

Four Steps

to prevent
gender-based
violence

Theoretical and
practical toolkit
for schools and
communities

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Presentation

What is this toolkit?

The toolkit provides conceptual and methodological resources for the prevention of gender-based violence (GBV) in the community, both in and outside school. It is aimed at teachers, health professionals and professionals in other related areas, and also young leaders working with teenagers in different institutional and community spaces.

Gender-based violence is an “invisible pandemic.” According to the Gender Equality Observatory for Latin America and the Caribbean (GEO) of the Economic Commission for Latin America and the Caribbean (ECLAC), 4640 cases of femicide were recorded in 2019 in 24 countries, 18 in Latin America and 6 in the Caribbean. Girls, teenagers and young people, be they women, gay, lesbian, trans or intersex, are affected by this situation. In many cases, violence is manifested at a young age. This reason, in addition to the fact that prevention is more effective the earlier it begins, informs the creation of this teaching material to share preventative tools using comprehensive sexuality education (CSE) strategies.

Those who teach in their daily lives, whether in the school system or community or health areas, have expressed their need to be educated and equipped with the tools to prevent situations of gender-based violence. This kit is a response to their concerns.

Gender-based violence is an acute manifestation of social gender norms that establish hierarchies of certain subjects above others. Therefore, to advance toward effective prevention is it necessary to understand these norms, the contexts in which they are reproduced and the different responses that people and institutions can offer. This path will make it possible to visibilize social norms and imaginaries that affect the reproduction of discrimination and violence, and educate to transform them.

This toolkit sets out to help in this direction. It is based on the principle that the transformation of situations of violence and discrimination requires contextualized educational tools that:

- Ⓐ allow questions to be asked and different paths to be taken depending on the context (which is not the same as “giving set recipes”)
- Ⓐ make it possible to identify realities in particular contexts (like a “magnifying glass”)
- Ⓐ facilitate the work of people who work in schools, health centers and other community spaces and support children and teenagers.

This toolkit includes conceptual definitions and ludic, contextualized teaching tools with an intersectional gender perspective, framed in respect for human rights. The proposal is in line with the Sustainable Development Goals, which encourage the strengthening of skills for systemic and strategic thinking, to anticipate issues, collaborate, and develop critical thinking in problem-solving (UNESCO, 2017).

The toolkit seeks to improve the understanding of teachers and other community leaders who support children and teenagers on why, what for, when and how to use teaching tools to prevent gender-based violence.

The guiding principle is that to transform violent realities of inequality between genders, it is not enough to have innovative teaching tools if these cannot dialogue with realities in their contexts and if those who are responsible for implementing them do not understand why and what they are used for. To prevent gender-based violence it is necessary to transform the social norms and imaginaries that sustain it, and this kit seeks to contribute to this transformation.

How is the toolkit organized?

The toolkit is organized into two parts, one conceptual and another with teaching tools.

Part One provides the conceptual and regulatory foundations that help us understand perspectives, principles and approaches, illustrating basic concepts that make it easier to apply the teaching tools

developed in Part Two. Part One also provides scientific evidence to identify the content and methods for addressing GBV that, in the context of CSE and working from a socio-ecological approach, have been most effective in different parts of the world, especially in Latin America. We could say that Part One addresses why it is necessary to make preventative interventions, what for and in which areas, while Part Two works on how to do this.

Part Two presents a simulated environment (the town of Three Rivers) to try out grounded, contextualized responses to problematic situations related to different types of gender-based violence. The goal here is for teachers—in schools and community centers—to incorporate the tools required to speed up the prevention of gender-based violence in the context of Comprehensive Sexuality Education (CSE).

It offers an innovative methodology so that educational, school and community institutions can play an active role in preventing gender-based violence. It seeks to support schools and community organizations on the path they need to take to recognize gender-based violence as part of the problems that they must look at, detect, analyze, question, intervene in and, in some cases, refer to other specialists.

The learning process here goes through subjective dimensions channeled through the emotions and constructed representations.

Conceptual Framework

The goal of this section is to provide tools to strengthen the knowledge of people who work with children, teenagers and young people in the prevention of violence against women and gender-based violence (GBV). It provides definitions, approaches, legal frameworks and evidence of educational interventions that have proven to be effective in preventing GBV.

Based on human rights treaties, it first defines what gender-based violence and violence against women is. It then explains basic concepts of gender relationships, masculinities and power, incorporating an intersectional perspective. It then describes and analyzes the influence of social gender norms in sustaining the reproduction of GBV.

With this, it provides and analyzes the evidence of international experience of tools that have proven to be effective in preventing gender-based violence. It starts with the presentation of the “socio-ecological” model, then describes and analyzes the evidence of teaching approaches to prevent GBV. Lastly, it presents the approach of comprehensive sexuality education (CSE) as an effective framework for preventing GBV. In this regard, it presents evidence of work in and outside schools through the CSE approach that has inspired the contents of the second part of the toolkit.

From violence against women to gender-based violence

The Inter-American Convention on the Prevention, Punishment and Eradication of Violence—known as the Convention of Belem do Pará, for the city where this human rights treaty was adopted in 1994—understands **violence against women** as:

“any act or conduct, based on gender, which causes death or physical, sexual or psychological harm or suffering to women, whether in the public or the private sphere.” (Art. 1)

Similarly, the United Nations Declaration on the Elimination of Violence against Women establishes that violence against women constitutes:

“any act of genderbased violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.” (Art.1)

These definitions refer to three questions that must be highlighted. The first is that there are **different types of violence**. Violence can be physical, sexual or psychological. This includes acts such as battery, threats, harassment, mistreatment, sexual abuse, bullying and rape, but also includes people trafficking, forced prostitution, kidnapping and other acts that cause harm and suffering for women (Belém do Pará, art. 2).

During childhood, adolescence and young adulthood, one critical manifestation of GBV is **sexual violence**. The concept of “sexual violence” is an umbrella term for different acts of abuse and violence, with or without sexual contact. For example, sexual abuse, incest, rape, sexual violence in the context of dates or intimate relationships, sexual exploitation, grooming, sexting and sexual abuse without touching.

When it occurs in childhood, adolescence and young adulthood, this type of violence differs from other forms of violence. At these ages, sexual abuse often includes acts that do not involve coercion or threats, but which are perpetuated through compliments, gifts and other forms of closeness, which often entail a deep asymmetry of power and authority (adults getting close to children and teenagers). It is often the case that the abused person is not aware of their own victimization. When the dimension of consent, the degree of development, and the autonomy of the victims are considered, it is often the case that not even their family group or community recognize the acts of sexual abuse as such, much less as crimes (Ligiero et al., 2019).

A second question that arises from the analysis of the Convention of Belém do Pará is related to the **effects of gender-based violence**. Numerous studies have shown that violence for gender reasons has multiple consequences on people’s lives and wellbeing.

Violence violates people's rights, undermines their physical autonomy—including their sexual integrity—and the possibility of taking autonomous decisions, essentially because violence limits the right of those who endure violence to enjoy their rights.

The emotional scars of this type of violence sometimes stay with their victims for life. Those who have suffered violence at an early age have greater chances of suffering violence again at later stages in life, but they also tend to exert it to a greater extent than those who have not suffered violence in childhood and adolescence (UNICEF, 2014).

Furthermore, gender-based violence weakens physical, mental, sexual and reproductive health. Violence causes anguish, fear and anxiety, harms self-esteem and can lead to a number of mental health problems. Gender-based violence can also increase the risk of infection from HIV and other STIs, and the possibility of unintended pregnancy and, when it escalates to the point of no return, it can lead to femicides and hate crimes (WHO, 2013).

Moreover, GBV has **social and economic consequences**, as a person's chances of studying, working or participating in social life can be reduced due to fear of being attacked or due to the physical and/or psychological consequences they endure as a result of violence. In some countries, fear of suffering violence can constitute a barrier for women to continuing their education (UNICEF, 2014).

Lastly, GBV affects society as a whole, as it erodes family and community ties and entails high economic costs for countries (UN Women, 2015) due to the loss of income that it often represents for households, but also because of the investment of public resources allocated to dealing with it in health centers, courts, the protection of rights, etc.

The third question to be stressed in the definitions of gender-based violence is that it **can occur in different places and be committed by different actors**. It is important to emphasize this, as for a long time "violence against women" was equated to "domestic

violence” or “family violence.” However, gender-based violence does not occur exclusively in the home or in the context of family relationships. The Convention of Belém do Pará recognizes that it can occur in:

1. *Families, in which case it can include close family members and wider family members, and people responsible for the care or guardianship of children and teenagers in the home.*
2. *The community, where it can arise in formal and informal education institutions, in civil society organizations and in public spaces such as parks, streets and nightclubs.*
3. *The State, as violence can also come from state organizations such as hospitals, health centers, family services divisions, courts, etc.*

Sexual violence against children and teenagers is complex because it can take on different forms (abuse, grooming, rape, etc.) and can be perpetrated by different subjects: adults or peers, acquaintances or strangers, individuals or gangs, in or outside the home, at school or in the community in general.

While children and teenagers are exposed to the risk of sexual violence in the home and the family, teenagers are exposed to a broader range of spaces (school, community, etc.) and perpetrators (peers, intimate partners, casual affective-sexual encounters) (Ligiero et al., 2019)

What do we mean by gender-based violence?

To state that violence is gender-based is to refer to one of the most profound causes of this type of violence. GBV is “a manifestation of the historically unequal power relations between women and men” (Convention of Belém do Pará). That is, **GBV originates in the deep power inequalities that exist in the gender order in which we live**. Consequently, some people are more vulnerable than others to this type of violence.

When we talk about gender we refer to a social and cultural construct, and the meanings associated with what is “male” and “female” in a given society. These meanings are based on sexual differences but go far beyond these.

In over a century of research, the social sciences have shown that different cultures create notions of what is male and female that are not derived from nature but are constructed socially and historically: they are cultural although we tend to “naturalize” them, to consider that they are part of a biological difference.

For example, until a few decades ago, it seemed natural that men should participate more actively than women in the public world, including in matters of the State, the economy, and the production of arts and sciences, and that women should be responsible for domestic duties, caring for the home and its members.

Even today, we find that in many contexts, raising and educating children are based on these notions, establishing relatively hermetic roles and barriers between what men and women are supposed to do, think and feel.

Although **gender norms** are not identical in different societies, all cultures have norms where gender is concerned. These are models that we take for granted, which we transmit and reproduce unthinkingly, such as that women should—for example—be passive and demure, and men should be active and bold, or that they are “naturally” more violent than women.

With time, all cultures have modified some (or many) of these norms, and it has thus become increasingly clear that gender is a cultural and historical construct. It would not otherwise be possible to understand the variations in the way the female and the male are symbolized, or in the way people live.

Gender, power and masculinities

The problem is that gender models all over the world—to varying degrees—correspond to **power inequalities** between men and women, and also among collectives discriminated against because of their gender: lesbians, gays, trans men and women, travestis and people who identify as non-binary and other sex/gender identities. Consider, for example, that although all human rights treaties establish that people are born free and equal, it has been (and continues to be) very difficult to secure human rights for women, lesbians, gays and the whole LGBTTI collective.

Gender is a relational concept. It not only refers to women but also includes men and the definition of masculinities, and other sex/gender identities, such as the LGBTTI community.

Masculinities are also cultural constructs that are reproduced socially and therefore cannot be defined generally and universally, but must consider the social and historical context that we observe. It is a construct that is developed over the course of a lifetime, with the intervention of different institutions (families, school, the State, religion, the media, etc.) These institutions not only define models of feeling, thinking and acting gender but also establish a privileged place, a hierarchized position for certain male configurations within the system of social relationships.

Thus, for example, even now in the twenty-first century it tends to be considered that men have a greater sex drive than women, that they can decide when and how they have sex, that they are “violent by nature,” as well as a number of other myths which, as we shall see, often lead to GBV being justified (Faur and Grimson, 2016). But this is not a game, as the ways in which certain masculinities are constructed also influence the high prevalence of femicide in Latin America. ECLAC data compiled from official sources shows that in 2019 at least 4640 women were victims of femicide.¹

It is the case that in the twenty-first century, in some communities, those people who distance themselves from stereotypical gender

1

See: <https://oig.cepal.org/en/indicators/femicide-or-feminicide>

models—because they do not identify with them and they see that they are not valid for everyone—continue to be stigmatized, abused and frequently discriminated against.

Sex/gender diversity

The transformation of social gender relationships has led many people to begin to live their sexuality and gender identity according to their desires and needs. Here it is necessary to distinguish between two concepts: sexual orientation and gender identity. **Sexual orientation** refers to physical, emotional, sexual and/or affective attraction to people of the same sex-gender. **Gender identity** does not refer to orientation but to gender self-perception. So a person with female genitals can self-perceive as male, or as “trans male,” and a person with a penis can self-perceive as a woman or as “trans female.”

In this regard, the Inter-American Commission on Human Rights (IACHR) wrote a Rapporteurship on the Rights of LGBTTI Persons, concerned with human rights questions related to sexual orientation, gender identity and expression, and body diversity. The report established central concepts in sexual orientation, gender identity and other aspects of the expression of sexuality. It also defined the **acronym LGBTTI** (lesbians, gays, bisexuals, trans, travestis and intersex) to define the population of sexual diversity.²

For a long time, different orientations and gender identities tended to be pathologized, as if “normality” were the correspondence between genitality, identity and desire toward the opposite sex, something even deemed “morally” superior. Similarly, bodies born with ambiguous characteristics, which we call “intersex,” were pathologized. To accommodate those bodies into a world divided between men and women, surgical procedures are carried out even today, often in childhood and with no possibility of intersex subjects deciding for themselves (Fausto-Sterling, 2000; Cabral, 2006).

2 For more information see: <https://www.oas.org/en/iachr/multimedia/2015/lgbti-violence/lgbti-terminology.html>

The social movement of lesbians, gays, bisexuals, trans and intersex (LGBTI) has shown that although we have been brought up in a model that has hid and sought to “normalize” those bodies and subjectivities, people with homosexual desires and with trans and travesti identities have always existed, and have the right to live the way they feel and desire.

The problem is that our culture was built on what is called **heteronormativity**. As Faur and Grimson (2016:251) write, this refers to the fact that a given

“heterosexual model was established as the ideal regulator of eroticism, and this model classified bodies, permitted affective ties and defined how pleasure was obtained. The first prohibitions established that only men and women could have sexual relationships with each other, in the context of a monogamous relationship.”

Heterosexual morality infiltrated subjectivities and institutions for centuries. With it, disapproval of sexual and gender diversity entailed punishments raging from persecution to imprisonment, and including hospitalization in psychiatric wards (Faur and Grimson, 2016).

So it is that the LGBTI community has been persecuted and continues to endure discrimination, stigma and gender-based violence. Thus, gender-based violence includes violence against women but must also incorporate these other forms of violence.

Intersectional approach

When we widen the lens to understand GBV, we see that it intersects with different discrimination factors such as race, class, ethnicity, disability, age, sexual orientation and gender identity. The intersectional approach makes it possible to show that some people endure multiple forms of oppression simultaneously, as a result of the “intersection” of different factors such as gender, race, ethnicity, social class, and many others. This approach provides a framework in which to “look” at experiences of violence, discrimination and other types of oppression, in all their complexity, to provide a response in keeping with people’s needs.

The concept of *intersectionality* provides a key aspect for understanding that different types of discrimination overlap different population groups. Understanding GBV in all its complexity in order to prevent it means visibilizing the way in which these “intersections” are experienced (for example, by class, gender and ethnic-racial belonging, etc.)

The difficulty in observing multiple discriminations is part of a culture that has naturalized privileges and hierarchies. The US sociologist Michael Kimmel tells an anecdote in which he heard two women having a conversation. One was White, the other Black. The Black woman asked the White woman what she saw when she looked in the mirror in the morning. The White woman replied: “I see a woman.” The Black woman said, “That’s the problem, when I look in the mirror, I see a Black woman. Race is invisible to you, because that’s how privilege works.” Kimmel adds, “With that conversation I became a White middle-class man. I realized that race, class and gender also had to do with me (...) invisibility is the consequence of power and privilege” (Kimmel, 2000:7).

From an intersectional perspective, more attention must be paid to the fact that this violence is manifested against people with disabilities, Indigenous people, people of African descent, people living with HIV, and LGBTTI collectives. In each case, to name the multiple violences that exist and conceive of them comprehensive makes it possible to better understand the issue and intervene more effectively. From this approach, the intersection between the different forms of oppression does not consist of a simple summing up but a combination that makes each experience unique and which must be understood as such, on a contextual basis.

Social norms and gender-based violence

At this stage, it is necessary to review many of the concepts that we have developed in order to connect them. If the violence that

concerns us here is gender-based and gender relationships are constructed from norms and models of conduct that naturalize power inequalities, the association between gender social norms and GBV is a structural part of the problem. **Recognizing this connection and “denaturalizing” it is the first step in preventing GBV.** Let us look at this question.

What are social norms?

A **social norm** is a collective belief about what is “typical” in a population group or what is “appropriate” (The Equality Institute, 2017). There are descriptive social norms (such as “it is normal for men to hit women,”) and prescriptive norms (such as “if she doesn’t want to get raped, she shouldn’t dress like that.”)

The ways in which we conceive and reproduce gender mandates mean that sometimes violence is not perceived as such. For the same reason, victims are not believed, and are even held responsible for what happens to them (with phrases like “she provoked him,” “her skirt was very short,” etc.) Logics of concealment and justification are reproduced, blaming the victims instead of identifying violent conduct in the attackers (Faur and Grimson, 2016).

Social norms vary between cultures and also change over time. For example, there are societies in which **women are expected to be obedient** and not challenge men. If they follow this norm, they are qualified as “good daughters,” “good wives,” “good students,” etc. If not, they may be punished physically, sexually or psychologically.

It is important to be aware of the ideas about gender and violence issues circulating in a society because this is where violent actions take root and are justified.

Scientific evidence gathered from over 35 studies in Asia, Africa, Latin America and the Middle East shows that men and women who consider that violence is acceptable in an intimate partner relationship have a greater chance of exerting or enduring violence in that relationship (Heise, 2011.)

Gender patterns are incorporated from a very early age as we move through different spheres, from the family to school, through clubs, religious institutions and other areas of the community.

Although people can exert or endure GBV at any time in their lives, some studies show that young men are more likely to commit an act of violence (Fulu et al., 2013). Others indicate that the chances of a woman being subjected to violence are greater at the end of adolescence and start of adult life (UN Women, 2015: 28).³ Therefore, it is worthwhile examining this stage in the life cycle and understanding how gender norms are presented among young Latin Americans. With this, we can fine-tune the tools to prevent GBV.

How are gender norms presented in young people in Latin America and the Caribbean

A study by Oxfam identified the influence of eight “imaginaries” and social norms circulating among young men aged 15 to 25 that sustain violence against women in different ways

Gender imaginaries in young people in Latin America and the Caribbean

- ⑤ A real man has sex when he wants and with whom he wants. Women do not.
- ⑤ Men should take advantage of every opportunity that arises to sleep with a woman, women generally give reasons.
- ⑤ Women’s bodies should be appropriated, named, pointed out and criticized.
- ⑤ Lesbian and trans practices should be maintained in private.
- ⑤ Men should control women.
- ⑤ A man has a right to “correct” or discipline women’s behavior and can use any type of violence to do so.

³ Based on a multi-country study by the WHO on women’s health and domestic violence, 2005; European Union Agency for Fundamental Rights, 2014; Australian Bureau of Statistics, 2013.

- ☞ Men must be providers, women must be carers and only make complementary contributions.
- ☞ All women must be mothers.

Source: Ruiz and Garrido, 2018

The research was based on a survey that explored the degree of agreement with these and other sentences that constitute imaginaries. Some are related to the control of female bodies by men, others to myths of romantic love and mandates on sexuality, and others are related to the normalization of violence and the attributes of a “good woman.” The survey was complemented with a qualitative study and was carried out in Bolivia, Colombia, Cuba, El Salvador, Honduras, Guatemala, Nicaragua and the Dominican Republic.

The Oxfam study uses the metaphor of gender norms as “mirrors” in which we “feel the obligation to see ourselves and behave in such a way that ensures compliance with gender stereotypes (Ruiz and Garrido, 2018, p. 16). These are mirrors that “deform,” “increase” or make us appear “worn.” These mirrors show us that 65% of men between 15 and 19 and 45% of the women surveyed by Oxfam believe that “women play hard to get. They say NO but what they really mean in YES.” A similar percentage of teenagers consider that “jealousy is an expression of love” (Ruiz and Garrido, 2018).

Furthermore, 84% of women and 77% of men believe that it is not violence to look at their partner’s mobile phone and that their friends do this, while 3 in 4 young people consider it normal for a man to make undesired comments to a woman in the street and that their friends do this. Almost half of those interviewed say that violence against women is “normal” and 86% say that “nobody should get involved in arguments between a couple” (Ruiz and Garrido, 2018)

In terms of sexual and gender diversity, a very high proportion of young people consider that lesbians should not show their orientation in the street (73% women and 67% men), and the same proportion say that “it is not normal for people born with male genitals to dress like women” (Ruiz and Garrido, 2018).

