



Material for Global Education about

Gender and human rights in a global world

Foreword

PEER-LEADER INTERNATIONAL creates an opportunity for young people to learn by developing and realising local actions for a sustainable world. The approach is based on a concept of peer-education encouraging the youths to learn from one another and to explore new topics together without adults setting the goals, topics, methods of learning, time and places. The qualification for peer-leaders takes place in a training, which provides the necessary skills for self-determined action. During the training the youth are handed over more and more responsibility for the group process, for the content and for the actions realised.

International exchange plays a major role for PEER-LEADER INTERNATIONAL. Knowing that there are youths in other countries working on similar topics and in a similar context, creates a consciousness not only about the opportunities to change the local environment but also for the interdependency of their environment with the global world.

The material is a result of an exchange of team members from Bosnia, Germany and Tunisia. It strives to break the Eurocentric perspective existent in many educational materials on global issues and to include the perspectives of different countries. The material should be applicable in the qualification for peer-leaders but also in other formal and non-formal learning contexts.

Definitions

GENDER in our understanding means how society perceives your biological sex and which expectations (in regard to behaviour and sexual orientation) are generated out of this perception. It is a social construction dependant on culture, religion, social class and time, but also a personal choice of each individual, how much the social perception is integrated into one's own concept of self.

In this definition we regard gender as well as the biological sex not as a dichotomist system, where you can be either man or woman, male or female but rather a continuous line with every human being including both aspects in varying shares.

DISCRIMINATION for us is a different valorisation of social groups and the use of power and structural circumstances to maintain the power relations and force people to stick to the attributed behaviour. Therefore the rights of others are limited because of their gender, age, health, nationality, social class, appearance, religion, sexual orientation etc. by those having the normative power to define, what are the right behaviour and the normal physical status, if it is on purpose or not.

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Local issues

Germany

Although the German society appears to be quite liberal with the way gender roles are lived by the individual, there are critical issues for men and women, boys and girls as well as intersexual and transsexual people.

- The external attributions and expectations of others are deeply internalized. Still leaving the expected way of behaviour is linked to many fears.
- Men and women feel the dilemma between having time for their family and advancing in their career. The individual is free to choose, but while woman without family are often watched with pity, men who take parental leave are not considered serious.
- While the educational system may privilege girls, because of their more quiet and adjusted behaviour, the career opportunities are only similar at the lower job levels. Although equally qualified the payment is significantly less than for men in the same positions and above a certain level of hierarchy and wages nearly no women can be found (glass ceiling).
- In business, politics and society attitudes like cooperation, empathy, balancing of interests are wanted or even required but still these qualities are not acknowledged, as they are considered female and weak. New management styles that are based on less hierarchy and more participatory and cooperative leadership are often difficult to implement due to the appreciation of male qualities such as assertiveness, authority and competitiveness.
- Widely people are forced to define as male or female. There is no neutral space such as sex-neutral toilets causing difficulties for transgender, transsexual and intersexual people.
- While legally homosexuals are mostly equal, within the society there is widespread homophobia.
- In media sex sells, why stereotype role models are displayed and women are used as sex objects.
- The legitimization of prostitutions faces the dilemma of on the one hand providing an opportunity for prostitutes' rights and on the other hand increasing the amount of sex on sale and even trafficking.
- The relations in the families are passed down to the children. Already in early years girls are more often called beautiful and asked to help with the housework while boys are usually considered wild and receive presents like toy-weapons. In the educational system women are dominant, leaving boys with difficulties to find role models.
- Looks are extremely important amongst young people. A measure of ideal female and male looks is imposed on all youths.
- Both gender deal differently with frustration. While boys tend to violence girls tend to auto-aggression.

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Bosnia-Herzegovina

Gender equality has been shown as a large problem inside of Bosnia and Herzegovina:

