*[7]
- *How to you think men are expected to act in this situation?*

***The facilitators should walk around the groups and monitor how is the discussion going. You can briefly join the group and ask: 1. How is it going?* 2. Are there any questions?

[7] This is a useful question to ask in the context of the various type of actions John could have also enacted. It can provoke questions around whether the problem with John's actions was whether he touched her without her consent, or because it was because his actions physically hurt her? (i.e., He slapped her in the buttocks 'hard')

3. Bring all groups back to the plenary and ask them to share the answers and reflections on the activity. Encourage discussion between the participants. Make sure that everyone has the opportunity to talk.
After that**, introduce the relevant key concepts that will enable young people to identify and unpack these attitudes, beliefs and assumptions they hold about the vignette** (in relation to masculinity)

Content Point:

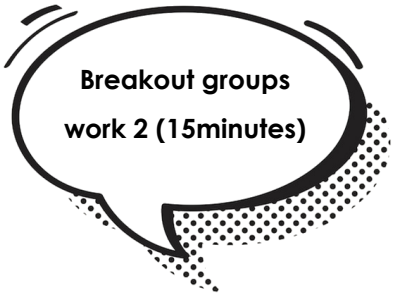
This vignette highlights the distrust that some men may feel in relation to the possibility of partner infidelity. This fear is related to several beliefs. First, there is a belief that women who wear revealing clothes or dress in a particular way are **'asking for it'**. In this vignette, it is possible that Adam feels that Lisa is dressing this way in order to get attention from other men. Adam also believes that 'men are only after one thing': sex. Here, he implicitly invokes a **'boys will be boys'** belief, where men have biological urges that compel them to act in particular ways. Specifically, he stereotypes men and believes that most men act as **'players'** and try to show and prove their sexual 'success' with women.

As a result of these beliefs, Adam possibly feels that Lisa will attract sexual attention from other men. It is possible he believes Lisa knows this; thus he may wonder why she wants this attention since she already has a boyfriend. Consequently, he questions her and to try and explore her true intentions. In doing so, he attempts to control her and suggests she wears something else.

Adam's fears are heightened when he sees her social media accounts. He becomes discomforted when he sees a picture on her social media account posing with two stranger men. In the back of his mind, he may believe that his girlfriend has now become the object of other men's intention. He attempts to inquire as to what she is doing. In doing so he enacts surveillance and demonstrates **'ownership' behaviours.**

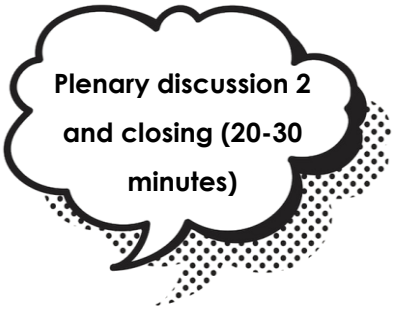
On a deeper level, the vignette provokes thinking about how a culture whereby men try to show and prove sexual 'success' with women contributes to the anxieties, discomfort and subsequent controlling behaviour of men who are in sexual/romantic relationships with women. Some men may believe that their girlfriends are still **trophies and objects of competition** that other men will try and compete for and believe that girlfriends need to be **protected** (i.e., '**paternalistic sexism'**) from the attention of other men.

Main ideas to work with (please see Glossary reference):		
Gender norms	**Sexist myths**	**VAW to discuss**
Player masculinity Entitlement and control	Asking for it Women are not trustworthy Paternalistic sexism (women are weak, vulnerable, and without agency)	Digital violence and Cyber VAW 'Ownership' behaviours



4. Going back into small groups, ask them to begin a discussion about how Ned in the scenario could have responded differently. Begin a discussion about how the man's attitudes, beliefs and behaviours could be challenged and write the end of the story.

- *How could Adam have responded differently?*
- *How could others involved in the story respond to this situation differently?*
- *If you were there, how would you have liked to act?*
- *What could help men respond differently?*



Let the groups share their alternatives on the stories and on positive masculinities.