These results are averages that show some differences between countries. Oxfam also sought to inquire into what was happening with these imaginaries in societies where the fight for gender equality has increased greatly among young generations. So it repeated the same study in Argentina, where the “Ni una menos” (“Not one woman less”) movement has been a turning point in the way violence is considered. The study covered four provinces in Argentina and showed that statements such as “sometimes women play hard to get to have sex, they say no when they really mean yes” appear to considerably less: 16% of the men surveyed and 10% of the women considered the statement to be true (Nabaes and Paterlini, 2020).

Something similar occurs with ideas about sexual diversity, with negative references much less frequent in the case of Argentina. Some 15% of men and 12% of women state that most of their friends “do not agree that those who were born as men should dress and act in a feminine manner.” In terms of lesbian visibility, 12% of men and 8.5% of women agree with the statement that they should not show their sexual orientation in the street. While this data confirms that ideas about gender are constructed in dialogue with the contexts that we observe, we see that even in those places where the women’s and feminist movement has succeeded in protesting for general equality and social awareness, discrimination and stigmatization remain and need work.

Most young people consider that violence against women is a serious problem, that it is the result of enormous gender inequalities that we still experience and that the authorities should do something.

Therefore, one of the challenges for preventing GBV is to connect young people as leading players in the transformation of social norms that feed gender violence and which permit their impunity.

To do so, **it is necessary to develop comprehensive (holistic) interventions to modify attitudes, ways of thinking and behaviors that are deeply rooted** in Latin America.

The socio-ecological model to understand and prevent gender-based violence

The prevention of gender-based violence is an ethical imperative, aligned with the human rights framework, requiring effective multidimensional interventions. As the ecological model suggests, prevention must be enforced in different spheres to complement and strengthen results. A single action does not guarantee the effectiveness of the intervention. Evidence suggests that successful programs bring together multiple actors and diverse approaches, aiming to modify risk behaviors and social norms that support gender-based violence and inequality, to promote non-violent forms of relationships (Ellsberg et al., 2015).

The socio-ecological model is used to understand the interaction between **risk factors** and **protection factors** in GBV, which are found not only in individuals but also in their families and interpersonal relationships, in communities and in broader social and political contexts that frame situations of violence but also ways of addressing it. These factors make sense when we observe the risk of being a victim or perpetrator of violence (Ligiero et al., 2019).

Ecological model of prevention and response to gender-based violence

At **individual level**, the risk of being a victim of violence is greater for women, children and teenagers, trans and homosexual people, people with disabilities and/or low education level. The risk of committing violent acts, in turn, increases in those subjects who adhere acritically to gender norms, lack empathy, and have hyper-masculine and/or homophobic attitudes. In such cases, the risk increases with the consumption of alcohol and drugs.

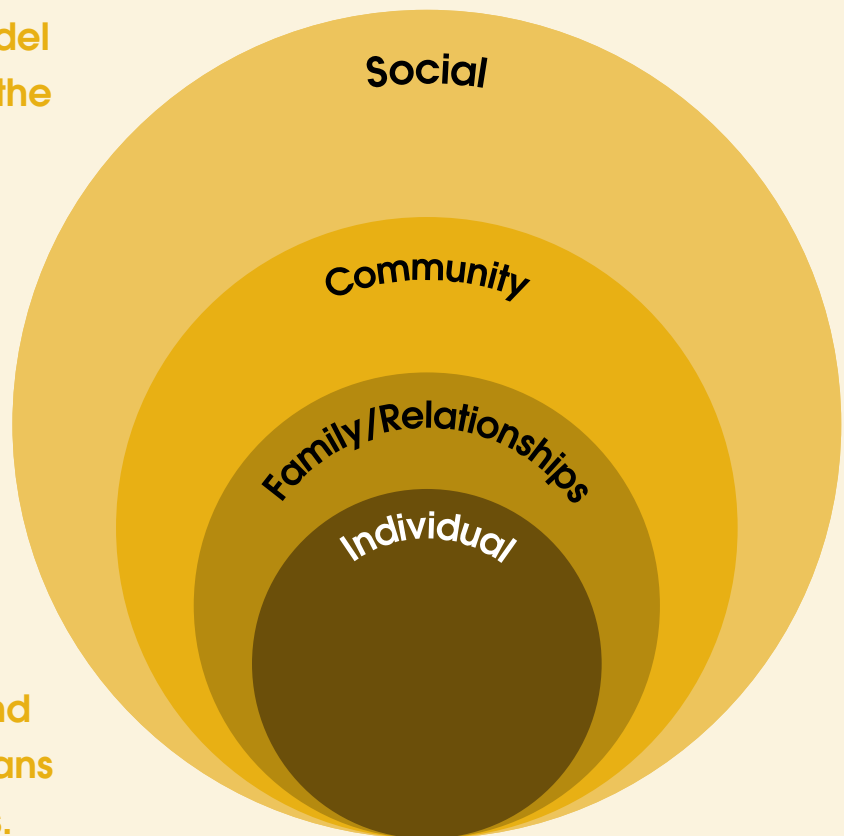
At **relationship level**, the existence of intrafamily violence, or the lack of awareness in families about how vulnerable children and teenagers are to abuse, are victimization risk factors. Another risk factor, both of victimization and of perpetration, is participation in groups that inflict violence and criminal gangs.

From the **community** perspective, violent environments, the level of acceptance that a community has of traditional roles assigned to each gender, and institutional weaknesses in punishing those who inflict violence are all factors that can increase violence for gender reasons, and also lead to low levels of reporting and denunciation. Contexts of high levels of poverty and unemployment in the population also lead to greater GBV.

At **social level**, contexts of armed conflict, extreme poverty and vulnerability, humanitarian crises, and deep-rooted social gender norms and power structures that form gender hierarchies lead to a greater risk of GBV. Clearly, in contexts in which social norms endorse physical and sexual violence in a couple, there are greater chances of this occurring.

Source: Ligiero, D., Hart, C., Fulu, E., Thomas, A., & Radford, L. (2019).

The socio-ecological model emphasizes the fact that the individual, relationship/family, community and social levels act simultaneously. The full panorama shows that gender-based violence, including sexual violence, occurs in a system of social relationships. Thus intervention to prevent and address this violence means working at different levels.



It is not enough to modify the laws, educate justice figures, run prevention campaigns or specific education programs, but each of these strategies is fundamental and provides an ecological strategy.

As can be seen, the gender dimension is present at every level of the socio-ecological model, as are the social norms that perpetuate inequalities. Since gender inequalities are a cultural construct—and not a biological destiny—**preventative strategies need to address the transformation of social gender norms** that contribute to naturalizing situations of gender violence, discrimination and sexual violence. For example, if we observe that most victims of sexual violence during childhood and adolescence do not seek help for fear of reprisals, not being believed or being re-victimized,⁴ understanding the imaginaries that circulate in family, relationship, community and social contexts in which they live will allow us to improve the action tools.

How to prevent gender-based violence?

Following the socio-ecological model, the prevention of GBV requires strategies that connect different goals, spheres of action and stakeholders.

1. Implementation and application of laws
2. Norms and values
3. Safe environments
4. Support for families and carers
5. Strengthening household incomes
6. Attention and support services
7. Education and life skills

Prevention can and must take place throughout the person's life. Nonetheless, **it is necessary to begin in childhood and redouble strategies in adolescence and youth**, as the chances of inflicting or of being the victim of this type of violence increase in these stages (Fulu et al.) From this point of view, it is evident that educational

⁴ In countries such as the United Kingdom, it was observed that on average victims of abuse in childhood take 22 years to report it (NAPAC) while in the United States, the average age of those who report that they were victims of child abuse is 52 (Cashmore, J., Taylor, A., and Parkinson, P. 2017, in Ligiero et.al., 2019).

interventions are central as they accompany the development of children, teenagers and young people in the different spheres in which they live.

Evidence of successful education programs to prevent GBV

What makes an education program successful in preventing GBV? What does the scientific evidence tell us? Reviewing the main findings allows us to better orient and define the use of educational resources, which are always scarce.

⑤ Education programs implemented in schools, community centers and other spaces that work with children, teenagers and young people (in and outside schools) contribute to preventing violence, its risk factors and consequences (Ligiero et al., 2019).

⑤ To a great extent, programs that have an impact on changing behavior are based on comprehensive sexuality education approaches (CSE). Of these, the most effective are those that not only offer education and information but also include community and service components, such as training health providers to provide services that are friendly to young people, parent participation, and others. The evidence shows the importance of involving different community stakeholders (UNESCO, 2016).

⑤ **Programs taught by teachers** are generally more effective than learning among peers. Peer education can increase knowledge and change attitudes, but no evidence has been found on whether it changes behavior (UNFPA, 2018).

⑤ **Peer-based education** programs can be more effective in reaching young people who are stigmatized or invisibilized, such as drug users and LGBTTI, and they are preferred by groups of young Indigenous people (UNFPA, 2018).

⑤ The evidence shows that certain groups of young people (LGBTTI, people with disabilities, people in humanitarian situations,

workers, Indigenous people, etc.) are not reached by current CSE programs, and that these programs do not address their needs and realities (UNFPA, 2018).

📌 An analysis of 83 studies, 18 in developing countries, including Belize, Brazil, Chile, Jamaica, Kenya, Mexico, Namibia, Nigeria, South Africa, Tanzania, Thailand and Zambia, and 65 in developed countries, of which 56 were in the USA and 9 in other countries (Canada, the Netherlands, Norway, Spain and the UK) (Kirby et al., 2006) showed that:

» CSE programs do not increase sexual activity.

» In those programs that address psychosocial aspects, as well as informative aspects, the capacity to refuse to have undesired sex increases in more than half, self-effectiveness to use a condom increases in two thirds, and self-effectiveness to prevent the risk of STIs/HIV increases in around half. –y no solamente informativos-, en más de la mitad aumentó la capacidad de negarse a tener relaciones sexuales no deseadas, en dos tercios se incrementó la autoeficacia para el uso del condón y en alrededor de la mitad mejoró la autoeficacia para evitar el riesgo de ITS/VIH.

📌 The evaluation of 22 programs implemented in developing countries (9 of these in Latin America and the Caribbean, including Brazil, Belize, Chile, Jamaica and Mexico) observed that curriculum-based, adult-led interventions following the characteristics of effective programs have a greater impact on knowledge, skills and sexual behaviors in young people, and these effects are similar to those in developed countries (Kirby et al., 2006).

📌 Research into 22 studies (15 randomized controlled trials and 7 longitudinal cohort studies with controls) showed that 10 of these addressed gender or power issues, while 12 did not. The programs that addressed gender and power dimensions had five times more chances of being effective than those that did not (Haberland, 2015).

From the methodological perspective, effective programs in educational and community spaces:

📌 Use participative student-focused teaching approaches.

- ⑤ Encourage personal reflection and critical thinking about the way in which gender and power affect the participants own lives and relationships.
- ⑤ Promote the valuation of the potential of participating persons as autonomous persons and agents of change (Haberland, 2015 in UNFPA, 2018).
- ⑤ In contributing to the transformation of social gender norms, empowering girls and young people and reflecting on models of masculinity that lead to violence, these programs can contribute to the construction of safe environments for the child and youth population, and work with families, teachers and community services.

Effectiveness of school-based interventions

Schools are especially favorable environments for developing GBV prevention interventions. They support children and teenagers during a large part of their development stage, and teaching professionals in stable positions participate in them who are capable of addressing content and providing educational resources suitable for the students' ages.

The evidence shows that **programs that involve the school community as a whole, in its different levels and responsibilities, are the most effective** in ensuring that schools are safe places, free of violence and respectful of gender questions. These can include the development of coexistence codes and protocols to address violence in school, teacher training in gender and violence, educational workshops for students, work with parent associations, among others (Ligiero et al., 2019).

Assessments of these programs found positive results in different groups:

- ⑤ **Students** said they felt safer and more supported (on average, women students said they felt safer than men) (UNICEF, 2009 in Fulu, Kerr-Wilson and Lang, 2014).

👤 **Teachers** increased their knowledge of how to identify and report situations of GBV in schools (USAID and DevTech, 2008 in Fulu, Kerr-Wilson and Lang, 2014).

👤 **Parents** consolidated their knowledge of and attitudes toward violence (Fulu, Kerr-Wilson and Lang, 2014).

A qualitative study of good CSE teaching practices in 20 schools at primary and secondary level in five regions of Argentina distinguished between good management practices (led by the school leadership team), good teaching practices (driven by a teacher or small group of teachers) and good mixed practices (in which both strategies are combined).

Where CSE practices incorporate gender and rights approaches, are comprehensive in their approach and include the active participation of students, a transformation is seen in the knowledge and attitudes of teachers and students, who report feeling “cared for” and “safe” (Faur and Lavari, 2018).

The educational programs that showed effectiveness in the prevention of GBV concentrated on the prevention of intimate partner violence, prevention on dates and casual encounters and the prevention of sexual abuse.

Prevention of intimate partner violence and violent courtships

In Mexico an educational experience that sought to prevent intimate partner violence was assessed. This was a six-month course with weekly sessions (20 hours in total). The sessions were facilitated by young sexuality educators from a social organization (Mexfam – Gente Joven). The assessment identified four central dimensions in the success of the intervention, which showed promising results in reducing GBV risk factors:

1. Reflection on the romantic ideal in relationships, which influences how jealousy and possessive behaviors are characterized as demonstrations of love.

2. Work on skills to talk about sexuality, unequal relationships and reproductive health.
3. Promotion of self-care behaviors.
4. Addressing gender and sexuality social norms, including questioning discrimination of the LGBTTI community (Makleff, S., Garduño, J., Zavala, R.I. et al., 2020).

Prevention on dates and casual encounters

The “Safe Dates” program was implemented with secondary school students in the United States, aimed at young people aged 11 to 18. Aspects covered included gender stereotypes, conflict management skills, asking for help and cognitive aspects related to asking for help. School activities included theater productions and 10 curricular sessions and were complemented with community interventions and training teenagers as service providers (Foshee VA et al., 1996 and 2004). Assessments showed that the intervention significantly reduced violence among the young participants in this type of encounter (Foshee et al., 2004 in Libiero, 2019).

Prevention of child sexual abuse

Child sexual abuse prevention programs, including educating adults and teachers, showed most effective results in changing behaviors. These programs help adults to recognize these situations and intervene in them. For example, the “Stewards of Children” program (USA) offers two hours of training in preventing child sexual abuse. The course was offered by the Darkness to Light organization and over 1.7 million people, including 500,000 teachers, completed the program. In 2015 an assessment was carried out in one region of the country that showed that one year after participating in the course, teachers had increased reports of CSA by 283% (in comparison with the average reports from the previous year) (Taylor and Harris, 2019, in Ligiero et al., 2019).

In Argentina, the Public Ministry for the Protection of Minors (Ministerio Público Tutelar) of the City of Buenos Aires carried out a study of children and teenagers who reported abuse in the ministry’s spe-

cialist interview rooms. This ministry is part of the city's judiciary and aims to promote and uphold the rights of children and teenagers. The study revealed that between 70 and 80 percent of children and teenagers aged 12 to 14 were able to understand that they had been victims of sexual abuse after receiving comprehensive sexuality education (CSE) classes. The knowledge they gained on the subject allowed them to resignify situations that they had experienced and report them (Romero, 2020, in Página 12.)

Some countries in the region have regulations that impose the obligation of schools to develop violence prevention programs and/or comprehensive sexuality education programs, and these have shown good results in their implementation (ANEP-UNFPA, 2017; Faur, 2018). Others include comprehensive sexuality education as part of education strategies for citizens and the incorporation of programs, but these are incomplete or lack a specific normative framework (OREALC/UNESCO, 2017).

The different programs have shown that the most effective interventions at school include multiple sessions (not just one sporadic workshop or talk), are interactive and provide a variety of activities (role play, skills development sessions, competitions, dramatizations, anonymous question box, giving out condoms, etc.), include content on the wellbeing and empowerment of children and young people, work on social gender norms, and strengthen skills to take healthy decisions. The evidence highlights the importance of working on harmful practices and norms, vulnerability and disabilities, ensuring confidentiality, privacy and a safe environment for young people (UNESCO, 2016).

What elements should school programs include?

- ④ Implement clear measures to address violence in schools.
- ④ Promote teacher training.
- ④ Encourage discussions on the subject among the teaching staff and leadership team.
- ④ Work based on results of previous studies into the subject.

- ⑤ Contextualize practices: adapt content to the specific situations, cultures, needs, skills and concerns of each group.
- ⑤ Gender and rights approaches, encouraging reflection on social norms and their impact on the violation of rights.
- ⑤ Participative methodologies, encouraging students and teachers to reflect.

Community-based interventions

Studies overwhelmingly show that **the most effective community programs aim at changing social norms of gender and violence** (Fulu, Kerr-Wilson, Lang, 2014; Heise, 2011; Jewkes, 2017; Ligiero et al., 2019; Ellsberg et al., 2015).

Interventions tend to include group and participative workshops that aim to empower women, modify models of virility, review affective-sexual relationships and transform the position of the environment or “witnesses” of GBV. Awareness-raising campaigns are also conducted, including videos, radio and television programs, theater plays, etc.

The “Stepping Stones” program prevents violence in teenage couples and was implemented in dozens of countries. It consists of 13 group sessions with young people during a period of 6 to 8 weeks. The sessions encourage critical reflection, the development of communication skills and the prevention of GBV risks. They work on gender inequalities and violence, the cycle of violence, ideas about love, stigma, sexually-transmitted infections, condom use, and self-esteem, among other subjects. In an assessment of seven countries it was found that in all but one case there were significant transformations in gender norms and ideas in the young people participating. Three months after the workshops on South Africa, violence against the women who participated had decreased, the men had attenuated their controlling behavior, and both groups were able to rethink their attitudes about gender. Two years after the workshops, violence in interpersonal relationships reported by men showed a 38% decrease (Jewkes et al., 2014 in Ligiero et al., 2019).

Various programs work with men to review and transform the social norms of masculinities that justify GBV. This strategy shows auspicious results when they are well designed and have trained facilitators, who can encourage reflection on specific practices (WHO, 2007). The H Program is one successful program in working with men. It was developed and validated in Latin America and the Caribbean (Bolivia, Colombia, Jamaica and Peru and was assessed in Brazil). Different assessments agreed that when group programs working with men are complemented with workshops with women, with campaigns in the community or in the media and with individual consultations, their effectiveness increases (Barker, Ricardo, Nascimento, 2007; Heise, 2011; Dworkin, Treves-Kagan, Lippman, 2013; Barker, 2009).

In Nicaragua the multimedia communication strategy “We Are Different, We Are Equal” (SDSI, “Somos Diferentes, Somos Iguales”) set out to change attitudes, norms and behaviors in young people in relation to gender, violence and HIV. The strategy, implemented between 2002 and 2005 included the broadcast of a television series (“Sexto sentido” or “Sixth Sense”), a radio program with the same name (with the participation of young people), the publication of a feminist magazine, youth campaigns, educational material, and other initiatives. Assessments concluded that the young people who were more exposed to SDSI were more likely to have spoken to someone about domestic violence, HIV, homosexuality or young people’s rights, were more likely to know a center that offered support in the event of domestic violence, and were more likely to use a condom with casual partners (in the six months after being exposed to the program) (Solorzano, 2008, in Heise, 2011).

Mobilizations by women and young people to demand gender violence prevention programs form favorable contexts and often lead to a significant social demand for the application of CSE as a way of preventing GBV.

AN ACTIVE COMMUNITY IS ESSENTIAL FOR MODIFYING SOCIAL NORMS AND PROMOTING INSTITUTIONAL RESPONSES.

The “Ni Una Menos” (“Not one woman less”) movement emerged in Argentina in 2015 with the intention of drawing attention to the large number of femicides that occur daily. A group of journalists, activists and artists called a national protest on 3 June of that year with the slogan “No More Femicides.” The protest attracted large numbers of people and has been repeated every year with increasingly more participants, establishing the issue on the public and media agenda.

The flashmob performance of “Un violador en tu camino” (“A rapist in your way”) by [Colectivo LASTESIS](#) started in Chile and was seen all around the world. This raised greater awareness and questioned many gender myths and imaginaries (such as “it was her fault for wearing a short skirt,” etc.) LASTESIS succeeded in saying in a few words that the persistence of GBV is not only due to those who inflict violence but also the state bodies that tolerate it.

CSE: an effective strategy to prevent GBV

We have seen that central to preventing GBV is the importance of reflecting on social gender norms, knowing one’s rights, working from an intersectional perspective, empowering girls and women and working to review masculinities and consolidate new forms of relationships between genders. Also that teaching strategies

form part of the central activities in a socio-ecological framework. The content and methodologies that have been highlighted as successful can be addressed through the CSE framework. This is because CSE has proven to be effective in changing social gender norms, broadening knowledge of rights and preventing gender-based violence in children, teenagers and young people.

What is CSE?

CSE is a sexual education approach based on human rights and gender equality, involving teaching interventions in and outside school. CSE is curriculum-based and entails a holistic vision of sexuality and sexual behavior that goes further than merely the prevention of pregnancies and sexually-transmitted infections. **It aims to provide children and young people with knowledge, skills, attitudes and values that allow them to develop a positive view of sexuality in the context of their emotional and social development** (UNFPA, 2018:4).