- Definitions of gender are strictly based on which sex you are. Cross-sexual orientation, i.e. defining your gender opposite to your sex, is not accepted by large parts of the community. Homophobia is quite present.
- As society creates a rather strict regime, how the gender roles have to be, there's only little space for the individual to develop an own identity independent of social pressure. No need to mention, that there is no neutral space.
- A lot of discrimination based on sex happens in rural areas where women are constantly degraded by their gender and sex. The power of women in the rural areas is weak. Men are still in charge at home with strict regulations on how women should behave.
- Generally women are forced to do tough jobs at home which are considered as free work, while men are the providers for the family.
- Discriminating employment practices in which employees are looked at by gender and sex while providing a job is frequently observed. For example: jobs are not given to women because of the possibility of being pregnant or simply because the job is attributed to be male. In the latter, it is also practiced that men are denied a job because it is attributed to be female.
- A lot of things which are being broadcasted through media and commercials are tending to be sexist, mainly degrading women. But the worst problem is that there are no concerns to this in large parts of the community. The consciousness on discrimination is not widely spread.
- Education is not giving enough encouragement to young people to create an equal society. There are few good non-formal projects, but non-formal education is just starting to be acknowledged in the country.
- Rooted in the poor economic situation, people are trying to show themselves in a better position than they really are. Thereby stereotypical images of good looks are reproduced.
- Finding a good opportunity for marriage is promoted as to marry someone from a higher social status by media, parents and individuals.

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Tunisia

There is a broad variety of lifestyles amongst young women in Tunisia. The following examples may illustrate the range, without the expectation to cover the variety entirely.

I.: She is a student in Tunis. She always has been raised liberally. In order to oppose the restrictive norms for women in the Tunisian society, she wants to provoke by smoking in public, drinking alcohol, dressing freely and talking deliberately about sex. In her opinion all these activities are quite usual for the Tunisian society but typically done in secret.

D.: She has been raised by a rather traditional family and keeps most of the religious rules by conviction. Her family has promised her to a cousin. After several years of engagement, she decided to dissolve the relationship, because she felt not being accepted in her personality, being treated as a possession and hence restricted in her personal development. For taking this courageous step, she had before assured herself of the support of her father, but still her decision caused a severe tension in the family.

R.: She is a qualified teacher waiting for an opportunity to work in school. Her home is a small town in the south of Tunisia. On the one hand, she is bored by always sitting at home, only watching TV and chatting via facebook. She would love to enjoy more free time variety such as going to cafés, dancing, etc. But for women in her home town, these kind of activities are restricted and her family is watching closely, that she sticks to the social rules of the community. Opposing her family is a no-go, as the family is the main point of reference in her live. Since she is 14, she is looking forward for the day, she's going to found her own family. The parents arranged an engagement with a cousin working in the army, who she will marry soon. Although she sees the marriage as the only possible way of live, she is worried of loosing her independence.

I.: She is raised in a conservative family in a small town in the South of Tunisia. She strictly follows the rules of the society without feeling limited by them. While she has her duties in the house, her brothers are responsible to take care of her outside. For example, if she wants to meet someone, her brothers will drive her there and back.

F: She is a youth worker in a rural youth center in the South of the country. Her village is known to be progressive but generally provides only few opportunities. Most life takes place within the few big families. In her family she was raised to be a strong woman. Especially her uncle introduced ideas of gender equality. Hence she became very independent. For some time she lived in the cities of the North, where she got accustomed to a liberal lifestyle. She is not covering her hair, visiting cafés, walking in public also at nighttime. But in the South, she faces difficulties to maintain her way of life. She would not be accepted in cafés and for important meetings, she wears the scarf to cover her hair. For her, it does not matter, that she is not married at the age of 35 but her environment does pity her.

Lifestyles of older women are less diversified. Many of them see their duty in raising the children and taking care of the house work, but due to the policies of the former president Bourguiba, who did recognize that women participation in the labour market is needed for the economic development of the country, the opportunity for women to work was always open. Hence many women are working in schools, offices, shops, hotels, factories and even in crafts. Especially in the public administration, women also got leading roles, although are only very few women in top positions in industry or government.

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Gender and Globalisation

The globalising world offers boys and girls an increasing diversity to live out one's identity. Stimulation is given by different cultures from around the globe, which are more and more intertwined. Also gender roles become more fluent with a larger range of opportunities. But on the other hand the tendency towards free choices contains the challenge to define one's identity without fixed guidelines of tradition as orientation. New role models – usually from the globalised entertainment industry – take over the lead.

Additionally the increasing freedom of choice is challenged by forces that strive to maintain the old structures of society – usually with themselves as normative powers. Most evident: Social pressure, restrictive regulations and even violence are used to force women to stick to traditional roles, depriving them from many chances and violating their (human) rights.