Close the session explaining the importance of understanding daily situations and our role and impact in them. The vignettes help us to identify these interactions and rethink our we can prevent VAW, promoting positive masculinities. Mention the relevant positive take-home messages for each situation.

Positive Messages:

- Understand and describe the ways in which peer pressure and norms about what it means to be a man (e.g., prove sexual 'success' ['player masculinity'] and treat women as objects of competition) impact on how men navigate their sexual/romantic relationships with women.
- Understand how ideas about women (e.g., 'asking for it'; women are 'untrustworthy') impact on how men navigate men's sexual/romantic relationships with women.

Positive Messages:

- People experience feelings not because they are right, but because they are. People cannot necessarily choose what to feel, but they can choose how to act on those feelings. Open, honest and respectful communication about each other's concerns can bring sexual/romantic partners closer together and will help men experience more enjoyable and fulfilling relationships with women.
- Facilitating a woman partner's independence will enable her to experience greater freedom and happiness, which can improve men's experience of their relationships with women.

Give the participants the document with the positive messages and the final take home message (this activity is optional).

Conduct a formative evaluation of the activity (10 minutes)

Formative evaluations are important because they can give the facilitators helpful feedback on what the participants have learned and tips on how to improve the activity. Please see section 5 (Assessment) **for a description of the different tools that you can use for this**.

4.GLOSSARY

CONCEPTS TOOLBOX

This conceptual toolbox includes terms that constitute the essential concepts of our project and serve to explain gender relations, VAW and masculinities, so as to create a common ground and a vocabulary. Here you can find both sociologically explained terms as well as more colloquial and slang vocabulary.

We use these terms to explain how violence can take place in different forms and how it is justified on a cultural level, how gender works and what we mean by promoting positive masculinities. We include every day and slang language as well, as it is of fundamental importance for educators, on the one hand, to familiarize themselves with the language of young people, and, on the other, to be able to grasp and understand ideas and practices that might appear distant from their own cultural and social context.

"Asking for it" This refers to the belief that the victims of rape, sexual assault and image-based sexual abuse are 'asking for it' and, therefore, are not 'really' assaulted and perpetrators are not 'really' responsible. There are number of elements to this argument:

1. Women's appearance is taken to be a form of both speech and action. Here, women are supposedly giving consent to sexual activity or assault because of what they wear.
2. Another element of this argument involves women being seen as 'deserving' of sexual assault because of their bad judgement – if a person leaves a handbag or wallet out in the open while their attention is turned away from these and they get robbed, then they 'deserved' what they got. In terms of sexual assault, the argument implies that men have a natural tendency to both rape and take advantage of a woman. It also promotes a culture that considers individuals "dumb and foolish if you don't take advantage of other people's bad judgement".[8]

"Boys will be boys" is a popular expression that implies that boys and young men act in the way they do because it is biologically natural for them to do so. This implies that boys and young men cannot change. The consequence is that the behaviour of boys and young men is normalized and justified. Problematically, this belief does not make boys responsible for their actions, nor does it make them accountable for what they do (see Ford, 2020).

[8] P. 31 of Beneke, T. (1982) *Men on Rape: What they have to say about sexual violence*. New York: St. Martin's Press.

Bystander Intervention. "Bystanders are individuals who witness illegal, dangerous, or inappropriate activity, and are positioned to intervene, observe passively, or contribute to the activity (Kaya et al. 2020,p. 463). When we witness behaviour such as sexism or sexual harassment, we have the opportunity to either ignore it or offer to intervene. Intervening can be done in different ways and through different strategies according to the situation. Intervention can take the shape of: making comments about the deed; asking simple questions to distract the aggressor; acting as friends/family of the possible victim; expressing disagreement with those friends who find VAW acceptable and support sexist attitudes; disengaging with sexist behaviors and questioning the peer pressure that creates rape culture. Why do people not intervene? In some contexts, there might be peer pressure among men and the idea that men should not prevent and actively stop other men (especially their friends and peer group) from engaging in sexual activity. As an example, the notion of the 'cockblock'/'clockblocker' is predominantly an American term, but as stated, there may be similar terms/phrases used in different contexts (Casey and Ohler, 2012, p. 75; Kaya et al., 2019; Oesterle et al., 2018). Bystander interventions are crucial to move from the collective normalization of VAW towards making sexist behaviour unacceptable (see Coker et al, 2011).