CSE entails a teaching-learning, curriculum-based process whose design must be appropriate to the age and development stage of the group of people it is aimed at, in the institutional, socioeconomic and cultural context in which it is implemented.

In terms of content, CSE proposes that children, teenagers and young people should acquire precise, science-based knowledge on a variety of subjects related to sexuality and sexual and reproductive health.

Comprehensiveness is essential to this perspective, as CSE addresses different aspects together that are involved in sexuality: human rights, questions of gender and power, affective relationships, care for the body, gender violence, gender diversity. Legal, social and cultural aspects are important in this approach. Because of this, CSE is a powerful tool for preventing GBV, as it enables a critical review of social gender norms, addresses how peers and adolescents relate to each other and their communities, and aims to overcome all kinds of discrimination and gender-based violence.

CSE sets out to allow children and teenagers to develop positive attitudes and values in relation to their sexuality and life skills that allow them to take well-grounded, healthy decisions. It also encourages critical thinking, active citizenship respectful of human rights, and the construction of a more equal society.

CSE has to be conceived as a gradual, continuous process. That is, it is best that it begins at an early age and accompanies the life cycle of its recipients. Thus, in each stage of the process, knowledge and skills learned previously are consolidated and knowledge is built based on these.

What are the basic components of CSE?

According to the operational guidelines of the United Nations Population Fund there are nine basic components in CSE:

1. Human rights.
2. Gender focus.
3. Thorough and scientifically accurate information.
4. A safe and healthy learning environment.
5. Linking to sexual and reproductive health services and other initiatives that address questions of gender, equality, empowerment, and access to education, social and economic assets for young people.
6. The development of participatory teaching methods for personalization of information and strengthened skills in communication, decision-making and critical thinking.
7. Strengthening youth advocacy and civic engagement.
8. Cultural relevance in tackling human rights violations and gender inequality.
9. Reaching across formal and informal sectors and across age groupings.

These criteria are interdependent. Thus, for example, to address content that can be sensitive in one community, those who educate must use scientific evidence and international standards in human rights, understanding that the perspectives of each community are respectable but must not contradict norms and universal principles of human rights.

The effects of CSE

Scientific evidence about CSE in and outside school suggests that it has multiple positive effects on young people. On the one hand, CSE contributes to increasing teenagers' knowledge of different aspects of their sexuality, reducing the risk of unintended pregnancies and contracting STIs (UNESCO, 2018), and improving their sexual and reproductive health (UNESCO, 2016). CSE does not lead to an increase in sexual activity, STIs or risky sexual conduct, but rather encourages the development of considered and informed decisions that influence the postponement of starting sexual relationships, greater use of condoms and contraceptives, a lower number of sexual partners, among other aspects (UNESCO, 2018).

Furthermore, CSE contributes to constructing more equal gender attitudes, behavior, norms and knowledge.

CSE has potential effects for preventing and reducing gender violence and discrimination in relationships, increasing gender equity norms, self-effectiveness and trust, and developing equal relationships (UNESCO, 2018).

Human rights as CSE framework

Comprehensive sexuality education (CSE) is based on the robust international legal framework of human rights. In 1948, the **Universal Declaration of Human Rights** began a process of recognition of rights that was consolidated in the following years with the enactment of various pacts and conventions. In 1979, the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW)

was enacted, establishing a number of provisions to bring about equality between men and women in the areas of education, health, justice, work and political participation. Ten years later, the **UN Convention of the Rights of the Child** (CRC) recognized that children and teenagers possess human rights. This convention establishes, among other things, that children have the right to be heard in all the spheres in which they circulate, to seek information of all types and form their own judgment, and that education must aim to promote human rights, including “equality of sexes.” It also defines the principle of the “best interests of the child” (Art. 3), which entails the priority of protecting the rights of children and teenagers.

With the 4th International Conference on Population and Development in Cairo in 1994, rights and equality between the genders were constituted as pillars for the design and implementation of sexual and reproductive health policies, including comprehensive sexuality education.

At present, this approach is central to the teaching orientations of international agencies in this field (UNESCO, 2018; UNFPA, 2014). In 2015, the **Sustainable Development Goals** (SDGs) established that by the year 2030 all students must acquire skills and knowledge to promote sustainable development, including education for sustainable lifestyles, human rights, gender equality, and the promotion of a culture of peace and non-violence. To monitor these commitments, the **Nairobi Statement** was enacted in 2019, committing States to guarantee for all children and teenagers access to “comprehensive and age-responsive information, education and adolescent-friendly, comprehensive, quality and timely services, to be able to make free and informed decisions and choices about their sexuality and reproductive lives, to adequately protect themselves from unintended pregnancies, all forms of sexual and gender-based violence and harmful practices, and sexually transmitted infections, including HIV/AIDS, to facilitate a safe transition into adulthood.” (p. 3). The Nairobi Statement urges States to

eliminate sexual and gender violence, harmful practices toward women and girls (such as child, early and forced marriages) and all types of discrimination against women and girls.

These commitments, in addition to those cited in the **Belém do Pará Convention** (1994) and different agreements made by Latin American states (such as the Montevideo Consensus), stress the need to prevent GBV and the effectiveness of CSE in this. In the **Montevideo Consensus**, the countries of the region ratified the commitment to promote, protect and guarantee sexual and reproductive rights and offer a comprehensive, participatory sexuality education, incorporating approaches in gender, rights and interculturality (Agreement 11). The Consensus also reaffirms the political will “at the highest level, to combat and eliminate all forms of discrimination and violence against women, including domestic violence and femicide/feminicide, and actively promote awareness-raising regarding gender mainstreaming among law enforcement personnel” (Agreement 58).

Based on these foundations, rights not only constitute the legal framework of CSE, but also its focus and part of its content. In short, we can say that the right to CSE includes the right to receive scientifically validated information to care for one’s own body and health, the right to an education that permits the circulation of ideas and the construction of one’s own judgment, that promotes gender equality and non-discrimination for reasons of gender, sexual orientation or any other reason, and which contributes to the right to a life free of violence and discrimination.

Teaching tools to prevent gender- based violence

Presentation

This second part contains seven chapters, each of which focuses on different issues related to gender-based violence. The setting where the seven situations occur is Three Rivers, a fictional community based on certain common characteristics in the Latin-American and Caribbean region. The chapters portray the characters, the high school, health center, sports club, library, market, bar, streets and homes of the protagonists. Each chapter offers an environment rich in situations, dilemmas, resources and knowledges about how to work in education to prevent and reduce gender-based violence.

Wendy. Gender-based violence in affective-sexual relationships in adolescence.

Main setting: Three Rivers High School.

Jenny. Violence toward girls and young women of African descent.

Main setting: Three Rivers High School

Kathlyn. Child sexual abuse.

Main setting: Three Rivers High School

Johnny. Construction of masculinities in youth: a key issue for understanding GBV.

Main setting: Three Stars Sports Club in Three Rivers.

Eve. Child, early and forced marriages and unions.

Main setting: the family, and the school and library of Three Rivers.

Marianne. Barriers to access to sexual and reproductive health.

Main setting: Three Rivers Health Center

Rose. Migration and gender-based violence

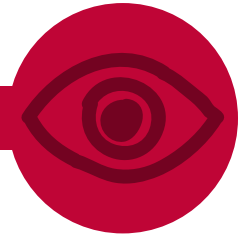
Main setting: Three Rivers community

How is each chapter organized?

Each chapter provides **four steps to train educators** to prevent gender-based violence in school and community educational institutions. These consist of the following.

STEP 1: VISIBILIZE: What is going on here?

The process begins here. The conflict situation is presented and tools are offered to interpret what is happening in context. This step shows educators how to recognize gender-based violence indicators as a starting point for transforming them.



STEP 2: REFLECT. How do we feel and what do we think?

Activities are presented to work on expressing feelings and thoughts generated from reading about the conflict situation. Educators are encouraged to go past “politically correct” responses and make room for people to genuinely feel and think about the problem presented. This provides a channel for young people to express and review their own value systems, beliefs, attitudes and representations.



STEP 3: FIND OUT MORE. What do we need to know to prevent GBV?

This offers educators information and access to central concepts of what they need to know (theoretical concepts, normative frameworks, studies into the issue, etc.) to get them to look, interpret and act in relation to the problem. The information is organized as a Q&A to relate the theory with the stories of people involved in the issue presented in each chapter. This step seeks to recognize the need for education as a necessary condition to construct a rights-based position with an intersectional gender perspective.





STEP 4: ACT. What can we do to transform GBV situations?

Step 4 proposes a change of course from the previous steps. Step 4 leaves behind Three Rivers and its characters and proposes to act to transform.

It encourages educators to think about their own educational practices. To do so, it offers a teaching toolkit with sequences of activities and educational resources so that teachers and community educators can use the work with teenagers and young people to strengthen the prevention of gender-based violence.

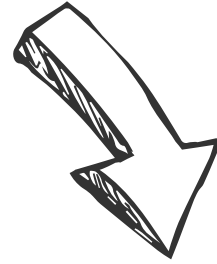
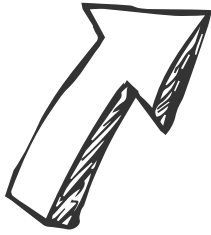
STEP 4, in line with the toolkit's comprehensive proposal, provides a sequence of four STEPS:

1. VISIBILIZE
2. REFLECT
3. KNOW MORE
4. ACT

🔗 The activities suggested in the teaching toolkit seek to inspire teachers, community educators and health professionals, and they can adapt them to their own regional and institutional contexts.

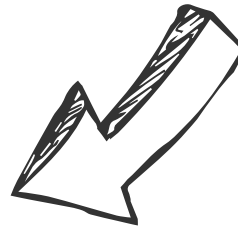
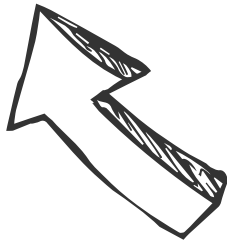
Clarification: all the websites we mention were active in July 2021. In the event that you can't access any of them, we recommend you do a Google search, writing the complete title of the material in "exact phrase" mode (in inverted commas).

Step 2
REFLECT



Step 1
VISIBILIZE

Step 3
KNOW MORE



Step 4
ACT

Key aspects to consider

Because...

we start from the idea that your style of teaching is unique and particular.

- ⑤ you know the institution and the group you are going to work with.
- ⑤ you know better than anyone which activities are positive, and also which ones can be counterproductive at certain times for the group.

🗨️ you know how and when it is better to integrate this toolkit's proposals to your experiences and education programs.

For all these reasons and more, we offer some KEY ASPECTS to consider when putting into practice the ideas and proposals of this toolkit.

KEY ASPECT 1: The subject

🗨️ **Gender-based violence is not a subject like any other.**

It is an issue that affects the lives of teenagers and young people and is highly sensitive.

🗨️ **It is likely that the adolescents and young people you work with are enduring gender-based violence.**

It can be painful to accept that the young people we work with are going through gender-based violence situations. It is also difficult to feel that we have limits when the problem exceeds our concrete possibilities of eliminating it and bringing about immediate change.

However, it is very important for you to recognize the importance of school and community educational institutions. It is not the same for the lives of teenagers and young people to attend a school or another educational institution in the community that incorporates into their practices the prevention of gender-based violence as to attend a place that does not.

It can be repairing when educational institutions, whether schools or community centers, offer spaces to denaturalize violence, to create a place for listening, to let teenagers and young people know that they have the right to live a life free of violence and support them. Partly because we support and accompany them in difficult situations, but also because they help build prospects that make it possible to imagine a different future free of violence.

🗨️ **Pay attention to emotions, feelings and thoughts that the issue may stir up in the group.**

It is necessary to be attentive to reactions that these subjects can cause in teenagers and young people to offer support and/help

where necessary. Giving visibility to these issues can have direct consequences for students who are visibilizing and/or enduring them.

🕒 Create a climate of trust and respect.

It is fundamental that all people can express themselves in a context of respect and that nobody feels judged when they express themselves. For example, we suggest emphasizing the importance of maintaining a climate of respect in which ideas and experiences shared in the context of activities are not divulged to other people outside of the group. We also recommend “icebreaking” games (such as those suggested in Step 4) to build trust before beginning the activities.

KEY ASPECT 2: Intervening in GBV situations that young people are enduring

🕒 It is highly likely that when working on these themes, children and teenagers will share situations of violence that they have experienced in the past or which they are currently going through.

It could also happen that during the activity a young person may have a reaction that draws your attention (anger, anxiety, sadness, distracted in class, etc.) In these cases, once the activity has finished, you can ask them if they are OK or if they wish to speak in private. It is also important to share this observation with the leadership team of the institution or other authority figures.

🕒 It is important to know beforehand how to proceed if a young person says that they are going through a situation of violence.

If during the activity or after it a young person shares a situation of violence that they have endured or are enduring, it is important to listen to what they have to say without judging, making them feel that they can trust you. You must tell them that they have done right to tell a trustworthy adult about what is happening.

If this happens during the activity, we must not expose the young person to the group. It is best to continue the conversation in private once the activity has finished. Then we must notify the institution’s

leadership team and other authority figures of this situation. This helps establish the next steps at institutional level to guarantee the rights of young people. Intersectorial work with other organizations who provide support for young people is essential.

It is necessary to be familiar with the existing protocols in each place to intervene in a case of gender-based violence and the institutions that we can turn to.

Every country and every region has specific legislation and protocols to intervene in situations of gender-based violence. It is important to be familiar with this information and the institutions that provide support, advice and integral care to young people who endure violence.

In some places there are protocols that clearly establish action guidelines, but these do not exist everywhere. Nonetheless, whether a protocol exists or not, schools must intervene. It is possible to consult the protocols in place in other regions to get guidelines that can be valuable for orienting the school's intervention.⁵

KEY ASPECT 3. Necessary adaptations

It is necessary to adapt the kit's educational proposals to the context of the institutions where the educational activities will take place.

The toolkit's proposal is valid for integration into work with teenagers and young people, whether as part of public education programs or in the context of health projects, socio-community projects related to sport, art, cultural development, etc. However, some adaptation will be required depending on the educational institution you work in. It is not the same to organize activities to prevent gender-based violence with teenagers and young people as a high school teacher

⁵ Protocol of institutional action in secondary schools and tertiary establishments for prevention and intervention in situations of gender violence and discrimination based on sexual orientation and gender identity and its expression. Ministry of Education of the City of Buenos Aires. Recovered from:

<https://www.buenosaires.gob.ar/sites/gcaba/files/protocoloaccioninstitucional.pdf>

Federal guide of orientations for educational intervention in complex situations related to school life. Ministry of Education. Argentina. Recovered from:

<http://www.bnm.me.gov.ar/giga1/documentos/EL005063.pdf>

as to do so as a health professional in primary care or as a sports coach at a neighborhood club.

The toolkit was designed with a modality based on the potential of the socio-ecological model, which recognizes the existence and relationships between different educational institutions that are part of the same community. So it is that the proposal calls on the expertise of teachers and community educators to carry out relevant adaptations according to the type of education institution, be it a school or health, culture, sports or socio-community center.

🔗 The educational proposals of the toolkit must be adapted to the group's age and characteristics.

The toolkit offers a broad proposal that should be adjusted to the needs of each group, including the age of the group. For example, 13-year-olds in a rural context may have very different life experiences to teenagers of the same age living in a city.

🔗 The teaching resources offered here are just some of many possibilities.

The teaching resources, materials and tools in the toolkit are quality, validated materials and you can trust in them. However, it is up to each individual to assess their suitability, in accordance with the key elements mentioned here. The toolkit resources seek to inspire the search for new resources from your own environment and the interests that are meaningful to the groups of teenagers and young people you work with.

KEY ELEMENT 4. Work modalities

🔗 The toolkit's educational proposal can be used in workshops, both in schools and in health centers, cultural and sport institutions.

Workshops can take on different forms, such as:

🔗 Workshops with young people. Workshops are held for the prevention of gender-based violence with young people.

- ☞ Institutional workshops. Workshops are held for the prevention of gender-based violence aimed jointly at young people and all the staff of the organization.
- ☞ Institutional training workshops. Workshops are held to train organization personnel in how to address and work on the prevention of gender-based violence.
- ☞ Workshops open to the community. Young people and their families are invited to participate in workshops for the prevention of gender-based violence.

It is important that workshops are held systematically. Studies show that isolated, discontinuous activities, while valuable, are less effective. Organizing a series of workshops around a timetable can be a way of working toward this.

KEY ELEMENT 5. Coordinating content in schools.

☞ **The toolkit's educational proposal can be coordinated with the content of school subjects.**

If you teach in a school, as well as using the educational proposals in a workshop, you can think of ways to coordinate them in the content of other subjects. The content that the toolkit addresses is closely related to curricular designs in different knowledge areas. For example:

Natural sciences: What do we need to know about our sexual and reproductive health to prevent gender-based violence? What are our rights in sexual and reproductive health? What legal frameworks exist in our country for access for teenagers and young people to sexual and reproductive health services free of violence and discrimination?

Social sciences: What are social gender norms and how are they related to gender-based violence? How are social gender norms constructed over history and in different cultures? How does the media contribute to consolidating sexist and racist representations? How can we denaturalize unequal gender norms to prevent gender-based violence?

Exact sciences: What do the statistics say about gender-based violence? What gender inequalities do they visibilize? What women and LGBTTI people have been key leaders in the development of the exact sciences? How can we construct data that allows us to visibilize unequal gender norms? How can we transform the wording of problematic situations that we offer to students in order to stop reproducing stereotypes and discrimination?

Rights and citizenship: What is gender-based violence and what sustains it? What rights protect people from gender-based violence? How can we advocate as responsible citizens to prevent gender-based violence?

Language and literature: How does the language we use contribute to perpetuating unequal gender norms? What sexist and racist representations are transmitted by literary works, newspapers, magazines, songs, comics, etc.? How can we construct forms of communication that help prevent gender-based violence?

Artistic education: How do artistic languages contribute to perpetuating unequal gender norms? What sexist and racist representations exist in different types of artistic expression (paintings, images, comics, graffiti, songs, poems, etc.)? How can we use art to prevent gender-based violence?

Physical education: How can we think of our bodies from an intersectional gender and rights perspective? What stereotypes about bodies does the media transmit and how do they influence the configuration of our body image? How can games and sports promote equal gender norms?

Now it is clear

- ⑤ how each chapter is organized
- ⑤ who the protagonists are
- ⑤ the subjects each chapter addresses
- ⑤ the 4 STEPS necessary to prevent gender-based violence
- ⑤ and the KEY ELEMENTS to consider when using the toolkit...



Welcome to Three Rivers!

In the shadow of the city's skyscrapers, Three Rivers spreads out. Most of the houses are made of bricks and cement. Some are half-built and many others are up to three stories tall, so several families can live on the same small plot of land. Many are painted in vivid colors and connected by various cables connecting them to basic services. Most of the streets are dirt streets, but some have improvements or pieces of rubble that make things more bearable when it rains.

Three Rivers has three main entrance points that converge in the central square, where three small rivers used to flow years ago. There are no monuments, but there are trees and flowers that a group of women who meet at the neighborhood library look after. They also maintain a piece of land where boys and girls can play games, mostly soccer. Sometimes they organize meetings, bringing neighbors together to improve the community. They sell typical food and with the money they make they organize these activities.

The population of Three Rivers keeps on growing. The communities from the higher ground, forced off their land by a long drought, come down in search of a better place to live. Some people live

with their families until they can build their own homes. Scattered the length and breadth of Three Rivers, they set up different small businesses: one shop sells homemade food, one sells vegetables, and there are a couple of bars selling beer and other drinks.

There are two primary schools, one with a kindergarten, and a high school. There is a health center which depends on the Central Hospital fifty kilometers away. For more serious problems you have to go there as the little clinic can't attend to every health need.

There is constant movement in the streets, at all times of day and night, whether people are working, playing or partying. Some families say that it gets dangerous when the sun goes down.

Three hundred meters from the square is the building of the old fishing club, where there is a market on Wednesdays and Saturdays. Part of the old wharf is still there. Next door is Three Stars Social and Sports Club, which has a soccer pitch that is the pride of the whole community.

Introducing some of the people who live in Three Rivers

WENDY

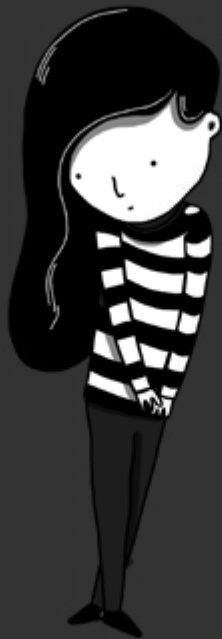
is a 15-year-old girl. She is in third year at Three Rivers High School. She is curious and sensitive. She has been dating Johnny for two months. They met at school. She spends more time with him every day and always goes with him to Three Stars Sports Club where Johnny plays soccer. There are days when she isn't sure about continuing her relationship with Johnny.