Despite these backward oriented movements former power imbalances between women and men are changing in the globalising world. Men maintaining their former macho attitude and typical boy's rivalry risk to end up in a disadvantaged position. This is revealed in the fact that globally young men are facing increasingly more problems to get access to jobs than young women – although it has to be mentioned that access of women to higher positions still is limited in most of the countries in the world. For many men unemployment and economic dependency on their wives causes a clash with their perception of their gender role. A redefinition of being a man is required, otherwise frustration and its side-effects are rising.

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The objective

The material should assist address inequalities in between the genders and assist young boys and girls to develop an identity free from (self-)imposed restraints. It is desired that besides an individual reflection of one's own gender role, the material promotes tolerance and diversity and empowers the individual to change unfavourable power relations.

Including the global scales has the following purposes:

- The global dimension makes the local issues more clear,
- Solutions for local issues may be found in the global context,
- Global influence on the local gender roles are recognized (supranational media, global conflict between liberal and conservative groups),
- An overall empathy with different people and groups around the world is created as gender is only one aspect of discrimination.

Key Questions

For us there are six key questions, that lead to a reflected perspective on gender:

1. What are positive characteristics of a person?
2. How can you be that positive person?
3. How does society see the ideal man/woman?
4. Can homosexuals have these positive traits of character?
5. How does the expectation of the society stop you to be that ideal person?
6. Where are you appreciated for the traits of character which you mentioned positive?

Further questions opening more specific aspects are:

- Who is your idol?
- What do boys and girls have in common?
- Would it be different to be a boy/girl?
- Who says what is normal?
- Can you imagine gender roles to be different?
- How would you like the situation to be/ expectation for your gender role to be?





Methods

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| Title of the method | Images of the other |
| Frame | Groupsize: 4 - 20 of at least two partner countries Age: 16-18, multipliers Time: 40 minutes Material: paper, colored pencils |
| Specific goals | <ul style="list-style-type: none"> - Introduction to gender issues on a local and global level, - Reflecting stereotypes and clarifying different perceptions. |
| Outline | <p>Each participant folds a paper and individually draws on the one side, how he/she perceives the gender relations in his/her country and how he/she expects the gender relations in the partner country to be or how it is perceived, if the participant has already been in the other country.</p> <p>Afterwards the participants exchange about their pictures. First the expected situation is described before the self-portrait is revealed. By allowing questions the different perceptions can be exchanged and clarified. During the presentation central gender issues are collected on the flipchart.</p> |
| Background remarks | <p>Openness</p> <p>Differences in believes, parallels in the local situations</p> |
| Critical moments | |
| Variations | <p>Gender relations can be also displayed in short theatrical sketches, if drawing doesn't suit the group. It also contributes to the group process within the national groups, if they do not know each other yet.</p> <p>If the activity is applied in a unilateral context, the pictures can be compared to the descriptions about the local gender relations and issues provided in this handbook. In this case, the trainer should have some knowledge about the perception of the people from these countries, as questions cannot be put directly.</p> |
| Author | Andreas Joppich |

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| Title of the method | The bomb alarm |
| Frame | Groupsize: 8 - 16 Age: 15-25 Time: 60 minutes Material: pictures of persons |
| Specific goals | Reflecting on prejudices because of look, gender, economic situation, cultural expression and place of origin |
| Outline | <p><u>Introduction of the game</u> Everyone in the group picks a photo of a person. All these persons are in a shopping mall. Suddenly in the shopping mall a bomb alarm was triggered. The police arrived. Amongst all the visitors of the shopping mall only those selected by the participants had a bag like that, which triggered the alarm. So the police keep them under arrest for a personal interview.</p> <p><u>Discussion</u> Within the group the participants can discuss, who should be let free by the police and who is more suspicious. The participants should make a ranking of suspiciousness.</p> <p><u>Evaluation</u> The alarm was a false alarm. The participants all leave their roles. The following questions are asked for evaluation:</p> <ul style="list-style-type: none"> - How did you feel in the situation? - How did you develop an idea of your character? - Why did you accuse certain persons/ consider certain persons not to be suspicious? How would you have felt, if you were this person (and not guilty)? - Did it matter whether a person was a man or a woman? - What does this say about the general perception of men and women in society? What are the effects on both? - What does equality in front of the law means? Which other situations demand equality without prejudices based on gender or looks? |
| Background remarks | Intercultural stereotypes are also very present in this exercise. Therefore it is necessary to separate gender and cultural issues. The combination of different aspects of discrimination opens a global perspective. |