Carefrontation is a useful term for introducing men to positive ways of intervening. A 'carefrontation' is the notion of having a positive regard for confrontation. A 'carefrontation' is about being willing to confront other men who behave irresponsibly but doing so in a way that conveys respect and understanding.

A carefrontation is about keeping the bond between men together whilst at the same time calling out inappropriate behaviour between friends (see Harris and Harper, 2014).

Digital violence and **Cyber VAW** refers to the practices of harassment performed online. It includes: the use of control and **online surveillance** through online communication technologies; cyber harassment via sending unsolicited explicit images; sextortion, fishing, cyber bulling, and online stalking (see EIGE, 2017; Henry and Powell, 2015).

Emotional manipulation. In the contest of dating interaction and romantic relationships, one-way psychological abuse manifests itself as emotional manipulation. It can involve silent treatment, gaslighting, making the other person feel guilty for their own behaviour and manipulating others into non-consensual practices.

Entitlement to women's bodies. The cultural understanding of male entitlement implies the expectation by men to receive sex but also care and emotional support by women. In other words, this expectation creates unequal relations and the belief, among men and at societal level, that women and feminine bodies are for men's satisfaction. Male entitlement deprives women of the agency and power over their own bodies and is considered one of the roots of violence against women. In practical terms, one example is the demand for sex by male partners to their female partners as a feminine duty (for more see Manne, 2020).

Gender works as the social category (woman or man) attributed to people on the basis of their assigned biological sex at birth. Social scientists see gender as 'socially constructed', which means that the "differences in how men and women think, feel and behave are seen as resulting from social learning" (Schwalbe, 2014, p. 12), rather than the result of biology.

Gender binary a culture based on just two sexes and two genders (gender-binary), two categories are considered as the norm. The gender-binary refers to the idea that males should be masculine and females should be feminine (UNESCO, 2018).

Gender equality is one of the goals of human rights at a global level. Equality means that the rights, responsibilities and opportunities of individuals will not depend on whether they are born male or female. Promotion of gender equality does not mean that women and men will become the same. Equality between women and men has both a quantitative and a qualitative aspect. The quantitative aspect refers to the desire to achieve equitable representation of women – increasing balance and parity - while the quantitative aspect refers to achieving equitable influence on establishing development priorities and outcomes for women and men. Equality involves ensuring that the perceptions, interests, needs and priorities of women and men (which can be very different because of the differing roles and responsibilities of women and men) will be given equal weight in planning and decision-making. There is a dual rationale for promoting gender equality. Firstly, that equality between women and men – equal rights, opportunities and responsibilities - is a matter of human rights and social justice. And secondly, that greater equality between women and men is also a precondition for (and effective indicator of) sustainable people-centred development. This involves the fundamental eradication of VAW and the fight against sexism, in order to ensure lives and relationships free from violence (United Nations concepts and definitions, for more see: UN, 2002).

Gender identity is one of the primary elements for self-identification in our society, which may or may not coincide with one person's sexual characteristics. Different gendered and gender-less identifications also; this is the case for trans, non-binary and gender non-conforming people (UNESCO, 2018).

'Gender policing' refers to the explicit enforcement of gender norms (on all the people) in daily interactions: comments, jokes, actual punishments or reprisals to promote normative roles while punishing roles and attitudes that transgress the norms/standards. Gender policing is used on everybody: women, men, homosexual femininities and masculinities and non-binary people (Bauermeister et al., 2017).

Masculinity ideals ("real man" ideal) describe the characteristics that make up what is considered to be the ideal or "real man" in society. This ideal is not fixed, rather it varies across historical times and cultures. Across different communities and societies there are labels that are used to describe 'high status' men (e.g. 'alpha male').