JENNY

is a 16-year-old girl. She was born in Three Rivers and what she most enjoys about school is campaigning for the rights of people of African descent. Everyone knows her at school. If anyone hears about or experiences an act of discrimination, for any reason, they go to Jenny because everyone knows that she will do something about it. Her best friend is Erik, and although he graduated from school last year, they are still friends. They share the same ideals.





KATHLYN

is a 14-year-old girl. She is in second year at Three Rivers High School. She is very sociable and chatty. She likes to go to school because she feels “at home,” although since second year she’s found it hard to keep up in class. She has a slight learning disability. She lives with her mother Karen, a younger brother and her mother’s partner, Edgard. Her mother works hard and Edgard looks after them and helps them with their homework when she’s not home.

JOHNNY

is a 17-year-old boy in his final year at Three Rivers High School. He says he’s been playing soccer since he was born. It’s his passion. Three Stars Club is a home from home. He meets his friends there three times a week to train. He dreams of becoming a professional soccer player. He is dating Wendy and he recognizes that he’s very jealous and that sometimes he can’t control himself. He feels that he’d die if Wendy ever left him. Sometimes he gets into fights in the soccer matches. Oscar, his coach, always says that if he can’t control his anger, he will have to dedicate himself to something else in life.





ERIK

is an 18-year-old man and has finished high school. He plays soccer for the Three Stars team, but unlike many of his teammates, soccer isn't so important to him. He likes it a lot, and enjoys playing, but he spends most of his time working with his father in the workshop and studying to get into university. Sometimes people tease him and say he's a bit "gay" because he never fights back. He doesn't agree with violence. His best friend is Jenny and together they defend anyone who endures any kind of discrimination at school.

EVE

is a 15-year-old girl. She has just left school. Her mother needs her at home to look after her younger siblings while she goes to work. She misses school a little, but she misses much more the life she had when she was a little girl, when she lived in her community in Los Altos, where she wasn't discriminated against for her customs. She misses her friend Mary from school. A few months ago she met Ernest and they started an affective relationship.

Eve feels that she has to be grateful to Ernest because of how he is helping her family, particularly helping her father to look for work.





MARIANNE

is a 48-year-old woman. She is a gynecologist and works at the health center in Three Rivers. She is a tireless worker and admits she is very demanding. She is an idealist and always stands up for women's rights, particularly teenagers and young women. She is friends with Wira, the librarian. On many weekends she gives workshops about sexual and reproductive health in the library. She is a feminist militant and is outraged at so much violence and sexism. She is single, and has no children. Her family is her sister Anna and her nephew Jules.

JULES

is a 16-year-old trans man who goes to Three Rivers High School. He left school last year, but now he is doing third year again. He was always a good student and he really wants to finish school, but he feels very uncomfortable there. He is often called by the female name on his ID card and that hurts him a lot. He finds it violent that his teachers don't acknowledge his self-perceived gender. He has always been very close to his mum, Anna, who he really admires, and he loves his aunt Marianne unconditionally. He loves soccer and is trying to get into the Three Stars team. He says it isn't at all easy to be a trans man in the neighborhood.





ROSE

is 17 and lives with her baby daughter, her mum and her brother a few hours from the town of Three Rivers. She is a friend of Wendy's. Rose use to go to school when she was younger, but she had to quit a few years ago to work to feed her family. All the same, they don't have enough to make ends meet. Her ex-boyfriend is always threatening her, trying to get her to get back with him. Because of this, Rose decides to migrate in search of work.

WENDY. Gender-based violence in affective-sexual relationships in adolescence



Wendy's story

As they are going into the classroom, [Wendy](#) bursts into tears. No one understands why. Her friend Jules goes over to her and hears her repeating quietly "I can't take it anymore." He manages to calm her down a little. Wendy says she's scared. [Jules](#) hugs her but doesn't really know what to do or how to help her.

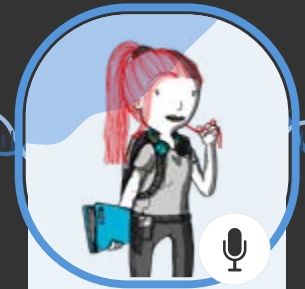
Just then the teacher Martin comes into the room and goes over to Wendy. Wendy wipes away her tears with her fist. The teacher asks her if she wants to tell her what's wrong. As he can't get an answer he asks two of Wendy's friends to take her outside to get some fresh air and find out what's the matter. They go out to the school yard and, after sobbing, Wendy says in a quiet voice that she's scared because she slept with her boyfriend and he took off the condom and forced himself on her. "I didn't want to do it, but he insisted."

Everyone knows who her boyfriend is. It's [Johnny](#), the boy in the final year at school who plays soccer for Three Stars Club. Wendy's classmates ask her why she doesn't speak to her boyfriend. Wendy says she daren't, because sometimes he gets angry, punches the wall and shouts. Once he shook her, pulled her hair, and he's always saying that she provokes him. Johnny tends to get angry with her, especially when she doesn't go and watch him play soccer at Three Stars, where he trains. Wendy admits that she's "no angel" and she once scratched him because of how he looked at another girl. They both know each other's mobile phone PIN and think this is a way of "showing their love."

Since the relationship began two months ago they've spent almost all their time together. At first it was like a dream, but now whenever Johnny has a problem he takes it out on her. Then afterwards he's sorry, he apologizes and showers her with gifts. Wendy loves receiving gifts, she sees them as proof of his love. She sometimes thinks that she can get him to change, then other times she thinks that, in reality, all men are like this. And there are days like today, when she wants to break it off, but at the same time she loves him and he says he can't live without her. Wendy feels that she can't

go on. She realizes that she's afraid of Johnny. He's threatening to post an intimate video of her on social media if she leaves him. She is also afraid she might be pregnant. She doesn't want to imagine that, all she wants to do is keep studying. Her dream is to be a doctor one day.

Her classmates whisper and peep out of the window of the classroom because they want to know what is happening in the school yard. The teacher Martin thinks it's strange that Wendy and her friends haven't come back to the classroom and goes over to them asks them to tell him, once and for all, what is going on. Wendy cries again and tells him what is going on. She says no one knows about this and to please not say anything because if her boyfriend finds out, "he'll kill her."



Click to
listen to
Wendy's
podcast



What are our **GOALS** in this chapter?

- ④ To identify and visibilize situations of gender-based violence in affective-sexual relationships in adolescence.
- ④ To acquire knowledge of gender-based violence in affective-sexual relationships in adolescence and teaching tools to address the issue in education institutions, both schools and community centers.

What **CONTENT** are we working with?

- ④ Gender-based violence in affective-sexual relationships between teenagers
- ④ Romantic love
- ④ Consent

What is the **METHODOLOGY**?

This chapter goes through four steps to prevent GBV in teenagers and young people in school and community education institutions:

Step 1: **VISIBILIZE**

Step 2: **REFLECT**

Step 3: **FIND OUT MORE**

Step 4: **ACT**

The first three steps are aimed at training educators: teachers, health professionals and professionals in other areas, young leaders, etc.

The fourth step offers tools to work on the issue with teenagers and young people in schools, neighborhood or cultural centers, clubs, health centers and other community institutions.



STEP 1: VISIBILIZE. What is happening here?

Recognising risks of gender-based violence and discrimination is the first step in preventing GBV.

To VISIBILIZE is the first STEP to TRANSFORM.

Stories like Wendy's can appear at education institutions and we are often not sure how to interpret them. One first step for transforming them is to VISIBILIZE. That is, pay attention and understand whether this is a situation of gender-based violence. For this we must ask ourselves:

Does Wendy experience gender-based violence in her relationship with Johnny? Why?

What can the school do?



STEP 2: REFLECT. How do we feel about this situation? What do we think?

Expressing and reviewing our value and belief systems is key to prevent GBV.

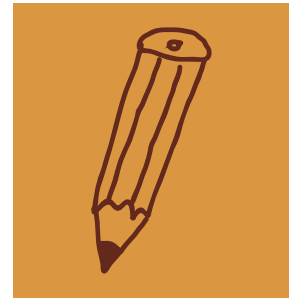
To REFLECT on what we feel and think is the second STEP to TRANSFORM.

Some questions that can help us reflect on what we feel and think about this situation:

What do I think of Wendy? What do I think her life is like? How do I feel about what she is going through? What do I think? What would my grandmother say if she were alive and she found out about Wendy's situation? If I asked my mother or father, what would they think of Wendy? How does Johnny make me feel? Why does he do what he does?

Activity: Personal journal

We encourage you to keep a personal journal. Personal journals are spaces to reflect on everything that we really think and feel. It is a safe space. You have permission there to say or write everything that you think is “wrong,” everything that you are really thinking.



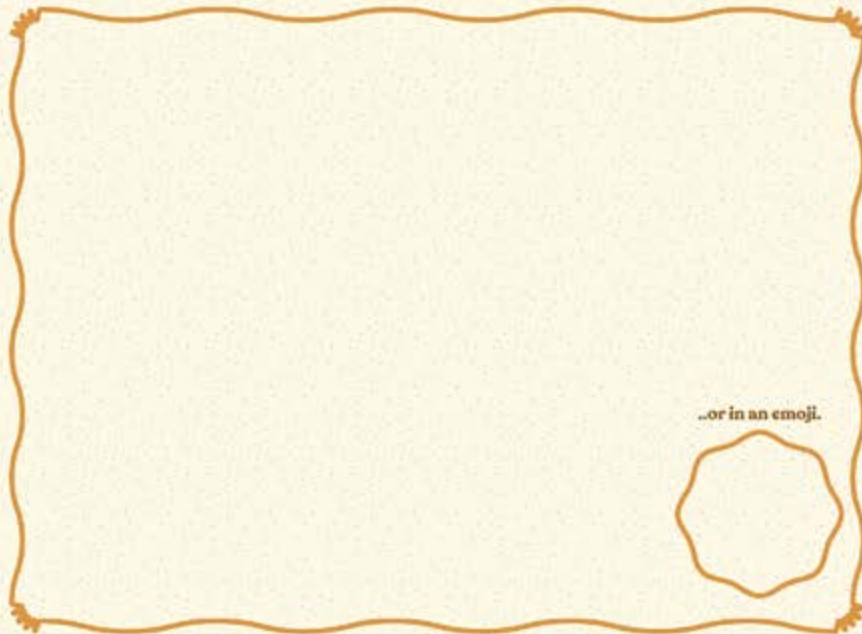
Some ideas that we can find in personal journals:



Three emotions that the story evokes in me

● _____ ● _____ ● _____

My emotions in a drawing...



..or in an emoji.

**Prejudice-free zone
I write what I want**



FIND OUT MORE. What do we need to know to prevent GBV?

Recognising the need for TRAINING is fundamental to prevent GBV.

KNOW MORE is the STEP 3 to TRANSFORM.

If Johnny shakes her and pulls her hair, is Wendy really experiencing a situation of gender-based violence?

If we analyze everything that Wendy says in isolation, it may seem that what is happening isn't so serious. But when we observe everything she says all together, we find that Johnny has behavior that affects her freedom (threatening to share a video to stop her from breaking up with him), causes physical suffering (shaking, hair pulling), psychological suffering (shouting, putdowns) and sexual suffering (forcing her to continue to have sex without her consent and without a condom). In short, Wendy is enduring gender-based violence in her relationship with Johnny.

Gender-based violence, as stated in the [UN Declaration on the Elimination of Violence Against Women](#), is:

"any act of genderbased violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life." (Art.1)

We say that the violence is gender-based because although both Wendy and Johnny are teenagers, there is an inequality of power between them. It is not a question of a difference in physical strength, but something subtler, deeper and harder to recognize. Unequal power exists between Johnny and Wendy because we have internalized, to a lesser or greater degree, a social order that we call patriarchal. The patriarchy is the name of the social system that gives supremacy to men, for the simple fact of being men. It

is a system in which something has more value if a man says it (all the more so if that man is white, heterosexual, and has economic and/or intellectual capital).

In courtships, these [power inequalities between the genders](#) is expressed in:

⑤ **Mandates of romantic love:** these are social mandates that construct a romanticized and idealized image of love. Some of these mandates are, for example, when women are brought up hearing that “love will save you,” that they will “suffer for love,” that “love conquers all,” and that one day their “prince charming” will come.

⑤ **The belief that jealousy, possessive and controlling attitudes have anything to do with love,** such as ideas like “he’s jealous because he loves me.”

⑤ **Gender stereotypes** about what is expected of a man and a woman in a relationship. These ideas condition what each one does and which both “naturalize,” as if they were “normal,” such as the man taking the initiative and making decisions, and the woman being careful not to make the man angry.

Wendy also has violent attitudes toward Johnny. Can women inflict violence in the relationship?

Wendy acknowledges that she is also jealous and controlling with Johnny. This form of “psychological violence” can happen on both sides of the relationship. However, humiliation, belittling and affective indifference almost always comes from men, as does pressure to have sex, changing the rules of the sexual agreement in the middle of the relationship, and physical violence.

The figures for feminicides⁶ are overwhelming, while there are virtually no cases of women killing men in the context of violent

⁶ At least 4640 women were murdered in 2019 for gender reasons in 25 countries of Latin America and the Caribbean, according to official data of the Gender Equality Observatory of Latin America and the Caribbean (GEO) of the Economic Commission for Latin America and the Caribbean (ECLAC).

relationships. When stories are reported of women who kill their partner or ex-partner, this tends to be the outcome of a long history of abuse that the woman suffered in the relationship. Nor do reported figures show that women inflict violence in their relationships. An overwhelming proportion of reports of gender-based violence are made by women who were abused by a man in the context of a close relationship (partners or ex-partners).

To think that violence is something that “comes from both sides of a relationship” is partly because we find it hard to see that there is an enormous power asymmetry in gender relationships. Sometimes we find it hard to find information and statistics to show the true dimension of gender violence. In educational spaces, it is important to recognize this point and work on it so that it is fully addressed and we do not judge everyone by the same standard.

Why does Johnny not respect Wendy when she asks him to use a condom?

The [mandates of hegemonic masculinity](#) mean that, for many men, imposing their will is a demonstration of virility (to themselves, to their peers and to their partners or sexual partners). In Johnny’s case, taking off the condom against Wendy’s wishes is an act of domination, a demonstration of who has the power in the relationship. In contrast, following Wendy’s “rules” may make some men like Johnny feel insecure.

Some studies⁷ have also shown that many young men think that women sometimes play hard to get when it comes to sex, and that when they say “No” they really mean “Yes.” Men believe that when a woman says “No” it’s really a “No, but yes,” and that they only need to pressure them a little more to get what they want (such as sex without a condom). They see it as a pressure “game.”

It is important to stress that **because these are teenagers and young people, these mandates and ideas about masculinity are under construction**. So it is essential to work on these issues in educational spaces to encourage the development of non-violent masculinities.



To see more on this subject, see the chapter about Johnny



7

See Ruiz, Damaris; Garrido, Anabel (2018) and Manzelli, H. (2005)

How can it be that despite everything that Wendy says she still loves Johnny?

It can be difficult to understand why Wendy says she still loves Johnny, or that some days she thinks that she wants to continue the relationship with him, despite the abuse she suffers from him. However, notions of “romantic love” that form part of the imaginary of many teenagers and young people like Wendy influence the way they think about their courtship relationships. Often their courtships become the most important thing in their lives. It can happen that their friends and other activities take second place so that they can devote themselves almost exclusively to “being with him and thinking about him.” Also, the fear of “losing” their boyfriend strengthens their need to give in, to avoid arguments, and to justify or play down the abuse they receive from them.

It is common to hear phrases like “we’re just playing,” “he’s jealous because he loves me,” “he tells me how to dress because he cares about me,” “he keeps an eye out for me all the time, because he doesn’t want anything to happen to me,” “he hits me because I provoke him,” “he got angry because I told him I’d changed my plans,” “in the end instead of hitting my friend he punched the wall,” “he’s been on edge lately because he’s having problems with his family,” or “one day he’ll change.” When a young woman shares an idea like this, it is important not to ignore it or play it down, as this way we continue to naturalize violence in relationships.

Many teenage girls are obedient when men ask them to do things, and do not express the anger that this causes them. This is part of the [mandates of gender socialization](#) that teach women to please, be attentive, be likeable and understand their partner, trying to comply with the idea of the “good wife” as a glimpse of what is to come.

Abuse has a negative effect on teenagers’ self-esteem and personal safety. When faced with abuse such as humiliation (being ridiculed in public, revealing private information, scandals), belittling

(criticisms, derogatory words, mocking) and affective indifference (being insensitive, inattentive, ignoring the other person), it tends to happen that teenagers' self-esteem and safety are eroded. Because of all this, they can find it even harder to end the relationship. There are also social expectations stemming from negative valuations of women with "many" partners and relationships that do not last.

These reasons help to explain the way girls like Wendy justify and play down abuse. They also tend to base themselves on beliefs like "I can change him" because "love conquers all." These beliefs increase their contradictory feelings about their partners and themselves.

What a complicated situation Wendy is going through! It's so many things at once. What can her teacher Martin do?

The first big contribution that teacher Martin can make is to listen to her, comfort her, and not question or reproach her. When a teenage girl tells us that she is experiencing a situation of violence, whether with her partner or someone in her family, the first thing to do is to believe her story. Truly believe it, believe it all. She has to know that the school believes her.

The second thing is to recognize and separate the different parts that Wendy expresses. For example: a) find out if she is pregnant; b) consider the risk of the video being shared on social media; c) explore whether her family knows what she is going through; d) analyze how to put a limit on the relationship she is having with Johnny.

Each of these areas requires a different intervention. There is something that can be done in each one and Martin probably does not know everything and feels that he cannot do everything by himself. But to distinguish the different issues involved in a case it is important to think about them and imagine what we can do.

It is necessary to ask Wendy who she can trust to be with her at this time. Is it possible to identify an adult from her close circle (family

member or close friend) who she trusts? What other adults from the school or community of Three Rivers can be told about the situation to form a network and a shared strategy? Are there peers, friends or classmates from school she trusts to support her at this time?

It is important to know that there is no fixed “recipe” that works for every case. The best possible strategy has to be worked out in each particular situation. It is Wendy who is experiencing this situation, it is she who is the protagonist and the main person affected in every step that is taken. It is her body and her life that is at stake. For this reason, it is essential to ask her and build care networks with the people that she trusts.

What can the school do to protect Wendy?

The fact that Wendy was able to speak about something so personal at school means that the school is doing things right. To begin with, it is important to recognize that Wendy found in the school a place where she could ask for help. A school that does not generate conditions and an atmosphere of trust for students to be able to talk, show emotions and ask for help, is an institution that it is not protecting children’s and teenagers’ rights, and must change.

For Wendy it may have been very hard to find the courage to speak. So it is important that the teacher can tell Wendy that she did the right thing in sharing what she is going through. In doing so, as well as comforting Wendy, he sends a positive signal to her classmates.

In a situation of gender-based violence involving two students, the school has to take measures as well as listening. The teacher Martin cannot act alone; he needs to tell the school leadership about the situation. In some places there are protocols that clearly set out guidelines for action, but not everywhere. Nonetheless, whether there is a protocol or not, schools must intervene. The protocols in place in other regions can be consulted to get guidelines that can be valuable in orienting how the school intervenes.⁸

8 See [footnote 5](#).

What do we need to know to start to act?

a) When a teenage girl asks for help because of gender-based violence, she has the right:

- ☞ To be heard without being judged
- ☞ To her story being believed
- ☞ To receive a suitable response appropriate to the situation from the whole institution
- ☞ To the protection of her privacy, guaranteeing confidentiality
- ☞ To her opinion being considered throughout the procedure
- ☞ To receive humanized treatment, avoiding re-victimization

b) If students at the same school are involved, even though the events occur outside of the institution or on the internet, the school can and must intervene.

The school must consider that in this specific situation there are two teenagers involved. Johnny is also a student at the school, so it is necessary to think about how to work with him in this situation of violence. Design: put here an arrow and a message that says: For more on how to educate to construct non-violent masculinities, see the chapter on [Johnny](#).

It is necessary to understand that everything an educational institution does (or does not do) educates. Whether the school participates in addressing and preventing gender-based violence or turns a blind eye, it all makes a difference.

Violence is a social phenomenon, not an individual problem: it is part of the community and is in dialogue with the codes of a society, its culture, its values, and its economic structures. So to dismantle it requires work that can begin by supporting Wendy and Johnny, but it does not end there.

Is there a way to prevent Johnny from sharing the video?

If the video was filmed with consent in the privacy of Wendy and Johnny's relationship, if Johnny shares it without Wendy's consent

this is an act of gender-based violence and a violation of the right to privacy. Therefore, the school must stop Johnny from sharing the video. Although there are no absolute guarantees that the video will not be shared, it is important to try to dialogue and reflect with him on the consequences that this action may have and his motivations for sharing it. This can be done through the intervention of school teachers or the leadership team, or with the strategy that each institution deems appropriate.

The report by the Special Rapporteur on violence against women of the UN General Assembly, presented in June 2018, states that “the non-consensual online dissemination of intimate images, obtained with or without consent, with the purpose of shaming, stigmatizing or harming the victim” is a form of gender-based violence.

If it is not possible to prevent the video from being shared online, in some countries in the region it is possible to take legal measures, such as making a complaint to the public prosecutor’s office. In other countries this is not yet possible as there is no specific regulatory framework.