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| Critical moments | Participants may in reality belong to groups discriminated by the arguments in the exercises. |
| Variations | <p>It is possible to give further informations about the characters on the backside of the photo, which can be introduced step by step in the discussions and influence the ranking when revealed.</p> <p>The exercise can be played like werewolves. Each round the group has to decide on one person to be imprisoned and it's the task of the others to survive. If a person is chosen to be imprisoned, it is revealed whether this person was guilty or not.</p> |
| Author | Faten Lagha, Johanna Jäger |

Pictures of persons:



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| Title of the method | Adbusting |
| Frame | <p>Groupsize: 5 - 30 Age: 14-18 Time: min. 45 minutes but campaigning might become ongoing activity Material: Print-out of advertisement pictures; examples of changed and marked advertisements, that make fun of sexism; flipchart; markers to overdraw pictures Optional: computer with retouching programs; colors and paper; photo-camera/ wireless LAN</p> |
| Specific goals | <ul style="list-style-type: none"> - Raise awareness about the influence of advertisements and the displayed gender stereotypes on their life, - Create energy to become active against sexism and stereotyping in advertisement (by talking to other people in their environment about it, caricaturing advertisements or political campaigning) |
| Outline | <p><u>sexist advertisements from other countries</u> Put several actual sexist and stereotyping advertisements (with information about country and date) from all over the world in the middle of the group. Ask them, what they all have in common? Ask the participants to make categories such as displaying women as sex object, reduction of women to beauty, displaying stereotypical men/women, insulting slogans, division of work, women belonging to men. Collect attributes given to men/women in a brainstorming and visualize these on a flipchart. Reflect in the group about:</p> <ul style="list-style-type: none"> - Why are these advertisements produced? - What does it trigger in you that these advertisements are from all over the world? <p><u>Reflection of impacts on personal life</u> The participants are split into groups that should discuss the following questions:</p> <ul style="list-style-type: none"> - How do you feel about how your gender is displayed in the advertisements? - Did you have personal experiences being confronted with these role models/ expected characteristics? - How do these advertisements shape the gender relations in the world? <p>After the groups present their results, two questions should be discussed in the whole group: How would you like gender perception to be?</p> |

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| | <p><u>Changing posters</u></p> <p>The participants are asked to describe sexist and stereotyping posters they know in their country / look for them in their local environment or in internet. If possible the photos or pictures from internet are printed out.</p> <p>Showing some posters, where the gender of one/all portrayed persons is changed. Ask the participants whether this changes the sexism. In advertisements that play on the element of sex (nudity) it won't change, but in advertisements that use stereotypical attributes it will make it look silly/ ridicule. Collect other ideas to make sexism and stereotypes ridicule by drawing on the pictures.</p> <p><u>Campaign or Follow-Up Activity</u></p> <p>In a classroom setting, the participants get the task to work in groups on advertisements:</p> <ul style="list-style-type: none">Group 1: How to make the same advertisement not sexist/stereotyping?Group 2: How to change posters to make stereotypes and sexism look silly by redrawing or computer retouching? <p>In a more open context, the participants are asked for ideas, what they could do in real against sexism and stereotypical displaying of men and women in advertisement. Several options are possible:</p> <ul style="list-style-type: none">- Production of a symbolic stencil or stickers (sticking with water) to mark sexism- Spread retouched advertisements via facebook, replay video advertisements and spread via youtube- Produce stickers (sticking with water)- Street theatre replaying known commercials from TV,- Produce graffiti against sexism,- Complaining to the public control authority for commercials (Werberat),- Lobbying for more strict regulations by collecting signatures,- Flyers and protest actions against certain products advertised with sexist or stereotyping commercials. <p><u>Evaluation</u></p> <p>After the exhibition or campaign a little closing round should be made in which the outcomes of discussions with visitors from outside the group are collected or the outcome of the campaign is evaluated.</p> <p>The participants are given further information about:</p> <ul style="list-style-type: none">- Where to complain about sexist advertisement, |
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| | <ul style="list-style-type: none"> - Which other campaigns exist, e.g. initiative in Berlin Kreuzberg for advertisement free public space, - Women initiatives from all over the world. |
| Background remarks | <p>The collection of sexist and stereotyping advertisements from all over the world creates a strong emotional reaction, which in our experience doesn't need an intervention by the facilitator to lead to intensive discussions. Still we consider it as valuable to reflect on different layers of impacts: On the emotional level, participants can feel offended by the characteristics attributed to their gender. On the level of personal relations the participants may have been confronted with certain expectations by others. It is probably more difficult to understand, that globally structures of inequality are fortified by advertisements that promote men to be the winners and women to be submissive objects. Already in the early childhood we are formed by these images.</p> <p>It has to be understood that advertisements and society influence each other. The existence of sexist advertisement is partly caused by sexist views in the target group. But on the other hand, advertisements create subconscious ideals of men and women that we internalize and refer to in our self-image as well as in the judgment of others.</p> <p>Therefore by asking about, how the participants would like gender relations to be, a positive vision is created that is not only limited to the gender relations displayed in the advertisement but applicable generally to society. This vision will be much more motivating and easier to communicate than just fighting against the existing images.</p> <p>The set of activities starts with a global perspective to show the global dimension of the issue but then concretizes the topic in personal experience and local action. We thereby achieve that the participants find ways to act against sexism and stereotyping on a local level, while being aware of the global dimension of the issue.</p> |
| Critical moments | <p>Young people might like the jokes of the advertisement. This is usually because the effect on the portrayed group of society is not fully understood. Instead of blaming the participants it is preferable to discuss the border between fun/joke and sexism/insult? As authors we recommend, to only allow jokes about the groups oneself belongs to.</p> |
| Variations | <p>Instead of an exhibition the project can be directly designed as</p> |