These labels will be useful for young people to discuss questions as to what attributes (e.g having sex with lots of women, being 'tough' and being in 'control') are valued within masculinity and how such valuing underpins the context for the perpetration of sexism and VAW (see Jewkes et al, 2015).

Hypersexual masculinity refers to how engaging in sexual activity is strongly linked to the ideal of being a man/hegemonic masculinity. Men's status is connected with engaging in (hetero)sexual activity and having many sexual partners.

This expectation on men is responsible for a number of sexist myths and attitudes:

- women's attractiveness equals sexual availability
- men are entitled to sexual activity
- men should be initiators of sexual activity
- men who do not express constant sexual desire are not real men
- women manipulate men with sex

Following this logic, in which the status of a man is measured in relation to heterosexual activity and the number of partners he has had, the man who acts as the norm is sometimes called a **Alpha male** and a man who does not fit this description is sometimes called a **loser** (see Casey and Ohler, 2012). Another example, in Ireland and the UK, the term 'lad', is used to describe a man who participates in "activities such as sport and heavy alcohol consumption, and characterized by sexist and homophobic 'banter'" (Phipps et al., 2018, p. 1). "Being a lad was characterised by going out, risky behaviour, loud, boisterous showing off, heavy drinking, a strong interest in sport, in particular football or rugby, and casual sex, heavy drinking, a strong interest in sport, in particular football or rugby, and casual sex ('pulling')" (Jeffries, 2020, p. 914).

Hogging': it refers to a practice whereby men prey on overweight or unattractive women to satisfy competitive and/or sexual urges (Vaynman et al., 2020).

'Hooking up' is a slang term for casual sex (Boswell and Spade, 1996).

Image-based sexual abuse is the non-consensual taking, distribution and usage of intimate or sexually-explicit images, sometimes with the explicit aim of exposing the person(s) portrayed to collective shame (the latter is also called **sextortion** and **revenge porn**).

Images can be circulated online via social networking platforms or in group-chats. This practice is commonly performed against girls (as partners, ex-partners and friends) given the cultural normalization of objectifying women's bodies and the social stigma ("slut shaming") girls receive once their images are shared virally (see McGlynn and Rackley, 2017).

Intersectionality This term has been coined by black feminist theorist Crenshaw (Crenshaw, 1991) to explain how different experiences of marginalization intersect with each other (e.g., being black in a racist context, identifying as lesbian in a heteronormative society) and create multiple discriminations that add to each other (Crenshaw, 1991).

LGBTphobias, as well as **homophobia** refer to the discomfort, intolerance or hatred against homosexuality (lesbian and gay orientations), bisexuality and trans people, on the basis of their gender expressions or perceived sexual orientation (UNESCO, 2018). LGBTphobias are rooted in the idea that women should only be attracted to men and men should only be attracted to women (compulsory heterosexuality/ heteronormativity) while other types of romantic and sexual orientations are considered unusual, secondary or "less valid" (UNESCO, 2018).

Locker room talk is the English term for the language that men can adopt amongst each other to show off hypersexual masculinity. This language turns out to be offensive towards women as it reproduces objectification (Vaynman et al, 2020).

Masculinities (plural) Beyond one ideal hegemonic masculinity, defined by cultural models and societal standards, we speak of multiple masculinities to express the diversity of gender expressions with regard to the meaning of masculinity and to the varieties of different experiences "as men".

In our identity formation, gender interacts with other important elements such as our cultural upbringing and ethnic background, sexual orientation, social status, age and religion, among others. To understand these elements in intersection with each other, the concept of **intersectionality** is relevant (Jewkes et al., 2015; Elliot, 2016; Hearn et al., 2021).

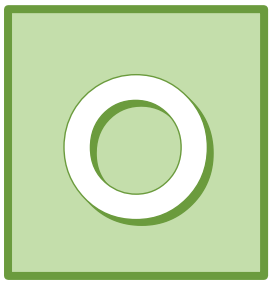
Myths about VAW: public and popular discourses on VAW conveys some beliefs about VAW that are based on sexist myths. These myths are responsible for circulating misinformation about the reality of VAW interactions. Examples of myths are:

- sexual abuse is not possible in a relationship (e.g.if partners are married, there cannot be rape)
- romantic relationships imply love and sexual availability (I can always get sex from my partner)
- provocative clothes are "asking for it", asking for men's attention and therefore are responsible for sexual harassment
- strong women do not experience VAW/only poor or insecure women get trapped in a violent relationship

(Please see more on VAW myths: UN Women, 2019)

'Men as initiators' – this is the assumption that men must always initiate sexual contact and 'make the first move', as in the expression 'Picking up' women (Boswell and Spade, 1996).