Nonetheless, it is important for educational institutions to organize courses, workshops and campaigns to address issues of violence and social media to improve understanding and dialogue in this type of situation. It is necessary to give an analytical framework to a possible violation of the right to privacy, so that students or the teaching staff do not see the viralization of non-consensual content as “just another game”.



To find out more about how to educate and build non-violent masculinities. See Johnny’s chapter.



The non-consensual dissemination of private videos and images is a new issue that is part of the exponential growth of the digital universe and social media in recent years, made more acute by the COVID-19 pandemic. The internet is a public space that requires State regulation, given that digital environments are here to stay and gender-based violence therein is configured with specific modalities that need to be observed and addressed with new intervention strategies.

It is fundamental to support and comfort teenagers and young people in these situations of gender-based violence in digital environments. A study into this issue concludes that teenagers feel very alone in digital conflicts and particularly in conflicts caused by the dissemination of private pictures without permission⁹. They express their need to have trustworthy adults available to help them and support them with empathy and information.

What happens if the school gets involved, acts and then Wendy gets back with Johnny?

It is necessary to bear in mind that in relationships of gender-based violence it is very common for the relationship to continue after a reconciliation, despite the episodes of violence experienced previously. How can this be explained? Relationships of gender-based violence repeat what is recognized as a “cycle of violence.” The cycle of violence was documented by the US psychologist Lenore Walker, who identified a cycle that is repeated in cases of gender-based violence in a relationship, although this can manifest itself in different forms in each relationship.

The cycle consists of three phases that occur in cyclical form. After the third phase, the first phase begins again and so on. This model allows us to understand why it is so difficult for someone involved in the cycle to end the relationship.

As we know this can happen, it is important for the school to show its support so that Wendy knows they will always listen to her there. The main role of people who offer support in these situations is to

9 Study of young people in Argentina by the OEI and Faro Digital in 2019.

make the young woman know that they respect her decisions and that she can count on their help if she needs it, time and again, even if she decides to go back to that person, despite having being warned previously that situations of violence may be repeated in the future.

The “cycle of violence” has to be countered with presence. A presence with the distance necessary so as not to be invasive, but which allows the teenage girl to know that she is not alone. It is part of the support work to strengthen her autonomy and empowerment. The fact that she goes back to Johnny does not mean that the school should stop acting. On the contrary, it is vital that she knows and feels that she can ask for help whenever she needs it.

Furthermore, the action of educational institutions is strengthened when, because of a specific situation, the school can also work with Johnny and with different groups. This way, the “success” of the intervention is not measured by the fact that Wendy does not go back to Johnny but by encouraging reflection and the prevention of violence.

On this path, **schools must construct community protection networks**: establish partnerships with organizations and services (whether public or of social organizations) to work together. Schools and community organizations in coordination must generate [protection factors](#) for those people who are enduring a relationship of gender-based violence.

1- Accumulation of tension

the attacker has violent attitudes, which are minor at first but become increasingly stronger. The victim tends to deny that what is happening is a problem and assumes that "he'll soon get over it," "I'm going to change him," "it's because he had a bad day," or "I provoked him, it's my fault." She tries not to make her partner angry.



2- Explosion of tension

The attacker takes out all his violence on his partner, generating situations of physical, sexual and/or psychological violence such as breaking things, beating her, insulting her, forcing her to have sex without her consent or without protection, and/or abandoning her in places that may be dangerous.



3- False regret or honeymoon

at the prospect of the relationship ending, the attacker apologizes, promises not to do it again and is affectionate and attentive. He may attribute his behavior to family problems, stress, or other external factors. The victim believes that the violence is over, or that they were only isolated episodes, and decides to continue with the relationship.



STEP 4 ACT. What can we do to transform situations of GBV?

Educating from the perspectives of law, gender and intersectionality is fundamental to prevent GBV.

To ACT is a key step to TRANSFORM.

Now in STEP 4 we leave Three Rivers and its people. We encourage you to think about your own teaching practices to prevent GBV in your work spaces. This step provides **tools for working on gender-based violence with teenagers and young people** in schools,

neighborhood and cultural centers, clubs, health centers and other community centers.

The modality proposed for ACTING consists of workshops whose activities follow the same path as in the rest of this toolkit:

Step 1: **VISIBILIZE**

Step 2: **REFLECT**

Step 3: **FIND OUT MORE**

Step 4: **ACT**

The following workshop...

- ④ seeks to support people who work with teenagers and young people in educational and community institutions.
- ④ can be held in schools, health centers, clubs, neighborhood or cultural centers, and other community institutions.
- ④ should be adapted to the context, ages and characteristics of the group.
- ④ can be held in different consecutive meetings of approximately ninety minutes each, or can be adapted to be held in a single day.

It is important that the workshops be implemented systematically. Studies show that isolated and discontinuous activities, while valuable, are less effective. Organizing a series of workshops around a schedule can help.

GBV PREVENTION WORKSHOP: Gender-based violence in affective-sexual relationships between teenagers

Content: Gender-based violence in affective-sexual relationships between teenagers

Goals: In this workshop, we propose that teenagers and young people will:

- ⑤ reflect on gender-based violence in affective-sexual relationships and on how it manifests itself in their everyday lives.
- ⑤ acquire knowledge on gender-based violence in affective-sexual relationships.
- ⑤ take action to prevent it.

IMPORTANT! In addressing the issue of gender-based violence, bear in mind that this may be present in the lives of teenagers and young people. So it is necessary to pay attention to the emotions, feelings and thoughts that the issue may arouse in the groups. It is also important to know beforehand how to proceed in the event that a young person says that they are going through a situation of violence. To explore these questions, read the [KEY ELEMENTS](#).

Sequence of activities:

1 - Activity for VISIBILIZING

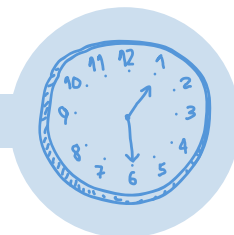
Estimated time: ninety minutes

Divide the participants into small groups and give each group one of the following materials.

- ⑤ [OPTION 1: Songs](#)
- ⑤ [OPTION 2: Pictures](#)

Activity with songs

1) Divide the participants into small groups and ask them to do an “intervention” on one of the songs shown here. They have to write—on the side of the page, over the text, or where they like—questions and comments that seek to question the content. The goal is that they are able to dialogue critically with the song lyrics. By way of example, below you will find some questions and comments about the songs.



Clarification: instead of using these songs, you can ask them to bring in songs that they listen to regularly or that they know, which reproduce gender-based violence and which visibilize gender inequality.

- 2) When they have finished, each group shows what they have done.
- 3) Then create a space for reflecting on the subject. Some questions that we can ask to get the conversation going are: Do we know the content of the songs that we listen to and sing? Are we aware of the messages that we reproduce when we sing them? Are there songs where it is men who are the victims of violence? Do you think it could have any effect if we naturalize (or denaturalize) this place of women in songs? Does it have anything to do with the images that we construct of women?

Some suggested songs (in Spanish)

“La muda” de Kevin Roldán (reggaeton)

Quiero una mujer bien bonita callada que no me diga na // *I want a woman who's pretty and quiet and doesn't say no*

Que cuando me vaya a la noche y vuelva en la mañana no diga na // *Who when she leaves me at night and comes back in the morning doesn't say no*

Que aunque no le guste que tome se quede callada y no diga na // *Who even though she doesn't like that I drink she keeps quiet and doesn't say no*

Quiero una mujer que no diga na // *I want a woman who doesn't say no*

Ya no hables más y dame un beso // *Don't talk and give me a kiss*

Llegó la hora del beso // *It's time for the kiss*

Llevamos como diez horas hablando y tú que bla bla bla // *We've been talking for like ten hours and you're just blah blah blah*

Dame un beso // *Give me a kiss*

Llegó la hora del beso // *It's time for the kiss*

Ya son más de las doce y tú me sigues con tu bla // *It's past twelve and you carry on with your blah*

(...)

would he like a doll?

Quiero que sepa bailar, que nunca salga sola //

I want her to know how to dance, and never go out alone

Que nunca quiera pelear, que rompa la consola

// Who never wants to fight, or break the console

Se que no existe pero yo //

I know she doesn't exist but I

Quiero una mujer que no diga na //

Want a woman who doesn't say no

Am I listening properly?

“Eres mía” by Romeo Santos (bachata)

Ya me han informado que tu novio es un insípido

aburrido //

I've been told that your boyfriend is an insipid bore

Tú que eres fogata y el tan frío //

You're so hot and he's so cold

Dice tu amiguita que es celoso no quiere que

sea tu amigo //

Your girlfriend says he's jealous and he doesn't want me to be friends with you

Sospecha que soy un pirata y robaré su flor //

He suspects I'm a pirate and I'll steal his flower

No te asombres //

Don't be surprised Si una noche // If one night

Entro a tu cuarto y nuevamente te hago mía //

I come into your room and make you mine again

Bien conoces //

You know well Mis errores // My mistakes

El egoísmo de ser dueño de tu vida //

The egoism of being the boss of your life

That's rape!

Eres mía //

You're mine No te hagas la loca eso muy bien ya lo sabías //

Don't act so crazy, you knew it was so

Si tú te casas //

If you get married El día de tu boda // The day of your wedding

Le digo a tu esposo con risas //

I'll laugh and tell your husband

Que solo es prestada //

is only on loan La mujer que ama // That the woman I love

Porque sigues siendo mía //

Because you're still mine (continúa...)// (continues...)

I HAVE NO OWNER

Do we have to tell him that she is a woman and not a thing?

**“Propuesta indecente” de
Romeo Santos (bachata)**

Que bien te ves
Te adelanto, no me importa
quién sea él
Dígame usted
Si ha hecho algo travieso algu-
na vez
Una aventura es más divertida
Si huele a peligro
Si te invito a una copa
Y me acerco a tu boca
Si te robo un besito
A ver, ¿te enojas conmigo?
¿Qué dirías si esta noche
Te seduzco en mi coche?
Que se empañen los vidrios
Y la regla es que goces
Si te falto el respeto
Y luego culpo al alcohol
Si levanto tu falda
¿Me darías el derecho
A medir tu sensatez?
Poner en juego tu cuerpo
Si te parece prudente
Esta propuesta indecente
(...)

**“Indecent Proposal” by Romeo
Santos (bachata)**

You're looking good
I'm telling you, I don't care who
he is
You tell me
If you've ever done something
naughty
An affair is more fun
If it smells of danger
If I buy you a drink
And I get close to your mouth
Let's see, will you get angry with
me?
What would you say if tonight
I seduced you in my car?
Get the windows all steamed up
And the rule is you enjoy it
If I disrespect you
And then blame the alcohol
If I lift your skirt
Will you give me the right
to measure your sensitivity?
Bring your body into play
If you think it's prudent
This indecent proposal
(...)

“Te voy a dejar de querer” by Julio Iglesias

Ya está bien
de tantas atenciones con la
gente
ya está bien
de tanto abrazo y beso a los
amigos,
ya está bien
de tanto baile siempre
pero jamás conmigo;
es que no estoy de suerte
o qué.

Ya está bien
de tanto andar con unos y con
otros
ya está bien
yo, a veces, me pregunto si te
importo,
aún o qué
pues sólo estás conmigo
si al fin nos dejan solos
y eso, de verdad
no puede ser.

Te voy a dejar de querer
de una vez para siempre,
cuidado, me puedes perder
si algo más no me atiendes.

Te voy a dejar de querer
si te pasas de amable;
te vas a olvidar de la gente,
me vas a atender más que a
nadie,
si noto el más leve desaire
te voy a dejar de querer.

“I’m going to stop loving you” by Julio Iglesias

It’s OK
so much attention from people
it’s OK
hugging and kissing your friends
so much,
it’s OK
so much dancing all the time
but never with me;
either I’m out of luck
or what.

It’s OK
hanging around with some guys
it’s OK
I sometimes wonder if you care
about me,
still, or what
as you’re only with me
when they finally leave us alone
and that, truly,
cannot be.

I’m going to stop loving you
once and for all,
be careful, you could lose me
if you don’t give me more attention.

I’m going to stop loving you
if you’re too friendly;
you’re going to forget the
people
you’re going to pay me more
attention than anyone,
if I notice the slightest disdain
I’m going to stop loving you.

“Ángel de amor” by Maná

¿Quién te cortó las alas, mi
ángel?
¿Quién te arrancó los sueños
hoy?
¿Quién te arrodilló para
humillarte?
¿Y quién enjauló tu alma,
amor?

Déjame curarte, vida
Déjame darte todo mi amor
Ángel, ángel, ángel de amor
No te abandones
No te derrumbes, amor

¿Quién ató tus manos, ató el
deseo?
¿Quién mató tu risa, mató tu
Dios?
¿Quién sangró tus manos y tu
credo?
¿Por qué lo permitiste, ángel
de amor?

Déjame curarte, vida
Déjame darte todo mi amor
Ángel, ángel, ángel de amor
No te abandones
No te derrumbes amor
Ángel, ángel, ángel, te doy mi
amor
Abre tus alas
Deja tus sueños volar

“Angel of love” by Maná

Who cut your wings, my angel?
Who took your dreams from you
today?
Who put you on your knees and
humiliated you?
And who put you in a cage, my
love?

Let me cure you, honey
Let me give you all my love
Angel, angel, angel of love
Don't let yourself go
Don't fall apart, my love

Who tied your hands, tied up
your desire?
Who killed your laughter, killed
your God?
Who made your hands bleed
and your belief?
Why did you allow it, angel of
love?

Let me cure you, honey
Let me give you all my love
Angel, angel, angel of love
Don't let yourself go
Don't fall apart
Angel, angel, angel, I give you
my love
Spread your wings
Let your dreams fly

“Malo” by Bebe

Apareciste una noche fría,
 Con olor a tabaco sucio y a
 ginebra
 El miedo ya me recorría
 Mientras cruzaba los deditos
 tras la puerta.
 Tu carita de niño guapo
 Se la ha ido comiendo el tiempo
 por tus venas,
 Y tu inseguridad machista
 Se refleja cada día en mis
 lagrimitas.

Una vez más no por favor que
 estoy cansada y no puedo con
 el corazón.

Una vez más, no mi amor
 Por favor, no grites
 Que los niños duermen.

Voy a volverme como el fuego
 Voy a quemar tu puño de acero
 Y del morao de mis mejillas saldrá
 el valor para cobrarme las
 heridas.

Malo, malo, malo eres
 No se daña quien se quiere, no
 Tonto, tonto, tonto eres
 No te pienses mejor que las
 mujeres
 Malo, malo, malo eres

El día es gris cuando tú estás,
 Y el sol vuelve a salir cuando te
 vas
 Y la penita de mi corazón
 Yo me la tengo que tragar con
 el fogón.

Mi carita de niña linda
 Se ha ido envejeciendo en el
 silencio.

Cada vez que me dices puta
 Se hace tu cerebro más
 pequeño.

Una vez más, no por favor
 Que estoy cansada y no puedo
 Con el corazón.

Una vez más, no, mi amor
 Por favor, no grites
 Que los niños duermen

Eres débil y eres malo,
 Y no te pienses mejor que yo ni
 que nadie...

Y ahora yo me fumo un cigarrito
 Y te echo el humo en el
 corazoncito...

Porque, malo malo eres, tú...

“Bad” by Bebe

You appeared one cold night
 Smelling of dirty tobacco and
 gin

Fear was running through me
 As I crossed my fingers behind
 the door.

Your little pretty boy face
 Has been eaten by time in your
 veins

And your macho insecurity
 Is reflected every day in my tears.

One more time, no please, I'm
 tired and my heart can't take it.
 One more time, no my love

Please, don't shout
The children are sleeping.

I'm going to come back like a
fire

I'm going to burn your iron fist
And from the bruises of my cheeks
I'll find the courage to pay for
my wounds.

You're bad, bad, bad
You don't harm who you love,
no

You're silly, silly, silly
Don't think you're better than
women

You're bad, bad, bad.

The day is gray when you're
here.

The sun comes out again when
you leave

And the sorrow in my heart
I have to swallow with the fire.
My pretty girl face
Has grown old in silence.
Every time you call me a whore
It makes your brain smaller.

One more time, please no,
I'm tired and
my heart can't take it.
One more time, no, my love,
Please don't shout
The children are sleeping.

You're weak and you're bad,
And don't think you're better
than me or anybody...

And now I smoke a cigarette
And I blow smoke into your little
heart...

Because you're bad, bad...

Activity with pictures

1) Show the participants the pictures (either to the whole group or in small groups) and ask them what they see in them, without telling them the title or the author. Write their answers on the board or on a poster.

2) Next, show them the title of each picture and ask them again what they see. Write their answers next to their previous answers.

3) Lastly, encourage them to reflect on what they have seen. Did our perspective change between the first and second step of the activity? How did our perspective change when we found out what the picture was about? Have you ever heard these phrases before? What do you think of them? What relationships can you establish between these pictures and gender-based violence?

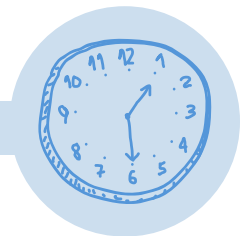


These pictures were taken from the WorldVision book “No me lo digas. 13 frases para entender la violencia de género” (“Don’t tell me. 13 phrases to understand gender violence”). It can be downloaded for free from the following link:

[https://www.worldvision.cl/hubfs/No me lo digas m%C3%A1s - World Vision Chile.pdf](https://www.worldvision.cl/hubfs/No%20me%20lo%20digas%20m%C3%A1s%20-World%20Vision%20Chile.pdf)

2 - Activity to EXPRESS what we feel and think

Estimated time: ninety minutes.



1) In small groups, the young people have to think about how to dramatize a “photo” with their bodies (positioning themselves without moving or speaking, as if it were a frozen scene) to portray a situation of gender-based violence in a couple. Different forms of violence are suggested (psychological, economic, work, sexual, obstetric) so that the same portrayal of physical violence is not repeated.

2) Each group goes to the front to present their “photo” and the rest have to guess what they see and/or what is happening in this image.

⑤ OPTIONAL (may take 15 minutes more): After portraying the “photo” and the rest of the group guess, a voice can be given to the characters. For this, the characters have to come to life, express themselves in the roles they have assumed in the photo, until the coordinator interrupts the scene (when they deem it appropriate) and they “freeze” again. Then one of the spectators could be asked to pick a character and say what they think that character is really thinking but daren’t say. For example, I put myself in the “shoes” of the teenage girl who is sitting alone on the floor, quietly listening to her “boyfriend.” I think what she is thinking but daren’t say is: “I don’t believe a word of what you’re saying. It’s always the same. I hate you with all my soul.”

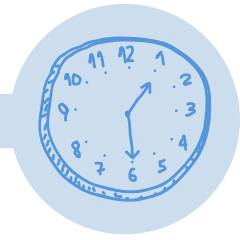
Alternatively: Participants can be asked to act out a complete scene, in which there is a situation of gender-based violence in an adolescent couple. The scene should last no more than 5 minutes.

3) After dramatizing the scenes or “photos” of all the groups, they are encouraged to reflect on what they felt and thought during the activity.

Some questions that can be asked to encourage the dialogue are: How did you feel when you did the activity? What sensations and thoughts did it provoke in you? How did you feel when you were acting out the characters? What situations were repeated most in the “photos”? What emotions and feelings might the different characters in the “photos” have? What do you think about the characters who appeared in the scenes? What generated the most empathy in you, and why? What made you feel hatred, pain, anxiety, tranquility, safety? Which characters do you identify with the most, and why?

3 - Activity to FIND OUT MORE

Estimated time: ninety minutes.



1) In small groups, some phrases are presented that we tend to hear and which refer to ideas of romantic love. The phrases can be written on a board or poster so that all the groups can see them or they can be shared on paper with each group. The participants have to sort the phrases into two categories. On the one hand, those that they think are “true,” and on the other, those that they think are a “myth.”

2) When they have finished, the groups come together and share which phrases they put in each category. In this instance, the goal is to encourage reflection on the myths of romantic love and how they impact relationships between young people. We can ask questions like: “Do you recognize these phrases? Have you heard them often? Have you heard any other phrases like these? What are the myths? Why do you think myths become established as truths?”

3) Next, the groups work together constructing arguments to dismantle the myths. The ideas that arise from this exchange can be written down, as they will be a very useful input for the next activity.

The phrases could be the following:

1. “People should change for love.”
2. “Sharing social media passwords is a demonstration of love.”
3. “If your partner hits you, it’s because they love you.”
4. “We’re capable of putting up with anything for love.”
5. “If your partner keeps an eye on what you do, it’s because they’re watching out for you.”
6. “If your partner doesn’t want you to get together with your friends, it’s because they want you to spend more time with them.”
7. “The love of your life exists and it is forever.”

8. "If someone loves you, they should know what is the matter when you're angry, sad or happy without having to ask you."
9. "There is someone who complements you completely, your 'soul mate,' who will fill the emptiness in you and release you from loneliness."
10. "To love is to forgive everything."
11. "If you're truly in love, you can't be attracted to other people."
12. "True love is love at first sight."
13. "Love leads to marriage and is the basis of it."
14. "There is no love without suffering."
15. "If you don't send photos or videos to your partner, it's because you don't trust them."