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| | <p>theatre project. After discussing the impacts of the advertisements on the participant’s lives and on society, they can collect TV-spots with sexist elements. Then they develop scenes where they change genders or ridicule these in another way to point out the stereotypical displaying and sexism.</p> |
| <p>Authors</p> | <p>Alexander Slijepcevic, Marei Schmoliner, Andreas Joppich</p> |

Exemplary posters:



(INDIA)



“Best for all positions” (CROATIA, 2010)

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„Me, football, wife - Without the unnecessary pleasure is perfect, 30% less fat” (BOSNIA, 2010)



„Parking made easy - the Volkswagen Golf with Park Distance Control“ (GERMANY, 2009)



“Can she make you lose control?” (UK, 2012)

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“Astronauts get the hottest rockets - become a sexist!” (GERMANY, 2012)



Gang rape (SPAIN, 2007)



“Nearly as beautiful as a woman - but ticking (thinking) correctly” (SWITZERLAND, 2003)

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“Some tasks are better outsourced (passed on)”
(UK, 2013)



“Men don’t show their emotions,
they swallow them” (AUSTRIA, 2011)

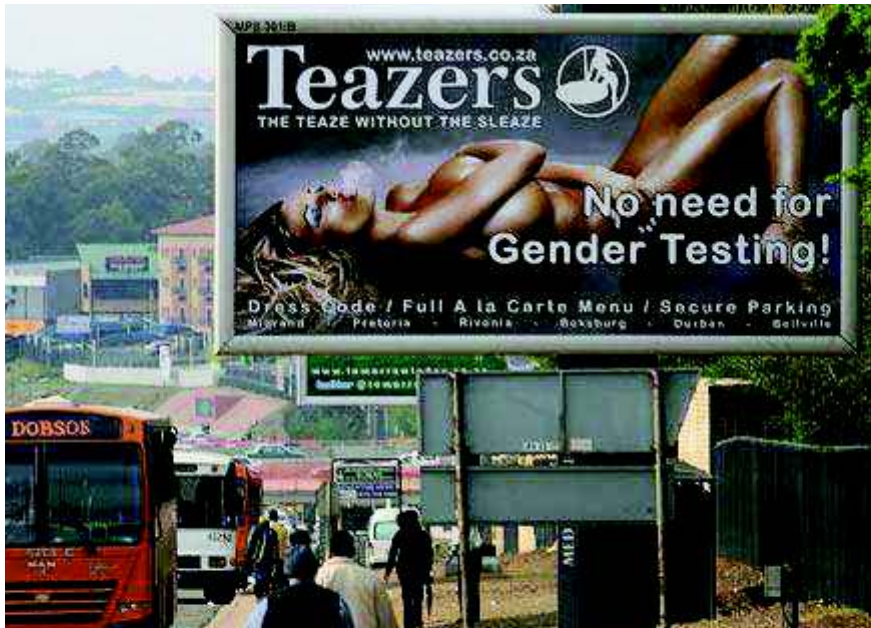


„The ultimate attraction, BMW“ (GERMANY, 2011)