Normalisation of VAW is the process by which people come to accept certain acts of violence. Sexual harassment in public places is considered VAW and at the same time normalized because it is very common. Other normalized forms of VAW are digital violence, sextortion, online surveillance, control over the way a partner is dressed, acts of jealousy as demonstration of romantic love and other subtle forms of psychological violence (see Lundgren, 2004; McCarry and Lombard, 2016; Rodelli et al., 2022).



Objectification as a term is used by media, academics and among popular settings. It broadly points to the fact that women and women's bodies are treated as objects in society. In advertisements, for example, female bodies are used to sell different products unrelated to women's experiences or needs; by the media industry, good-looking women are given secondary roles and are used to raise the popularity of a certain audiovisual product. Among people, objectification occurs when women and girls are judged, observed and valued on the basis of their physical and sexual attractiveness (for men) and on their bodies: this phenomenon indeed implies a male spectator. This process does not build equalitarian gender relations: boys do not see girls as partners and equals, they see them as objects "to be conquered" or trophies to be won. Objectification relates here to the notion of **sexual conquests** (Boswell and Spade, 1996). This overall phenomena has negative consequences for the mental and emotional health of girls and women, reducing their self-esteem by measuring their value according to men's appreciation of them (see Downs et al., 2006; Lindberg et al., 2007; Szymanski et al., 2011).

'Ownership' behaviours Ownership' describes experience of possessive, jealous and/or controlling behaviours. This can include acting on decisions made without consultation with a partner (e.g. saying you are going to go out with a partner without asking them) and undermining a partner's independence by questioning their self-judgement and self-expression (e.g. by asking them why they are dressing they way they are).

Paternalistic sexism follows gender stereotypes and is based on the idea that women are naturally more vulnerable and weaker and therefore are to be protected by men. This idea implies that women are to be protected from "other men" and that do not have complete agency over their own behaviors (Estevan-Reina, 2020).

Peer pressure refers to the pressure established in a social group to fit in among peers, to accommodate our beliefs and behaviors to the ones of the group leaders. This pressure is especially performed among teenagers and affects the socialization of gender among boys (see Lashbrook, 2000).

Peer pressure can also be defined as a form of social coercion or social pressure, where individuals do or say things not because they want to, but because their peers want them to.

Player masculinity: **A** term used in popular language to describe men who try to demonstrate their sexual 'success' with women. Other terms include **playboys** (American term) **or champions**, or a **'real lad'** (Irish and UK term). This term is considered positive by the culture of the **double standard** by which boys' sexual activity is celebrated whilst girls' engagement in sexual activity is stigmatized (slut shaming). As mentioned, in different countries and contexts there might be other labels to describe the same dynamics. It important to bring this language into discussion and analysis, as we saw, for the underpinning ideas it conveys about gender norms and sexuality (Boswell and Spade, 1996).

Positive masculinities refer to egalitarian, non-violent, caring, anti-sexist practices of men contributing to eradicating gender-based violence and building healthy relationships. Positive masculinities involves a change of mindset about the meaning and values historically associated with (dominant) masculinity and it is also about a different representation of what it means to

be a man in society. This notion supports the belief that boys and men hold the power to contribute to creating better relations, on a personal and social level: starting from their relationships with friends, partners, co-workers and society at large. Masculinities are part of the solution towards gender equity and are active participants in preventing VAW (Hearn et al., 2020).

Rape culture is defined as the environment whose complex of beliefs and social attitudes encourages and normalizes sexual assault and abuse. When sexual abuse is normalized, it also become invisible and unquestioned (Boswell and Spade, 1996).