To read more about romantic love, you can see the material: [Amor: ¿qué da? ¿qué no da? Malos tratos en las parejas jóvenes.](#) ("Love: What's right? What's wrong? Abuse in young couples.")

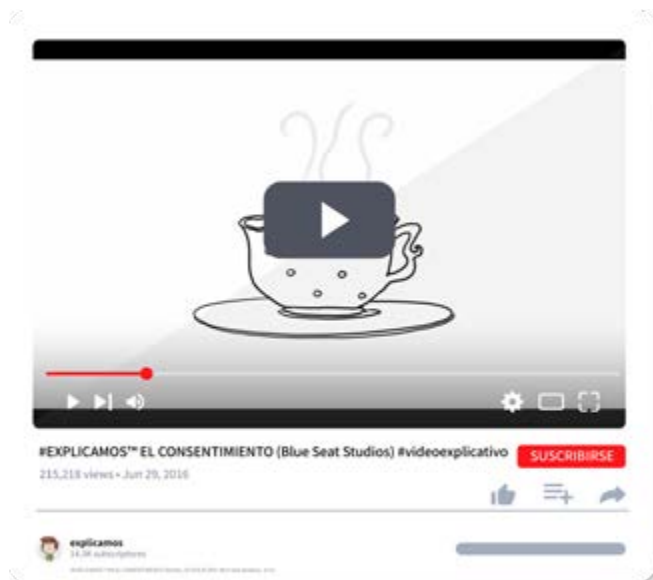


4 - Activity for ACTING

Estimated time: ninety minutes.

- 1) Review the work from previous activities to give the workshop continuity.
- 2) Ask the participants to split up into small groups (these can be the same as in the previous activity) and choose one of the myths and think about:
 - ⊕ a personal commitment by all the members not to reproduce the myth; and/or
 - ⊕ and action of communication in which that myth is deconstructed and we aim to prevent gender-based violence in relationships between teenagers.

For example, if they choose “Feeling jealous is proof that you’re truly in love,” the personal commitment could be “Whenever I feel jealous or someone is jealous of me, I’m going to talk about it with my partner and with a friend to see what I can do to feel better.” The communication action could be a sign to hang somewhere in the school to help denaturalize the myth through questions, phrases and images.



Animated short. Consent: as simple as tea.

This animated short explains what consent is in a sexual relationship through an analogy with a cup of tea. Available at:

<https://www.youtube.com/watch?v=BuuyajcFC4>



Campaign video. Sharing videos without consent is violence.

“Sharing a video without consent is also gender-based violence” is a campaign video by the National Women’s Council in Argentina. Available at:

<http://cosecharoja.org/compartir-un-video-sin-consentimiento-tambien-es-violencia-de-genero/>

📖 Illustrated material. Abuse Pyramid.

Below we see the “Abuse Pyramid,” an illustration shared by the campaign “Qué onda con el amor” (“What’s up with love.”) Although a little simplified, because it removes some of the complexity from real situations, it is a useful tool for understanding what we are talking about:



More bibliography on this subject:

⑤ Lucila Tufro et al. (2012) Amor: ¿qué da? ¿qué no da? Malos tratos en las parejas jóvenes. Trama. Buenos Aires. Available at: <https://docs.google.com/file/d/0Bww7apYTWaqFbFdDaEt1UzVXVzg/edit>

⑤ Manual para réplicas de noviazgos sin violencia. Elaborado por Centro de Promoción de la Mujer Gregoria Apaza - CPMGA, en el marco del Proyecto “Fortaleciendo ciudadanía activa y servicios locales para garantizar a las mujeres una vida libre de violencias en los municipios de El Alto (Bolivia) e Independencia (Perú)” implementado por Alianza por la Solidaridad, Movimiento Manuela Ramos y el CPM Gregoria Apaza, con financiación del Ayuntamiento de Madrid. (Manual for forms of non-violent courtship. Created by the Gregoria Apaza Center for Women’s Promotion –CPMGA, as part of the project “Strengthening active citizenship and local services to guarantee women a life free of violence in the cities of El Alto (Bolivia) and Independencia (Peru)”, implemented by Alianza por la Solidaridad, Movimiento Manuela Ramos and CPM Gregoria Apaza, with funding from the City Council of Madrid). Available at: <https://gregorias.org.bo/wp-content/uploads/2019/02/ManualparaReplicas.pdf>

⑤ OEI and Faro Digital (2019) Guía de concientización sobre la difusión de imágenes íntimas sin permiso (Guide to raising awareness on the dissemination of private images without permission.) Recovered from: <https://oei.int/oficinas/argentina/publicaciones/guia-de-concientizacion-sobre-la-difusion-de-imagenes-intimas-sin-permiso>

⑤ UNICEF (2020) Guía de sensibilización sobre convivencia digital. UNICEF y Gobierno de la provincia de Buenos Aires. (Guide to raising awareness on digital coexistence. UNICEF and the Government of the Province of Buenos Aires) Second edition. July, 2020. Recovered from: <https://farodigital.org/wp-content/uploads/2020/07/Guia-sensibilizaci%C3%B3n2020.pdf>

WE ARE
ALL EQUAL

JENNY. Violence
toward teenagers and
young people of African
descent.



Jenny's story

Jenny is 16. She was born in Three Rivers and what she most enjoys about school is campaigning for the rights of people of African descent. She feels that in this way she can make her voice heard in a broad, diverse space. She dreams of "changing the world." She wants a world where discrimination is a thing of the past.

Everyone knows Jenny at school. If she finds any evidence of discrimination, whatever it may be, she reports it. She is respected for her charisma and consistency. However, often you hear comments from her classmates like "Oh, don't let Jenny find out or else we'll have to put up with her talking about discrimination against Black people for a week." "She's a good person but she's a bit too much, can't she talk about something else? She speaks as if slavery still existed."

A few months ago, caricatures of Black women started to appear at school, on the restroom doors, in the corridors, and on the benches in the classrooms. Big, fat lips, round buttocks, large breasts. All accompanied with the same signature: "Sabrosonas," or "Big tasty." It hurts Jenny that Black women are hypersexualized like this. She and her friend Mary and some other classmates went to speak to the school leadership team to ask them to take action. They also expressed their concern to teachers. Although they were listened to with respect and attention, deep down the issue wasn't addressed with the seriousness it deserves, as if they didn't understand that these caricatures are disrespectful and discriminatory.

One afternoon, Jenny came home on the verge of tears and said to her family: "I can't take it anymore. It makes me really angry what is happening at school." She decided to do as her brother suggested: "What if you take some paint in and paint over all the caricatures?" From that day Jenny has been handing out paint and brushes, saying: "Whoever thinks these caricatures degrade Black women and all women in general can join in the painting campaign."

Erik showed his phone to his mother, Keisha, who is a teaching assistant, to show her an account on Instagram called “@bigtasty” that features all the caricatures that have been drawn at school. There is also a photo of Jenny painting over the drawings. “Mum, what is the school going to do? This is serious, the account has thousands of followers and people are talking about it everywhere.” He also told her that Mary is promoting Saturday’s radio program, when Jenny will be talking about what is happening at school.

Keisha was very worried and when she got to school she asked for a meeting with her coordinator to talk about the issue urgently. This can’t wait.



Click to
listen to
Jenny's
podcast



What are our **GOALS** with this chapter?

- ⑤ To identify and visibilize the issue of discrimination of young women and girls of African descent from an intersectional approach.
- ⑤ To acquire knowledge and strategies to prevent and punish discriminatory attitudes for ethnic and gender reasons at educational and community institutions.

What **CONTENT** are we going to work with?

- ⑤ Violence toward girls and young women of African descent from an intersectional approach.

What is the **METHODOLOGY**?

This chapter covers four steps to prevent GBV in teenagers and young people in school and community educational institutions.

Step 1: **VISIBILIZE**

Step 2: **REFLECT**

Step 3: **FIND OUT MORE**

Step 4: **ACT**

The first three steps are aimed at training educators: teachers, health professionals and professionals in other areas, young leaders, etc.

The fourth step offers tools to work on the issue with teenagers and young people in schools, neighborhood and cultural centers, clubs, health centers and other community institutions.



STEP 1: VISIBILIZE. What is happening here?

Recognising risks of gender-based violences and discrimination is the first step in preventing GBV.

To VISIBILIZE is the first STEP to TRANSFORM.

Stories like Jenny's can be found in educational institutions and other community spaces. Often we're not sure how to interpret them. A first step to transform is to VISIBILIZE them. That is, pay attention and understand whether we are looking at a situation of gender-based violence. For this we ask ourselves:

Is what happens at school a situation of gender-based violence aggravated by racial discrimination?

The fact that caricatures are not seen as a serious problem is part of the naturalization of racist practices that make Afro-descendant girls and young women doubly vulnerated?



STEP 2: REFLECT. How do we feel about this situation? What do we think?

Expressing and reviewing our value and belief systems is key to prevent GBV.

To REFLECT on what we feel and think is the second STEP to TRANSFORM.

What do you think about what Jenny is going through? What feelings does it arouse in you?

Do you think it's over the top that the caricatures of Black women that are painted on the walls of the school cause such a scandal?

What do you think of painting over them? What would you do if you were asked to join the campaign to cover them up?

Why does Jenny think it is not enough if the school listens to her but don't understand how serious the problem is?

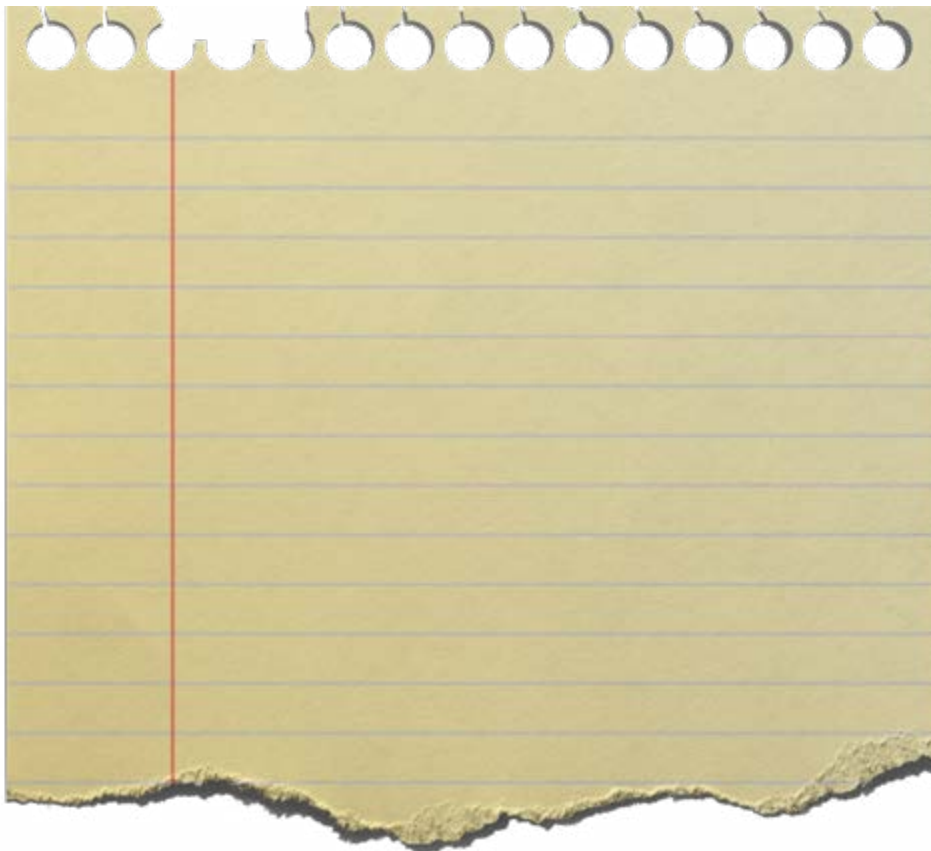
What would you do or what would you say if Mary invited you on to a radio program to visibilize the problem?

Activity: Letters are coming in!

After reflecting on these questions, we suggest that you write a letter to Jenny.

Tell her what you think and feel about what is happening at the school. You might share with her that you have experienced something similar, you might tell her what you feel and think, whether you agree with her or not and why, or you might offer advice on how you think it would be good to act.

These are just some ideas... Now, let's get to work!





FIND OUT MORE. What do we need to know to prevent GBV?

Recognising the need for TRAINING is fundamental to prevent GBV.

KNOW MORE is the STEP 3 to TRANSFORM.

Why do they say at school that Jenny is overreacting? Why don't they understand the extent of the problem of discrimination against women of African descent?

Jenny is 16, she is a young afro-descendant woman, she has dark skin and curly hair. She knows what racism is because she has lived it in her own body since she was a girl. For Jenny, the struggle to reduce racism is not theoretical or formal, it is part of her own personal, family and ancestral resistance.

Many people often express ideas like: "I have never discriminated against someone because of the color of their skin" or "I have lots of Black friends and it's fine." People who seek to justify by explaining that they have no problem in relating to afro-descendant women and have never discriminated against them show the lack of perspective to understand the problem of racial discrimination. It is a biased and superficial perspective of a problem deeply rooted in society that has not been dealt with, even though slavery has been abolished, as Jenny's schoolmates point out.

When Jenny tries to visibilize these situations in order to transform them, she tends to be stigmatized as "hyper-sensitive, overreacting and stuck in the protests of the past." But Jenny is not moved to act because she feels that the attack is against her personally, but rather she feels attacked because she recognizes the existence of racist and sexist violence at school, and she is indignant at the fact that these practices are naturalized and that no one realizes how serious the problem is.

Women like Jenny who fight against violence and discrimination react when they realize that the forms that racist and sexist violence take in the present day are invisibilized.

When an afro-descendant person is attacked for the color of their skin, not only is that person attacked but so too are all those who share that phenotypic trait. That is, their mothers, fathers, grandparents and people of reference. Speaking about racism is not an issue of the past. Racism permeates our way of understanding the world in many ways, influencing how we think and see things like Black women and their sexuality.

Jenny feels that at school they don't realize how serious the situation with the caricatures is and tries to express herself to change this situation. It is not enough to declare that racism must be eliminated from society and from school, it is necessary to identify racist practices, analyze them in context and critically to develop strategies to promote greater equality and less violence. It is important that institutions respond, denouncing violence and intervening in such situations.

Such recognition is a key step to stop naturalized discriminatory practices endured by communities and, in this particular case, women of African descent.

Skin color has been and continues to be an instrument to maintain the submission, humiliation, dehumanization of Black people and it is necessary to denaturalize gender and ethnic inequalities.

Jenny knows that afro-descendant women are discriminated against twice over. Why does she say this? What does she mean exactly?

Jenny was born in Three Rivers, like many of her schoolmates. But because of her Afrodescendant origin she bears the burden of a different history, characterized by violence and discrimination for ethnic and racial reasons.

Although all women are victims of gender-based violence one way or another, Afrodescendant women suffer discrimination even more. Structural relationships by ethnicity place Black women in a situation of greater vulnerability where they endure multiple discrimination. Girls like Jenny receive discrimination for being women, for being Black, and also for being young.

Often it is thought that women form a homogenous category, that they are “all equal,” but we know well that this is not the case. A White, middle-class heterosexual woman has life experiences with less oppression than a poor, Black lesbian woman.

This sum of oppressions is known by the name of [intersectionality](#), referring to the different ways in which race/ethnicity, gender and class interact to generate multiple forms of discrimination.

The violent experiences that young people like Jenny face are not limited only to racial discrimination, or gender discrimination, but rather both at once. The intersection of racism/ethnicity, class and gender in the lives of Black women affects them in such a way that can only be understood if the problem is not analyzed by the separate forms of discrimination.

Analyzing situations of violence and discrimination from an intersectional perspective of gender, race, ethnicity and class reveals the inequality that Black and Indigenous women experience compared to groups of White women in more privileged positions. However, the privileges of some groups over others are not the responsibility of people individually. It is the social, racial and economic order that means that some groups have greater accessibility while others are hindered by enormous limitations.

The problem is not ethnic difference, but rather that this difference becomes a reason for discrimination. Racial discrimination is one of the main concerns for young Black people in Latin America, as it is for Jenny. This is why they organize themselves actively to eliminate it, with the goal of creating a fairer and more equal society.

Jenny says that black women are sexualized. How is this related to the signature that accompanies "the "big tasty" caricatures"?

Afro-descendant women tend to be hypersexualized and this has origins in racism. Illustrations, images and advertising tend to show them with large breasts, disproportionate buttocks and thick lips. These stereotypical images reveal the crossover between sexism and racism.

The portrayal of Black women's bodies tends to be associated with impure, obscene sexual practices, establishing the idea, based on myths and prejudices, that Black women are more sexually promiscuous. As well as being a fallacy, this has serious consequences, such as the idea that it is deemed unnecessary to report any kind of sexual violence a Black woman endures.

Cinema and pop culture have positioned Black women as highly sexualized people, constructing highly discriminatory stereotypes. In this way Black women are objectified, that is, they are considered an "object" or "thing" of sexual desire.

Jenny sees the caricatures on the walls of the school with the signature at the bottom that says "sabrosonas" and she recognizes the historical construction of the hypersexualization of Black women's bodies. This is why she gets so angry and takes action when she interprets that the school does not read the problem the same way.

Does the fact that the caricatures are posted on social media modify the seriousness of the situation?

Yes, because the sexist and racist comments are amplified, and so the problem expands. Black women experience a very high level of discrimination in the objectification of their bodies, and social media increases these aspects and gives even greater visibility to them that worsens the violence. Therefore, as no one intervenes in a timely manner, the problem spreads and gets worse.

Objectifying, racist and sexist portrayals of women in the media and social media must be regulated and punished. The internet is considered a public space because it is a place where people connect, communicate, get information, learn and work. Perhaps we find it hard to think of a virtual space as a public space as it is not a "physical" place like a square, a street or a bar, but it is. To give one example, discriminatory acts in the street, such as physically or verbally attacking someone for their gender, skin color, physical appearance, etc., are punishable by law. The same should happen in the virtual space. It is where people are now and

therefore it is important to advance in regulating discriminatory practices.

Social media requires the active participation of institutions to intervene in violent and racist content. It is necessary to consider them as an issue to be debated and questioned in school and other educational and community institutions. It is necessary to strengthen responsible citizenship in social media and throughout the digital universe. It is fundamental to be alert to prevent situations of violence and discrimination from growing in number and intensity.

What can educational institutions do to prevent this type of violence?

The role of school and community institutions is essential in reversing and eliminating gender-based violence from an intersectional perspective. It is necessary to plan educational processes with a focus on ethnicity, gender and human rights. Isolated practices are not enough for this, but rather systematic actions sustained over time are needed to bring about positive change.

Anti-racist statements are not enough. It is necessary to punish all discriminatory practices in educational institutions to guarantee that the rights of people of African descent are protected and to construct a more equal society.

The Durban Declaration and Programme of Action (2001)¹⁰ urges States to: “adopt and implement laws that prohibit discrimination on the basis of race, color, descent or national or ethnic origin at all levels of education, both formal and non-formal; to take all appropriate measures to eliminate obstacles limiting the access of children to education; and ensure that all children have access without discrimination to education of good quality” (p. 90).

Policies and programs of affirmative action for young people must take into account factors of structural racial discrimination that affect young people of African descent. In this regard, the imple-

¹⁰ En el marco de la Conferencia mundial contra el racismo, la discriminación racial, la xenofobia y las formas conexas de intolerancia realizada en Durban (Sudáfrica) del 31 de agosto al 8 de septiembre de 2001.

mentation of teaching work in the context of CSE with a gender perspective is where this type of issue should be addressed. It is necessary to raise awareness, visibilize and offer tools to act in violent and discriminatory situations such as those at Three Rivers High School. It is necessary for educational institutions to work on strengthening self-esteem and ethnic recognition to deconstruct myths sustained on stereotypes that have done so much harm and continue to do so, such as through the promotion of reading and images that value and recognize people of African descent for their scientific, literary and medical work, etc.

Furthermore, the fact that many girls of African descent do not go to school or face obstacles to attending and/or continuing in the education system has consequences for the future of their adult lives. Black women, even today, have less access to education and show higher levels of illiteracy than women of mixed race and Black and mixed-race men. This is why comprehensive sexuality education must form part of the school system but also of the system of institutions outside of school for those who are outside of the school system. This is increasingly important in the case of young people of African descent, as in general they tend to have less schooling than the average for young people in Latin America.



To learn more about how to support the school careers of young people of African and Indigenous descent in school and in other community institutions, see the chapter on Eve.



ACT. What can we do to transform situations of GBV?

Educating from the perspectives of law, gender and intersectionality is fundamental to prevent GBV.

To ACT is a key step to TRANSFORM.

Now in STEP 4 we leave Three Rivers and its people. We encourage you to think about your own teaching practices for the prevention of GBV in your work spaces. This step provides **tools for working on gender-based violence with teenagers and young people** in schools, neighborhood and cultural centers, clubs, health centers and other community institutions.

The modality proposed for ACTING consists of workshops, whose activities follow the same path as the rest of this toolkit:

Step 1: **VISIBILIZE**

Step 2: **REFLECT**

Step 3: **FIND OUT MORE**

Step 4: **ACT**

The following workshop...