(SOUTH AFRICA, 2012)

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„No need for Gender Testing!” (SOUTH AFRICA, 2009)

The screenshot shows two pages from the mymuesli website. The left page is titled 'Unser Piraten-Müsli' and features a young boy's face. The right page is titled 'Unser Prinzessinnen-Müsli' and features a young girl's face. Both pages list various muesli products and their prices.

“My Muesli pirates” overcoming challenges and “My müsli princesses” being kidnapped by dragons (AUSTRIA, 2013)

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(AUSTRIA 2013)



“My Krapfen (Pastries) are the most beautiful... and best! Pure nature.”
 (AUSTRIA 2014)



“Threefold strong - heat protection, noise protection,... Pfisterer, for sure the best windows”
 (AUSTRIA, 2013)

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Further ideas

Phantom painting and stories: Each participant receives a paper and is asked to draw a person, that comes to his/her mind. The paper is passed to the next person, who is asked to write a short story about this person/ with this person as actor. The first image will be folded to the back so it becomes invisible before the paper is passed again to another person, whose task is to draw the person again. Then the story is folded away before the next person has to write a story again.

In the evaluation, the stories will be unfolded and gender related aspects discussed. What made the participants think, a person would act/look like you described/draw him or her. Stereotypes and gender roles in the social background of the participants will become visible.

Global aspects will be included, if the story has to be written like: "What if this person lives in India." Then cultural and gender stereotypes has to be evaluated separately as well as in their connection.

If the story includes imbalances and discrimination, the participants may be asked to draw a person, that could change the situation. In the evaluation it will be discussed why they chose to draw a man or a women. As most probably the majority will draw a male person, the group should be given the task to research women, who fought against inequality and discrimination.

Adventure parcours Gender equity: The parcours consists of cooperative exercises and games which has to be successfully solved by the group one after the other. Physical exercises alternate with more reflective, calm exercises. Each of the exercises will treat a certain aspect of global work and power distribution. They deal with skills needed for low- or higher level job positions. Which of these skills are attributed to men and to women. What jobs are mostly done by women and what is their social status. The last exercise should link the experience of inequity to potential actions in the local environment, that the participants could do.

Manga pictures: Show the group pictures of volcano/ Japanese mangas who are not clearly identifiable in their sex. The group should discuss, wether it is a girl or a boy on the picture. What makes them sure about that. The exercise may introduce a session on cis/transgender and opens for the idea, that gender is not bipolar either male or female but a continuous line with all of us having male and female elements. The pictures from the beginning can be compared to very stereotyping Hollywood pictures, which may lead to a discussion, where our gender ideals come from.

Role play: The group is separated into some subgroups. This is done by a little game. Each of the participants receives a mark on the forehead that he/she cannot see (in different colours, different shapes and different sizes/fillings, which allows several orders). The participants are asked to make groups. In the reflection it becomes evident, how arbitrarily the assignment to certain roles is chosen in society by reducing them to one aspect.

Each group receives a description of their character (young women with career ambitions, mothers, men in superior positions, housemen) that are according to the stereotypes as

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well as against them. When presenting the groups, each group is asked, whether these people exist in the society.

Then the groups should discuss the distribution of selected tasks between men and women or a similar concrete question. There can be penal discussions as well as periods of bilateral negotiation.

If I were...: Boys and girls are separated into two groups. They have to complete questions like "If I were a boy, I must .../ I wish .../ others expect of me.../ I can.../ I cannot.../ I never would...". After they worked within their groups, they present the results to the other group.

To include a global aspect, these questions can be answered to famous people as well as simple people from other countries. It is necessary to reflect on country stereotypes and gender stereotypes then. In case of idols, it could be asked "If Mandela/ Ghandi/ ... were a women, what would have happened to their ideas?" or "If Bertha von Suttner/ Wangari Maathai/ ... were men, what would they have probably reached?"

Creative Arts: The group is working on painting, poems, dance movements on the topic "Who am I?" Especially dance can offer a deep personal experience.