Sex is assigned to people at birth, based on the sexual characteristics of each person and on the gender binary (female or male). (UNESCO, 2018)

Sexual compliance Sexual compliance is the consensual acceptance of undesired sexual activity performed mostly to avoid arguments, ensure intimacy, and avoid a partner's rejection (Quinn-Nilas et al., 2018).

Sexual orientation: Each person's capacity for profound emotional, affectional, and sexual attraction to, and intimate and sexual relations with, individuals of a different gender (heterosexual) or the same gender (homosexual) or more than one gender (bisexual or pansexual) (UNESCO, 2018).

Sexual coercion Sexual coercion (SC) involves use of verbal or physical tactics to engage in sexual acts with a person who does not wish to engage sexually. It can involve verbal pressure or manipulation, persistent pleading, arousal tactics (i.e., unwanted attempts to arouse a partner by sexually touching or removing one's own or one's partner's clothing), use of intoxicants or taking advantage of an intoxicated person and threatened or actual physical force following an initial refusal. SC can also involve or result in any range of unwanted sexual activity from kissing to anal or vaginal penetration.

The forcefulness of the verbal and physical tactics used can be seen on a continuum:

- less forceful verbal or emotional tactics can involve persistently pleading and threatening to break up
- less forceful physical tactics such can involve persistently touching in attempt to sexually arouse
- more forceful verbal tactics can include yelling
- more physical tactics can include the use of intoxicants or physical force.[9]

'Sexual Double standard' refers to the logic according to which girls and young women and boys and young men are morally and socially viewed differently for the same behaviours: a double standard is applied when it comes to sexual practices. To conform to gender norms, girls and young women must keep their sexuality hidden (they must be seen as not interested in sexuality). On the contrary, according to these normative roles, boys and men must be seen to be sexually active and experienced, thus they are expected to speak and show their sexual knowledge and experience to

[9] This definition is found in Jeffrey and Barata (2017, p. 912-913)

meet expectations of manhood. Note again, that while the terms which convey these double standards may vary across countries and cultures, the main point is that these terms convey the same ideas about gender norms and relations: women are shamed for their sexually active behaviors (called "easy" or "slags") and, in case they experience sexual harassment, very often they receive the blame for "acting provocatively" using the expression "they were asking for it" (see Gómez Berrocal et al, 2019).

(Sexual) Consent is the enthusiastic agreement between partner(s) to engage in sexual acts of any kind, that can or cannot include penetrative sex. Enthusiastic consent is the number one element in sex. In order to express consent and ask for consent during sex, is of absolute importance to use verbal and non-verbal communication skills. Consent is not a once-and-for-all question: during sexual activity one person can decide to stop (UNESCO, 2018; IPPF, 2015). Different countries legally define consent in different ways. It is important that educators note the legal definition of consent in their respective countries and that this is communicated to young people.

Various youth organisations offer useful guidance around what defines consent. Here is a good definition from the Irish youth information website, Spunout (2022):

> Consent is when people agree together that they definitely want to have sex, or do any sexual act. This includes kissing and sexual touching. The rules around consent apply no matter your sexual orientation or what gender your sexual partner or partners are.
>
> You can say no at any time. It is only consent if you give it freely and you are not pressured into saying yes. It is really important to know that even if you initially consent to having sex or engaging in a sexual act, you are absolutely free to change your mind before you start or at any time before it ends. If someone hasn't said 'no' or hasn't resisted a sexual act, it does not mean that they have given consent.

Sex-Positive refers to an educational approach in sex education that sees sexuality as a natural part of life. Sex-positivity is about creating the room to talk about sex and sexuality with no shame or stigma moving beyond treating sex as a taboo. In sex-positive educational settings we will find information about bodies, pleasure and contraceptives, in order for the participants to be prepared to make their own choices. The sex-positive approach is commonly mistaken for "promoting sexual relations" rather than being understood in its own purpose (Queen, 2007).