- ④ seeks to support those people who work with teenagers and young people in educational and community institutions.
- ④ can be held in schools, health centers, clubs, neighborhood and cultural centers, and other community institutions.
- ④ should be adapted to the context, ages and characteristics of the group.
- ④ Can be held in different consecutive meetings of approximately ninety minutes each, or be adapted to be held in a single day.

It is important that the workshops are held systematically. Studies show that isolated, discontinuous activities, while valuable, are less effective. Organizing a series of workshops around a schedule may be a good way to work in this sense.

GBV PREVENTION WORKSHOP: Violence toward teenagers and young people of African descent

Content: Violence toward teenagers and young people of African descent from an intersectional approach.

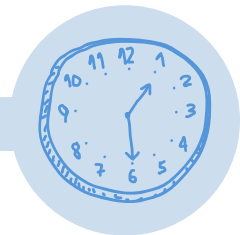
Goals: In this workshop we want teenagers and young people to:

- ④ reflect on racist violence toward people of African descent.
- ④ Acquire knowledge on violence toward teenagers and young people of African descent from an intersectional approach.
- ④ take action to prevent it.

¡IMPORTANT! Addressing the issue of gender-based violence means taking into account that teenagers and young people may be going through this in their lives. So it is necessary to pay attention to emotions, feelings and thoughts that the issue may arouse in the group. It is also important to know beforehand how to proceed in the event that a young person says that they are going through a situation of violence. To explore these questions, we encourage you to read the KEY POINTS.

1 - Activity to VISIBILIZE

Estimated time: ninety minutes



1) Get the class moving to break the ice. Before the activity, mark out two areas in the room. One of them is called “Zero” and the other “Ten.” The areas can be marked with tape on the floor, or we can say that the wall on one side of the room is the “Zero” sector and the opposite wall is “Ten.” To begin, ask the group to stand on the line that represents “Zero.” Then, read out some phrases about situations of discrimination over race/ethnicity and gender. When the phrase is read out, each participant must stand between “Zero” and “Ten” depending on how much they identify with the situation. Then they return to “Zero” and listen to the next phrase, and so on.

The situations could be any of the following:

1. I have felt/I feel discriminated against because of the color of my skin.
2. I have felt/I feel discriminated against because of my ethnic belonging.
3. I have felt/I feel devalued because of my gender identity.

4. People have made discriminatory comments about my body.
5. I haven't been able to get what I wanted because of my skin color, my ethnic belonging or my gender identity.

After the last phrase, the group are asked to form a circle in which each person is encouraged to talk about how they felt when they were doing the activity. Here we can ask questions like: What feelings did you have when you were doing the activity? Which phrases did you identify with the most? Why do you think that happened?



TED Talk TEDxLima: “Mi negritud y yo”. Utopía de una actriz. (“My Blackness and Me. The Utopia of an Actress.”) Anai Padilla. (Duration: 15 minutes.)

3) Then ask the participants to form small groups and exchange ideas using the following guiding questions.

“My Blackness and Me: Utopia of an Actress.” Anai Padilla

Have you ever heard of the problems that Anai talks about? Are these things that tend to happen in the place where you live?

What discriminatory phrases about Black people, such as those that Anai mentions, have you heard or do you know?

What surprised you the most about Anai’s talk? Write down at least two ideas that you found meaningful, shocking, new or inspiring.

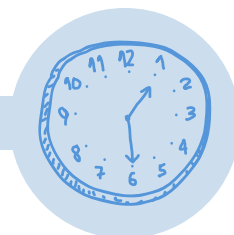
Why do you think Estrella Negra changed Anai’s life?

Why do you think Estrella Negra changed Anai’s life?

3) Cuando terminan, generar un espacio de reflexión sobre el trabajo realizado en pequeños grupos. El objetivo es abrir el diálogo y escuchar los diferentes puntos de vista. A medida que se produce el intercambio, identificar puntos en común o aspectos a resaltar. Las reflexiones generadas en este espacio pueden escribirse en una hoja grande y guardarse para retomar en las próximas actividades.

2 - Activity to EXPRESS what we feel and think

Estimated time: ninety minutes



1) Review the previous activity where the groups talked about the TED Talk to give continuity to the workshop.

2) Then, read them the following [poems](#), which were written by two women of African descent of Latin America and the Caribbean. If you prefer, you can show [videos](#) in which the authors read out the poems in their own voices.

3) Divide the young people into small groups, ask them to choose one of the poems and answer the following question as a group: What sensations did you have when you heard the poem? What emotions and feelings did it arouse in you? What do you think of the words of the poem? Which parts appealed to you the most?

4) Then, ask them to read about the author of the poem. Where was she born? What does she do for a living? What is her story? You can give them information to read, or ask them to research on their phones or computers there and then, or ask them beforehand to bring information about these two people to the activity.

5) When they have found information about the author's stories, ask the group to imagine why the author decided to write the poem. What do they think she would have felt when she wrote it? What feelings do they think she wanted to transmit through the poem? As they work, go round the groups and answer any questions and encourage them to talk.

6) Get the groups to share their work with the other groups. You can put together a poster or board with both poems, together with a group reflection that comes out of the dialogue.

Poems:

“Rotundamente negra” by Shirley Campbell

Me niego rotundamente
A negar mi voz,
Mi sangre y mi piel.
Y me niego rotundamente
A dejar de ser yo,
A dejar de sentirme bien
Cuando miro mi rostro en el
espejo
Con mi boca
Rotundamente grande,
Y mi nariz
Rotundamente hermosa,
Y mis dientes
Rotundamente blancos,
Y mi piel valientemente negra.
Y me niego categóricamente
A dejar de hablar
Mi lengua, mi acento y mi
historia.
Y me niego absolutamente
A ser parte de los que callan,
De los que temen,
De los que lloran.
Porque me acepto
Rotundamente libre,
Rotundamente negra,
Rotundamente hermosa.

“Utterly Black” by Shirley Campbell

I utterly refuse
To deny my voice.
My blood and my skin.
And I utterly refuse
To stop being me,
To stop feeling good about
myself
When I look at my face in the
mirror
With my mouth
Utterly big,
And my nose
Utterly beautiful,
And my teeth
Utterly white,
And my skin valiantly black.
And I categorically refuse
To stop speaking
My language, my accent, my
history.
And I absolutely refuse
To be part of those who silence,
Of those who fear,
Of those who cry.
Because I accept myself
Utterly free,
Utterly black,
Utterly beautiful.

“Me gritaron negra” by Victoria Santa Cruz.

Tenía siete años apenas,
apenas siete años...

¡Qué siete años!

¡No llegaba a cinco siquiera!

De pronto unas voces en la
calle

me gritaron: «¡Negra!»

¡Negra! ¡Negra! ¡Negra!

¡Negra! ¡Negra! ¡Negra!

¡Negra!

¿Soy acaso negra? - me dije
(¡sí!)

¿Qué cosa es ser negra?
(¡Negra!)

Y yo no sabía la triste verdad
que aquello escondía. (¡Negra!)

Y me sentí negra (¡Negra!),
como ellos decían. (¡Negra!)

Y retrocedí (¡Negra!)

como ellos querían. (¡Negra!)

Y odié mis cabellos y mis labios
gruesos,
y miré apenada mi carne
tostada.

Y retrocedí. (¡Negra!)

Y retrocedí...

¡Negra! ¡Negra! ¡Negra! ¡Negra!

¡Negra! ¡Negra! ¡Negra!

¡Negra! ¡Negra! ¡Negra! ¡Negra!

¡Negra! ¡Negra! ¡Negra! ¡Negra!

¡Negra!

Y pasaba el tiempo,
y siempre amargada

seguía llevando a mi espalda
mi pesada carga.

¡Y cómo pesaba!

Me alacé el cabello,
me polveé la cara
y entre mis entrañas siempre
resonaba la misma palabra:

¡Negra! ¡Negra! ¡Negra! ¡Negra!

¡Negra! ¡Negra! ¡Negra!

Hasta que un día que retrocedía,
retrocedía y que iba a caer-

¡Negra! ¡Negra! ¡Negra! ¡Negra!

¡Negra! ¡Negra! ¡Negra! ¡Negra!

¡Negra! ¡Negra! ¡Negra! ¡Negra!

¡Negra! ¡Negra! ¡Negra!

¿Y qué? ¿Y qué? (¡Negra!)

¡Sí- (¡Negra!)

soy- (¡Negra!)

negra!- (¡Negra!)

¡Negra soy! (¡Negra!),

¡Sí- (¡Negra!)

soy- (¡Negra!)

negra!- (¡Negra!)

¡Negra soy!

De hoy en adelante no quiero
lacia mi cabello (¡no quiero!),
Y voy a reírme de aquellos,
que por evitar - según ellos -
que por evitarnos algún sinsabor
llaman a los negros «gente de
color».

¡Y de qué color! (NEGRO)

¡Y qué lindo suena! (NEGRO)

¡Y qué ritmo tiene!

¡NEGRO! ¡NEGRO! ¡NEGRO!
 ¡NEGRO!
 ¡NEGRO! ¡NEGRO! ¡NEGRO!
 ¡NEGRO!
 ¡NEGRO! ¡NEGRO! ¡NEGRO!
 ¡NEGRO!
 ¡NEGRO! ¡NEGRO! ¡NEGRO!

¡Al fin!
 Al fin comprendí. (¡al fin!)
 Ya no retrocedo (¡al fin!)
 y avanzo segura. (¡al fin!)
 Avanzo y espero. (¡al fin!)
 Y bendigo al cielo porque quiso
 Dios
 que negro azabache fuese mi
 color.
 Y ya comprendí. (¡Al fin!)
 Ya tengo la llave:
 ¡NEGRO! ¡NEGRO! ¡NEGRO!
 ¡NEGRO!
 ¡NEGRO! ¡NEGRO! ¡NEGRO!
 ¡NEGRO!
 ¡NEGRO! ¡NEGRO! ¡NEGRO!
 ¡NEGRO!
 ¡NEGRO! ¡NEGRO!

¡¡¡¡NEGRA SOY!!!!

**“They Yelled at me Black” by
 Victoria Santa Cruz.**

I was only seven,
 only seven.
 Not seven!
 I wasn't even five.

Suddenly some voices in the
 street
 yelled at me “Black!”

Black! Black! Black!
 Black! Black! Black!
 Black!

Am I really Black? I asked myself
 (yes!)
 What does it mean to be Black?
 (Black!)
 And I didn't know the sad truth
 that was concealed there.
 (Black!)

And I felt Black (Black!)
 like they said. (Black!)
 And I stepped back (Black!)
 like they wanted. (Black!)
 And I hated my hair and my
 thick lips,
 and I looked sadly at my brown
 flesh.
 And I stepped back. (Black!)
 And I stepped back...

Black! Black! Black! Black!
 Black! Black! Black!
 Black! Black! Black! Black!
 Black! Black! Black! Black! Black!

And time went by
 and always bitterly
 I continued to bear on my back
 my heavy burden.
 And how it weighed me down!

I straightened my hair,
 I dusted my face
 and in my guts
 the same word always echoed:

Black! Black! Black! Black!
Black! Black! Black!

Until one day I was stepping
back,
I was stepping back and I was
going to fall-

Black! Black! Black! Black!
Black! Black! Black! Black!
Black! Black! Black! Black!
Black! Black! Black!

So what? So what? (Black!)
Yes!- (Black!)
I'm- (Black!)
Black!- Black!
I'm Black! (Black!)
Yes!- (Black!)
I'm- (Black!)
Black! (Black!)
I'm Black!

From now on I don't want
to straighten my hair (I don't
want to!)
And I'm going to laugh at those,
who to prevent—they say—
who to prevent any bitterness in
us
call Black people "people of
color."

And what color! (BLACK)
And how beautiful it sounds!
(BLACK)
And what a rhythm it has!

BLACK! BLACK! BLACK! BLACK!
BLACK! BLACK! BLACK! BLACK!

BLACK! BLACK! BLACK! BLACK!
BLACK! BLACK! BLACK!

Finally!
I finally understood. (Finally!)
I no longer step back (Finally!)
and I step forward with confi-
dence. (Finally!)
I step forward and I wait. (Finally!)
And I bless the sky because it
was God's will
that jet black be my color.
And now I understand (Finally!)
Now I have the key:
BLACK! BLACK! BLACK! BLACK!
BLACK! BLACK! BLACK! BLACK!
BLACK! BLACK! BLACK! BLACK!
BLACK! BLACK! BLACK!
I'M BLACK!!!!

Videos:



Poema ROTUNDAMENTE NEGRA

30,819 views • Aug 28, 2015

SUSCRIBIRSE



 Shirley Campbell
607 subscribers

Shirley Campbell - Poema Rotundamente Negra

Victoria Santa Cruz's performance of the poem "Me gritaron negra":

<https://youtu.be/cHr8DTNRZdg>



Victoria Santa Cruz | Me Gritaron Negra (Afro Perú) | Music MGP

2,084,693 views • Apr 12, 2016

SUSCRIBIRSE

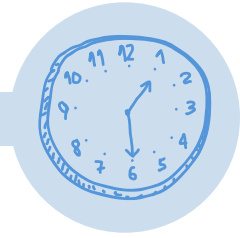


 Music MGP
135K subscribers

Victoria Santa Cruz | Me Gritaron Negra (Afro Perú) | Me Gritaron Negra - de una de las grandes

3 - Activity to FIND OUT MORE

Estimated time: ninety minutes



1) In small groups give the students a number of [resources](#) to analyze critically the stigmatization of Black women's bodies. In each subgroup, they read and observe the materials. Then will choose one of them and explain whether they can identify a problem. [Ask questions and offer guidance](#) to enrich the exchange.

2) When they have finished researching and exchanging ideas in each group, the groups share their conclusions. The goal here is to encourage reflection on sexism and racism toward Black women's bodies, contemplating the passing of time and the media's role in defining the value of some bodies over others.

Resources:

Resource 1: a fragment of a text by Ramos Mejía in which he describes a carnival celebration in Buenos Aires, Argentina, in 1907.

they marched (...) impressing on the body movements of a solemn and grotesque lasciviousness. The black women, many of them young and slim, showing off the nudity of their well-nourished flesh, showed in their happy faces a satisfied, carefree spirit. The graceful Venuses imposed their rotund breasts indolently as an expression of their fertile power.

Resource 2: a headline from an article and three cover photos or from other articles in fashion magazines.

HEADLINE: You (yes, you) can have an Afro. Allure Magazine ¹¹



11 Allure magazine, August 2015.

Elle Magazine¹²



Skin lightening tips¹³



12 Photo taken from <https://www.elmundo.es/america/2010/09/16/gentes/1284590898.html>

13 Photo taken from: Kuo, Rachel (3 July 2017) 4 ideales de belleza, socialmente aceptados, que son racistas ("4 socially accepted beauty ideals that are racist") Recovered on 30 September 2020 from <https://afrofeminas.com/2017/07/03/4-ideales-de-belleza-socialmente-aceptados-que-son-racistas/>

Hair straightening tips¹⁴



Questions and guidance

Resource 1:

How do you imagine the women that Ramos Mejía describes dancing at the carnival? What ideas do you think are associated with those women describes in ways such as “well-nourished flesh” and with “rotund breasts”?

Resource 2:

Magazine headline: what do you think about the tutorials and tips for White women about how to create an Afro hairstyle? What is controversial about this?

Magazine photos: What do you think about the tips for Black women for straightening their hair and lightening their skin? Do you think this subject is unimportant or do you think these are racist and sexist practices? Did you know that skin lightening is big business for the cosmetics industry? Why do you think this has happened? Is it a privilege to be born with lighter skin?

¹⁴ Photo taken from: Kuo, Rachel (3 July 2017) 4 ideales de belleza, socialmente aceptados, que son racistas. “4 socially accepted beauty ideals that are racist”) Recovered on 30 September 2020 from <https://afrofeminas.com/2017/07/03/4-ideales-de-belleza-socialmente-aceptados-que-son-racistas/>



4 - Activity for ACTING

Estimated time: ninety minutes

- 1) Go over the content worked on in the previous activities.
- 2) In small groups (these could be the same as before), write a script for a campaign to visibilize the discrimination that Black teenagers and young people endure. The script can take the form of a radio program or a podcast, and can then be broadcast on local radio.

For inspiration, they can look at some of the following materials that were created by different organizations.

Inspiration for actions and campaigns:



EN TUS OJOS: Capítulo 1 | Afrofeminismo

2,069 views • Premiered Oct 23, 2020

SUSCRIBIRSE

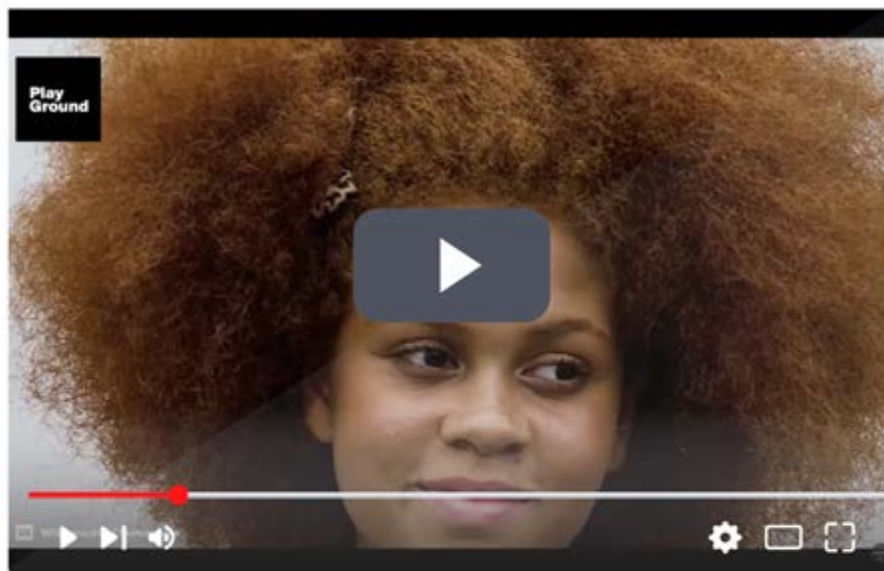
Colectivo Catalejo
2.5K subscribers

En los espacios online de los centros docentes se permite el uso de contenidos sociales y sus comentarios.

In your eyes: Episode 1. Afrofeminism. Produced by: Colectivo Catalejo. <https://youtu.be/K2qsHqoYUBI>

DON'T TOUCH that Afro.

<https://youtu.be/LCdKg7dJG7g>



El pelo afro NO SE TOCA

531,915 views • Feb 5, 2018

SUSCRIBIRSE

PlayGround
625K subscribers

Agencia de marketing cultural, talleres, cursos de formación y eventos sociales.

More material on the subject:

🔗 ECLAC, UNFPA, OPS (2018) Situación de las Personas Afrodescendientes en América Latina y Desafíos de Políticas para la Garantía de sus Derechos. (Situation of People of African Descent in Latin America and Challenges of Policies to Guarantee their Rights). Recovered from: <https://lac.unfpa.org/es/publications/situaci%C3%B3n-de-las-personas-afrodescendientes-en-am%C3%A9rica-latina-y-desaf%C3%ADos-de-pol%C3%ADticas>

🔗 Marta Rangel and Fabiana Del Popolo (2011) Juventud afrodescendiente en América Latina: realidades diversas y derechos (in)cumplidos. UNFPA. (Young People of African Descent in Latin America: diverse realities and (un)fulfilled rights) Recovered from: <https://elsalvador.unfpa.org/es/publicaciones/juventud-afrodescendiente-en-am%C3%A9rica-latina-realidades-diversas-y-derechos-incumplidos>

**KATHLYN. Sexual
abuse in childhood.**



Kathlyn's story

[Kathlyn](#) is 14 and is in second year at Three Rivers High School. She knows almost all the people who work there. She is very sociable. She loves to chat with everyone and ask them about their work. She knows the school building like nobody else. In the morning, before she enters the classroom, she passes by the secretary's office, the library, the kitchen and the caretaker's room and says good morning to everyone.

She likes going to school because she feels "at home," although since she started second year she's been finding it hard to keep up in class. Kathlyn has a learning difficulty. Some teachers and classmates worry about her and help her with her work, but others go too fast and don't stop to see if all their students understand. Her favorite class is art, she loves the vivid colors and gets on very well with her teacher, Sandy.

Kathlyn's mother Karen has a market stall and works some nights in the bar opposite the square. Her mom's partner Edgard looks after Kathlyn and her little brother. He helps them with their homework and cooks dinner. Kathlyn's mom always says that they're very lucky to have him look after them while she's working "and you'd better behave and do as Edgard says."

Sandy the art teacher has noticed changes in Kathlyn for some time. She has lost her enthusiasm for painting. Sometimes she even falls asleep in class. She is more distant and speaks less than she used to. Sandy is surprised at her change in attitude. When she asked her if something was wrong, Kathlyn said that she was tired. Her classmates mockingly muttered to Sandy that lately she's been falling asleep in almost all the classes.