One potential dance exercise: Everybody tells about one moment, where he/she felt free of the expectations of others and behaved like he/she wanted to. While talking about this, the participants start to move to their stories. Afterwards the participants are grouped in groups of 3-4. While one person tells the story and moves the other observe him/her and try to detect three moves, they like most. The observers get some time to experiment with these moves and then show the first person the move, they found most expressive of his/her own movements. The person may experiment with the movements given back to him by his/her observers and create a little show by just repeating these movements in different speed, intensity, ...

In the reflection it could be asked, whether the movements are feminine or male. Whether the displayed "Me" is contradictory to the expectations of others and how the participants could deal with this. Moments, when they felt rejected for or limited in their desire to express this "Me", can be exchanged.

Gender attributes: All participants write two characteristics that makes them the gender they are on cards. Then the cards are given to persons of another sex. Could they meet the attributes as well? It is discussed why this is possible or not. In the evaluation the effects on society of the experience, that most attributes can fit to persons of all sexes, are discussed.

Costume party and film heroes: A costume party is made in the youth center where everyone who appears in a costume of the opposite gender will receive a number of free drinks. In a reflection, it should be discussed:

- Was it easy for you to dress as a man/woman?
- Could you behave like a man/woman?
- Where did you get the image from, to behave like a man/woman?
- Do the boys/girls in your local context behave like this?

In the group session after the reflection posters of film heroes from around the world are presented. The participants discuss what gender roles they express and what they say

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about the different cultures. They afterwards collect aspects of heroes that would be needed to solve the world's challenges such as hunger, poverty, etc. Can they be rather met by men or women. Probably they could be met by both.

The group gets the task to create their own posters of heroes (possibly cross-gender). Then in a second costume party they should dress as their heroes. In the evaluation they will be asked, whether it was easier to dress as men/women and to behave like them.

As there is a danger that stereotypes are hardened if participants do not take part in all sessions, it must be made sure that everyone takes part in the whole programme.

Positive person: The participants are asked to fill the shadow profile of a human being with positive characteristics. They discuss whether this person is rather a man or a woman. Probably both want to see the positive in their own gender. The characteristics could be compared to the attributes that men and women idols from movies represent. Are they positive persons? Do they have the attributes written in the profile? In the evaluation it is reflected, how the images presented to us by the movies influence our own perception and the expectations of society. What could be done to promote the aspects considered positive without linking them to a gender and the immediately created expectations?

Circus performance: All participants learn different circus skills (juggling, acro-balancing, hoola-hoop, ..). During the preparation they collect positive attributes of the other gender. The task for the participants then will be to develop a performance on "strong girls - creative boys" - an exchange of the positive attributes.

Clowning allows to make transgender and power imbalances a topic. The pressure to associate to one sex in the society can be displayed for example. Clowning exercises using the white clown (expectations) and red clown (personal freedom) can lead to different stories.

Job attributes: Collect requirements for certain jobs and discuss whether these jobs are rather male/ female. Discuss whether the gender attribution makes sense or whether persons of the other sex can meet the requirements. The exercise can encourage girls to go for jobs, that are not attributed to their gender as they discover having these qualities. Within the session it should be reflected, that due to social pressure and discriminative selection processes in the economic system, it is not always the skills of a person determining his/her career opportunities. Also income differences can be discussed by comparing wages for male/ female attributed jobs. On a global scale certain jobs may be attributed to different genders in other societies.

Change gender in theatre scenes: Theatre scenes with different everyday life situations/problems are created by the group. Then the gender of the persons in the performance is changed. It is reflected whether the scene still works. Why is the perception different? It could lead also to an experiment, how the different genders react on frustration and which strategies they use to overcome barriers.

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Collection of other good practice methods

The below named methods are used in the participating project countries in gender and anti-discrimination education and serve as good practices.

Workshop methods

“sexist or not”: Different situations are judged whether they are sexist or not. The cards with these situations can be placed on a scale (barometer) or the participants have to take positions in the room to express their opinions.

“Exercise of tenderness”: The participants are grouped in pairs and asked to look into the eyes of the other/ battle with compliments/ caress the other. This could be done within a boys group or mixed.

“Characteristics of men and women”: Characteristics of men and women are collected in a table on the flipchart. Afterwards the sex is exchanged. Some characteristics may still be fitting, others not. Gender and sex can be thereby distinguished.