Sex as a 'performance' – this is the idea that sex is an endurance race, is about more orgasms and is about doing sexual activity not for mutual enjoyment but for the pleasure of others. For men, it implies that they must 'last long' or that their penis size impacts on the woman's pleasure. It can also imply that sexual activity is something that is done to 'prove' something to someone else (e.g., peers), namely, that you are 'good' at sex or are sexually 'successful with women.

Sexual 'conquest' banter between male friends

This practice refers to how men may joke, brag and boast about their real or imagined sexual activity with women in ways that objectify women and raise men's status within the peer group (see Boswell and Spade, 1996).. The group is relevant here: the pressure of maintaining such attitude and performing as expected by the group is called peer pressure.

Slut-shaming: a process according to which girls receive collective negative reputation/shame and experience a loss of status when are viewed, considered, and thought as sexually active (see Goblet & Glowacz, 2021).

Social construction of gender roles: we know from anthropological and sociological studies that, according to their assigned gender, men and women are educated and socialized through different social roles and norms, learning how to behave in compliance with gender expectations in their cultural context. Gender roles and expectations are often based on stereotypes and limiting beliefs i.e., boys don't cry; girls are usually not very good at playing sports; women do better in social and emotional areas; a real men is expected to be heterosexual and to be the main provider at home (Connell, 2002).

Violence against women and Gender-based violence (VAW and GBV) are terms that are often used interchangeably as it has been widely acknowledged that most gender-based violence is inflicted on women and girls, by men. However, using the 'gender-based' aspect is important as it highlights the fact that many forms of violence against women are rooted in power inequalities between women and men. VAW includes any kinds of verbal aggression, psychological, sexual harassment, physical and sexual violence and homicide (European Union, 2012).

5.ASSESSMENT

ASSESSMENT TOOL

Using formative evaluation to improve your participants´ learning

- Formative evaluation consists of a series of tools that a facilitator can use to obtain feedback on how well the participants are achieving the goals of an educational activity.
    - The purpose is not to grade the participant but to identify what has been learned and what remains unclear.
    - You can also use formative evaluation to identify how satisfied (or not) the participants are with the educational activity that you have conducted.

- Formative evaluation tools are speedy, flexible, and anonymous.

In this document we describe some that we have found to be helpful in our practice. These can be used alone or in combination depending on your needs.

5.1. Assessing the learning process and content[10]

The one-minute paper: Consist of two questions that identify what have the students learned. The facilitator usually asks the students to answer the questions in one or two minutes at the end of the activity. Participants do not need to write their names.

Procedure: At the end of the activity ask participants to write on a piece of paper the answer to the following questions:

1. What is the most important thing that I have learned today?
2. What is still unclear?

The muddiest point: This is useful if you want to identify what the most confusing part of an activity was.

Procedure: At the end of the activity ask participants to write on a piece of paper the answer to the following question:

1. What was the muddiest point in (the lecture, the activity, workshop, etc.)?

[10] Mihram, D. Classroom Assessment Techniques. University of Southern California; Center for Excellence in Teaching. Available at: https://crlt.umich.edu/sites/default/files/resource_files/ClassroomAssessmentTechniquesHopkins.pdf

5.2. Assessing participants' perceptions of the activity

Procedure: At the end of the activity ask participants to write on a piece of paper the answer to the questions below. You can use all of them or a combination of these questions according to your needs. The questions include open-ended and closed questions. This formative evaluation can take up to 10 minutes.

Open-ended questions

1. What did you like the most about the activities?
   What do you think can be improved?
2. Which part of the programme did you find more difficult to understand?
3. Did you feel comfortable doing the activities?
4. Is there any part of the activity that made you feel uncomfortable?
   Which one? Why?

Closed questions

1. On a scale of one to ten, how satisfied were you with the activity/programme?

   1(worst).....10(best)

2. On a scale of one to ten, how helpful were the activities for understanding gender roles and relations between men and women in your daily life?

   1(worst).....10(best

3. On a scale of one to ten, how useful have the activities been for dealing in practice with gender roles and relations between men and women in your daily life?

   1(worst).....10(best)

4. In general, the duration of the activity seemed to you:

   a. too short | b. adequate | c. too long

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