“One step forward”: All participants start next to each other in a line. Then they are asked questions about structural discrimination. If they are relevant for the individual a step forward is made. The participants can represent themselves or be given a character.

“Identity molecules” (Anti-bias): Each participant draws on a paper the groups he/she belongs to as circles around his name. In small groups they exchange on: Which groups were chosen? How do you feel belonging to the groups you did not choose? What kind behavior is expected of you because you belong to these groups? Have you experienced barriers or limitations because you belong to one of the groups?

“Power flower” (Anti-bias): A flower with 16 inner segments is filled. Each segment is given an aspect that determines power in the society such as sex, age, racialized group, religion, sexual orientation, physical health, ... Then in the outer leaf of each segment the group the most powerful in the society is written, in the inner leaf the group the least powerful. Each participant marks, which groups he belong to, and if he/she belongs to a group in between marks the line between the leaves. The results are reflected in pairs.

“Free expression of emotions”: Of a set of emotions each participant marks how freely he/she expresses these. It is reflected, why certain emotions are more difficult to express than others, and how this relates to gender.

“Animal attributes”: Animals are placed into the categories rather female or rather male. Then for each of the animals attributes are collected. When the animals are replaced, the attributes are left on the gender sides. Does it fit? Is it logical, as there are male and female bears, wolves, antelopes? Stereotypes are made visible.

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“Find the homosexual”: The group is presented several pictures of men/women. They should discuss and find out, who is homosexual. At the end, it is revealed that all of them despite all differences in their appearance are homosexual.

“Worst labels”: Everybody gives a worst attribute (such as betrayer, bitch, ...) to his/her neighbor. Then the participants should act like the label. It is reflected: How did you feel? What does it mean to give this label to a person?

“Positive character”: The group collects positive traits of character. The participants can give these positive characteristics to another person in the group, to whom they feel it fits. Words can be used several times. Probably none of them will be only given to boys/girls.

“The assembled face”: A face is being put together out of different elements. Then it is reflected, whether the face looks more male or female.

“Game of the little hearts”: Reactions on situations with gender issues.

Classroom

“Gender neutral language”: In language classes it is taught how gender neutral or fair language is correctly used and what are the differences in the various forms.

“Box of contraception tools”: In sex education a box of contraception tools is placed in the middle of the room. The students have the task to explain them. Costs and safety information are given. To reflect on gender roles, it should be asked, who is the person responsible for contraception.

“Girls/Boys days”: These days are used for professional orientation in Germany and offer opportunities for girls to explore MINT (mathematics, IT, natural science and technology jobs) or for boys to explore social job opportunities. Thereby they might discover personal skills and interests against their gender attribution. www.girls-day.de/ www.boys-day.de

Youth work

“Messenger”: The boys and girls are separated. Both decide on questions to ask the other side. A messenger delivers the questions and both groups have to try to find answers. If different opinions exist within one group, this should be to recognize in the answer.

“Reflected outdoor activities”: Outdoor activities such as canoeing, camping create many gender relevant situations and distributions of tasks. These could be reflected and certain tasks may be given against their attribution.

“Forum theatre” (Theatre of the oppressed): Scenes of oppression are displayed by actors or developed in small subgroups and then presented to the rest of the group. After having seen the scene once the audience is asked to exchange characters in order to liberate the oppressed person. This can be especially useful in girls/ women/ homosexual groups.

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“Theater scenes”: A theatre performance is prepared by the group. In this performance gender roles/ sexes are swapped.

“Hip hop”: Hip hop usually uses very stereotyping and sexist images of men and women. But some artists offer alternative viewpoints such as Sookee (Germany). On these texts it can be worked, which world the youth would prefer to live in. They can produce their own hip-hop-song.

“Display diversity”: Existing diversity is usually hidden behind the construct of a common culture (within a nation, within every institution or informal group). To display the existing diversity opens for their acceptance. A photo-exhibition is one opportunity but there are others to constantly make diversity visible.

Literature

“Compass” tools for youth education - coe.int/compass

Sexism against men:

<http://www.quora.com/Sexism/What-are-some-common-forms-of-sexism-that-men-face>

Mischen is possible - Gender Parcour (German):

<http://www.gender-nrw.de/index.php?id=165&type=1>

Initiative against sexism in advertisement (Austria):

<http://www.watchgroup-sexismus.at/cms/>