Janelle the school principal calls Kathlyn's mother to the school and asks Sandy and Kathlyn to join them. They tell Kathlyn's mother that Kathlyn is very tired and keeps falling asleep in class. Kathlyn's

mother scolds her and says she's probably staying up late with her phone and that's why she doesn't get enough sleep. Kathlyn gets angry and says that isn't true. The problem is that Edgard, her mom's partner, gets into bed with her and won't let her sleep in peace. He asks her to hug him and stroke him "down there." When she says she doesn't want to, he threatens to leave them alone in the house, or tell her mom that she doesn't do as he says. Her mother doesn't believe her, she says she's always making up stories or getting confused. She adds, "Kathlyn is very affectionate and childish, I'm sure it's a game." The principal contradicts Kathlyn's mom. She says that she believes Kathlyn and that what Kathlyn is telling them is very serious and is called sexual abuse. "If you don't report it, I will have to do so myself."

The next day, Kathlyn's mother goes back to the school, visibly shaken. She tells the principal that she spoke to her younger son who told her that her partner Edgard did the same to him on the nights when she was working. "I feel so ashamed. I trusted him to look after them." She can't stop crying. "I don't know much about sexual abuse, I feel like my world's falling apart. Can you help me? Because I don't know what to do." Janelle explains the steps she has to take to report the abuse and then she notes down for her the name of a psychologist at the Health Center and of a gynecologist, [Marianne](#), along with the days and times when she sees patients. She says to tell them she sent her. They'll be able to help her there and attend to her and her children.

The art teacher Sandy thinks to herself. She remembers that when she was young and spent the night at her aunt and uncle's house, her uncle used to get into bed with her when she went to bed. She liked it when he stroked her head and told her stories until she fell asleep. What she didn't like was when he lifted up her clothes

and touched her genitals. But she didn't say anything, so as not to offend him. He was always very attentive to her and brought her gifts. Was that sexual abuse too? She had never thought of it that way, and although it made her uncomfortable, she had never got up the nerve to tell anyone because she thought that no one would believe her.



Click to
listen the
Kathlyn's
podcast



What are our **GOALS** in this chapter?

- ⑤ To identify and visibilize situations of child sexual abuse.
- ⑤ To gain knowledge about child sexual abuse and teaching tools to address the issue in schools and other institutions that work with teenagers and young people.

What **CONTENT** are we going to work with?

- ⑤ Child sexual abuse: how to prevent it, how to recognize it, and how to act.
- ⑤ Child sexual abuse and disability.

¿Cuál es la **METODOLOGÍA**?

This chapter covers four steps for school and community education institutions to prevent GBV in teenagers and young people:

Step 1: **VISIBILIZE**

Step 2: **REFLECT**

Step 3: **FIND OUT MORE**

Step 4: **ACT**

The first three steps are aimed at training educators: teachers, health professionals and professionals in other areas, young leaders, etc.

The fourth step offers tools to work on the issue with teenagers and young people in schools, neighborhood and cultural centers, clubs, health centers and other community institutions.



VISIBILIZE. What is happening here?

Recognising risks of gender-based violences and discrimination is the first step in preventing GBV.

To VISIBILIZE is the first STEP to TRANSFORM.

Stories like Kathlyn's can appear at school and in the community. Often we're not sure how to interpret them, or we think "who knows if that really happened" and we don't intervene. A first step to transform the situation is to VISIBILIZE it. That is, pay attention and understand whether we are looking at a situation of gender-based violence. For this we ask ourselves:

Kathlyn is being sexually abused by her mother's partner?

Is the fact that Edgard abuses Alicia related to her disability?

What can be done?



STEP 2: REFLECT. How do we feel about this situation? How do we feel and what do we think?

Expressing and reviewing our value and belief systems is key to prevent GBV.

To REFLECT on what we feel and think is the second STEP to TRANSFORM.

Some questions that can help us reflect on how we feel and what we think about this situation:

What feelings do you have about Kathlyn? Do you think she is to blame for what she is going through? Why do you think she didn't tell anyone before about what Edgard was doing to her at night?

What feelings do you have about Edgard? And what feelings do you have about Kathlyn's mother's attitude? How do you feel when she doesn't believe Kathlyn? And when she says "my world is falling apart"?

Activity: Let's get coffee

A friend invites you to their house. You have just found out about Kathlyn's story and you need to share what you feel with someone. What would you tell them? Record an audio where you tell your friend what you think and feel about Kathlyn's story. To inspire you, you can use some of the [questions](#) mentioned above.

Then listen to what you've recorded. Do you agree with what you said on the audio, or do you feel some contradictions?

It is common to sense some contradictions between what we think and feel, especially with issues like sexual abuse. The important thing is to recognize them.



STEP 3: FIND OUT MORE. What do we need to know to prevent GBV?

Recognising the need for **TRAINING** is fundamental to prevent GBV.

KNOW MORE is the **STEP 3** to **TRANSFORM**.

Edgard asked Kathlyn to stroke his genitals. Is that sexual abuse?

Yes, Kathlyn is being sexually abused by her mother's partner, Edgard. This situation is defined as child sexual abuse (CSA).

Three elements tells us that this is a situation of child sexual abuse (Intebi, I., 2011)¹⁵:

a) power differences: the abuser can control the victim physically and emotionally;

¹⁵ It is not necessary for all three to occur simultaneously. The presence of one is enough to suspect a situation of abuse.



b) knowledge differences: unlike the attacker, the victim cannot fully understand the meaning and potential consequences of the sexual activities; and

c) difference of satisfied needs: the attacker seeks to satisfy his own sexual impulses.

The World Health Organization says that:

Child sexual abuse (CSA) is the involvement of a child in sexual activity that he or she does not fully comprehend, is unable to give informed consent to, or for which the child is not developmentally prepared and cannot give consent, or that violates the laws or social taboos of society.

Child sexual abuse is evidenced by this activity between a child and an adult or another child who by age or development is in a relationship of responsibility, trust or power, the activity being intended to gratify or satisfy the needs of the other person. This may include but is not limited to: the inducement or coercion of a child to engage in any unlawful sexual activity, the exploitative use of child in prostitution or other unlawful sexual practices, and the exploitative use of children in pornographic performances and materials” (WHO, 2001 in Intebi, 2007).

There is always an asymmetrical relationship where the adult holds the power and exploits a situation of vulnerability, weakness, inexperience, immaturity or lack of information. For this reason, the abusers are the only people responsible for this action, regardless of the child’s behavior.

Most people who sexually abuse children are adult men (UNICEF, 2016). Most of these are biological fathers, grandfathers, uncles, elder brothers or step-fathers. There are also situations of child sexual abuse committed by men who are not relatives but are close to the family. Although there are also women who commit child sexual abuse, this percentage is much lower.

Child sexual abuse always has consequences on the people who endure it, although its manifestations vary. Some aspects that influence the effects of the violence endured include the characteristics of the child, their age when they suffered the abuse, the duration of the abuse, the forms it took, the type of relationship between the child and the abuser, and the attitudes of the protective adults.

Sexual abuse causes irreparable damage to a child's physical, psychological and moral health (UNICEF, 2016). They feel that they are accomplices, powerless, humiliated and stigmatized. Child sexual abuse causes mental and physical health disorders (WHO, 2020) which last all of a person's life if they do not reveal the abuse or receive suitable help.

Why didn't Kathlyn tell anybody earlier about what was happening with Edgard when her mom went to work?

Edgard isn't just any person, he isn't a stranger to Kathlyn. He is her mom's partner, they share the same home and he is the person to whom her mother delegates the care for her and her brother when she is at work. Edgard abuses his power over Kathlyn, power that comes partly from being an adult, but especially because he has a relationship of trust built in the family context.

The fundamental reasons why children do not ask for help when they suffer sexual abuse is fear of being abandoned by their families, fear of shaming them, and sometimes because they do not want their abuser to get into trouble. It is also the case that the abuse is not seen as a problem or considered a form of violence.

Sexual abusers succeed in manipulating their victims and this is why children who suffer sexual abuse in childhood do not tend to tell anybody what is going on. This way it stays a secret, because the abuser exerts pressure on and threatens the child. It is common to hear "if you say anything, nobody will believe you," "if your mom finds out, it will destroy her and all the family," and other manipulative phrases.

The victims are also made to feel guilty, as if they were responsible for what is happening, as the abuser makes the child believe that “you agree to do it because you want to.” Threats and fear are strategies that they use so that the abused child does not have the courage to tell anybody about what is happening.

This increases with the strength of the myth that these are “private” matters and not problems of a social nature that require the intervention of organizations that protect the rights of children and teenagers. It is also the case that abusers tend to be people who “nobody suspects”: they work, have friendships, and have a family.

The lack of knowledge about the problem, the naturalization of myths and unexamined prejudices are some of the most important reasons why child sexual abuse is silenced and not reported.

How can it be that the teacher Sandy didn't realize that her uncle was abusing her when she was a girl?

Like Sandy, many children do not realize that what they are enduring is sexual abuse (and that they must seek help). The abuse is not seen as a problem and it is not considered a form of violence. Some studies show that between 30 and 80 percent of victims of child sexual abuse do not talk about it until adulthood (UNICEF, 2014).

It is essential to begin to deconstruct false beliefs that exist around child sexual abuse to visibilize the issue and advance in transforming the situation.

Some common **myths** are:

- ④ child sexual abuse is uncommon.
- ④ it happens to other people (generally poor and marginalized) who are different from “us.”
- ④ children are responsible for the sexual abuse.
- ④ children make up stories and we can't believe everything they say.

Ⓜ abusers are depraved people who use physical violence to rape.

Ⓜ only girls endure CSA.

All these false beliefs are installed in the social imaginary as immutable truths, invisibilizing a reality that violates the fundamental rights of children and teenagers.

Does the fact that Edgard abuses Kathlyn have anything to do with her learning difficulty? Or does her learning difficulty increase the risk of abuse?

Kathlyn's learning disability increases her vulnerability to her abuser, but it is not the difficulty that is the problem but the sexual violence that Edgard inflicts on her.

There are groups of children who are in conditions of greater defenselessness and disability is one of them. These factors of defenselessness mean that some children are unequal to others in accessing universal rights.

Disability can become a factor of vulnerability with other dimensions that are common to all childhoods. There are some particular reasons with regards to the situation of disability that must be addressed, such as greater physical and psychological dependence, the need in many cases for assistance for care and personal hygiene, difficulties in expressing what is happening, and not being heard because their word or opinion tends to lack credibility.

As situations of vulnerability increase, the risk factors for children grow and increase. They are more exposed to being manipulated by adults and obliging them in their intentions, and they have greater difficulty in distinguishing affection and true care from manipulation and sexual abuse. In this sense, the lack of official support networks and protective factors considerably increases the vulnerability of children and teenagers.

Edgard is also abusing Kathlyn's brother, who is male. Do boys also suffer sexual abuse?

According to WHO data, 1 in 5 adult women and 1 in 13 adult men stated that they had suffered child sexual abuse (WHO, 2020). This means that **all children can be victims of sexual abuse, regardless of gender, age, ethnicity, sociocultural level, etc.** Therefore, boys such as Kathlyn's brother can also endure sexual abuse.

The statistics show that more girls are abused than boys, but also that boys report it even less than girls. There is a relationship between social gender norms and the impact on reporting sexual abuse, with boys less likely to be abused than girls. It is harder for boys to ask for help in these situations as they are afraid of being perceived as defenseless and vulnerable, notions that go against the gender expectations assigned to them, which are tied to ideas of strength and self-sufficiency. For these reasons, boys tend to be more afraid than girls of recognizing and admitting that they have been victims of sexual abuse.

What can school and community institutions do to prevent child sexual abuse?

School and community educational institutions play a fundamental role in preventing child sexual abuse.

Both schools and other educational institutions have certain characteristics that are favorable for the work of preventing CSA. They are institutions of reference for children and their families, children spend many years in them, and they are a major sphere of socialization where affective and everyday contact is evident. They also have the opportunity to observe children and teenagers systematically, and note changes in behavior that may draw attention.

These are institutions where children must be able to share their anxieties, pains, concerns, questions, as well as their happiness and dreams. For this it is vital for teachers to work on **strengthening bonds of trust** so that children and teenagers know that they can count on their teachers, workshop coordinators, leading figures, coaches, etc., when they need them.



For more on the construction of masculinities, read the chapter on Johnny.



The task of prevention in educational institutions must concentrate efforts to **dismantle myths and beliefs about child sexual abuse** which distort reality and hinder the possibility of visibilizing the problem.

🗣️ It is important to overcome the false belief about CSA that is manifested in certain socioeconomic and cultural sectors of society. From this perspective, a false idea tends to be generated that such problems happen to “other people” who are not “us”: “these things don’t happen to the young people I work with.” It is painful and difficult to accept that the children we educate may endure CSA, but this is the first step that we must take to strengthen actions of prevention, detection and care.

The systematic implementation of comprehensive sexuality education is vital for strengthening actions to prevent child sexual abuse. CSE works on the idea that children have the right to decide about their own bodies and that in situations that they do not like or which cause them discomfort it is very important that they feel safe to say NO. For example, CSE permits children and teenagers to name the intimate parts of the body, find out about measures of self-protection, confide in the institution if they need help or feel sad, learn that there are secrets that must not be kept, and that it is better to tell so that they don’t harm them.

It is important to highlight that **children with disabilities have the right, like all children, to receive comprehensive sexuality education.** Why do we say this? Because if sexuality is a taboo that causes resistance and tension for society in general, this taboo is greater with regards to children with disabilities. The false belief that people with disabilities are asexual and do not have the possibility of developing a responsible sex life means that they are often not educated or informed about CSE, about caring for their privacy and about measures of self-protection. For these reasons, the invisibilization and negation of CSE is even greater than for other groups of children, which increases further risk situations.


How did Sandy know that something was wrong with Kathlyn? What can be done by those who work with teenagers in educational spaces to identify child sexual abuse?

The teacher Sandy identified changes in Kathlyn's behavior that drew her attention. She did not make light of them and shared her concerns with the school leadership team. Thanks to the teacher Sandy's attentiveness and the principal's immediate response, it was possible to visibilize that Kathlyn was going through something, and it was then possible to identify that she was being abused sexually.

As in Kathlyn's story, in many cases the school is the place where the sexual abuse is manifested, be it through signs that arouse suspicion or through explicitly telling. The school plays a key role in detecting situations of child sexual abuse and for this reason it is fundamental to be attentive and not rule out suspicions that we may perceive in the behavior of teenagers and young people.

There are a wide variety of indicators—physical, emotional and behavioral—which indicate that a child or teenager may be enduring sexual abuse. It is necessary to take into account that every person reacts differently and that there is no single form of behavioral or emotional manifestation in response to CSA.

The **specific indicators** are those that allow us to identify situations of sexual abuse with greater certainty. These are the account and physical indicators

 **The account.** Teenagers may spontaneously talk about the situation they are going through.

In these cases, it is very important not to question or doubt the account. Listen to the person attentively and respectfully, and transmit trust that their privacy will be protected. It is vital to make a written record with the description given and communicate the situation to the school leadership team so that the necessary protection procedures can be begun.

⑤ **Physical indicators.** Physical indicators that can be identified in educational spaces are those that are observed by simply looking or which are manifested by a young person. For example: external lesions, complains about pain or itching in the genital or anal area, difficulty walking or sitting, pregnancy (especially at the start of adolescence) (UNICEF, 2013).

In the event of recognizing any of these signs, it is important to seek medical staff, as the people who work in schools and other educational spaces should under no circumstances examine a young person's body.

⑤ **Non-specific indicators** are symptoms or behavioral or emotional signs that lead us to suspect sexual abuse, but they could also be manifestations of other types of situations. Thus it is essential to address these signs with some continuity and assess them fully in combination with the testimony of the teenager or young person.

Non-specific indicators. In teenagers and young people, it is necessary to pay attention to headaches, abdominal pain, eating disorders such as anorexia or bulimia, running away from home, consumption of alcohol or drugs, manifestations of self-harm of different types, suicide attempts, antisocial behavior, changes in clothing or appearance, among others (UNICEF, 2013).

In school and educational spaces, changes may be seen in school performance, dropping out, tendency to stay in the establishment outside of school hours, difficulty concentrating and sustaining school work, lack of interest in learning activities, isolation from the peer group, sudden refusal to participate in physical activities, among others (UNICEF, 2013).

In the event of suspicion or evidence of CSA, the school must carry out a planned, orderly intervention, taking into account the particularities of each situation. To address CSA from an integral perspective, it is necessary to network with other spheres and institutions of the community and the courts.

Why did the principal Janelle tell Kathlyn’s mother that she was going to report the abuse? Does the school have to intervene if it identifies a case of child sexual abuse?

The school must intervene if it identifies a case of CSA, whether it has evidence or only suspects it. It is not the responsibility of the school to diagnose or confirm CSA but it is its duty to report this situation to the relevant authorities. Therefore, if the family will not or cannot report the abuse, the school must do so to protect young people and to prevent further abuse.

Although the legislation in this area varies by country, the Convention of the Rights of the Child (article 16) urges to guarantee the right of children and teenagers to be protected by the law from arbitrary or unlawful interference with their privacy. In this regard, it is therefore essential that schools and other institutions that work with children and teenagers (clubs, health centers, other educational centers, etc.) guarantee that these rights are recognized.

In our story we saw how firm action from the principal also allowed Kathlyn’s mother to change her perception of her daughter’s story and investigate what was happening.

Why does Kathlyn’s mother say “my world is falling apart”? What can the school and community educational institutions do to support families?

It is very painful for Kathlyn’s mother to find out that her partner Edgard, who she trusted, sexually abuses her daughter and her son. It is a complicated situation in which Kathlyn’s mother does not know how to proceed. Does she have to report it? How and where do we report child sexual abuse? What will happen to Edgard after the abuse is reported? Who will look after Kathlyn and her brother now so that she can go to work? It is a truly difficult situation. As if that wasn’t bad enough, it is often the case that the legal system judges mothers who report child abuse as “crazy,” liars or manipulators and casts doubt on what they say.

In these situations, it is important for educational institutions to contain and guide teenagers and their families with everything they need. It is important to work coordinatedly and corresponsibly with other institutional spheres that form part of the protection system, such as: local health services, social services, specialized organizations for child and teenager rights. In the story, the school principal Janelle knows the health services of Three Rivers and puts Kathlyn's mom in touch with two professionals from the health center to attend to her and guide her in this situation.

In the event that there is a pregnancy as a result of the sexual abuse, it is essential for the school to accompany this process, which can often lead to absence from school and difficulties in continuing schooling (whether due to the continuation of the pregnancy or an abortion). It is important to provide resources that allow them to continue their schooling, such as special attendance models, adaptations to make up time lost on subjects, and home study.

As well as accompanying Kathlyn and her family, who are facing a situation of sexual abuse, it is highly important that educational institutions work systematically with families on CSE content. Some studies show that the greater the families' intervention and the community's awareness of these issues, the greater the impact on improving the sexual health of children and teenagers (UNESCO, 2018). For example, working with families on child sexual abuse may help to prevent it by visibilizing the issue, teaching how it can be identified, the protective factors that reduce the chances of it occurring.

STEP 4: ACT. What can we do to transform situations of GBV?

Educating from the perspectives of law, gender and intersectionality is fundamental to prevent GBV.

To ACT is a key step to TRANSFORM.



Now in STEP 4 we leave Three Rivers and its people. We encourage you to think of your own teaching practices for preventing GBV in your work spaces. This step provides tools for working on gender-based violence with teenagers and young people in schools, neighborhood or cultural centers, clubs, health centers, and other community institutions.

The modality proposed for ACTING consists of workshops with activities following the same path as in the rest of this toolkit:

Step 1: **VISIBILIZE**

Step 2: **REFLECT**

Step 3: **FIND OUT MORE**

Step 4: **ACT**

The following workshop

- ④ seeks to support people working with teenagers and young people in school and community educational institutions.
- ④ can be held in schools, health centers, clubs, neighborhood or cultural centers, and other community institutions.
- ④ should be adapted to the context, ages and characteristics of the group.
- ④ can be held on different consecutive meetings of about ninety minutes each, or adapted to be held in a single day.

It is important to note that the workshops must be held systematically. Studies show that isolated, discontinuous activities, while valuable, are less effective. It is better to organize a series of workshops around a schedule.

GBV PREVENTION WORKSHOP: Child sexual abuse

Content: Child sexual abuse.

Goals: This workshop is to encourage teenagers and young people to:

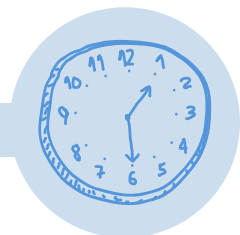
- 🕒 reflect on child and teen sexual abuse as a form of gender-based violence.
- 🕒 gain knowledge on child sexual abuse and how to prevent it.
- 🕒 act to share information about this issue and prevent it in their daily lives.

IMPORTANT! It is important to bear in mind when addressing the issue of gender-based violence that the teenagers and young people you teach may be experiencing it. Pay attention to emotions, feelings and thoughts that the issue may arouse in the group. It is also important to know beforehand how to proceed in the event that a young person says that they are going through a situation of violence. To further explore these questions, we encourage you to read the KEY ELEMENTS.

1 - Activity to VISIBILIZE

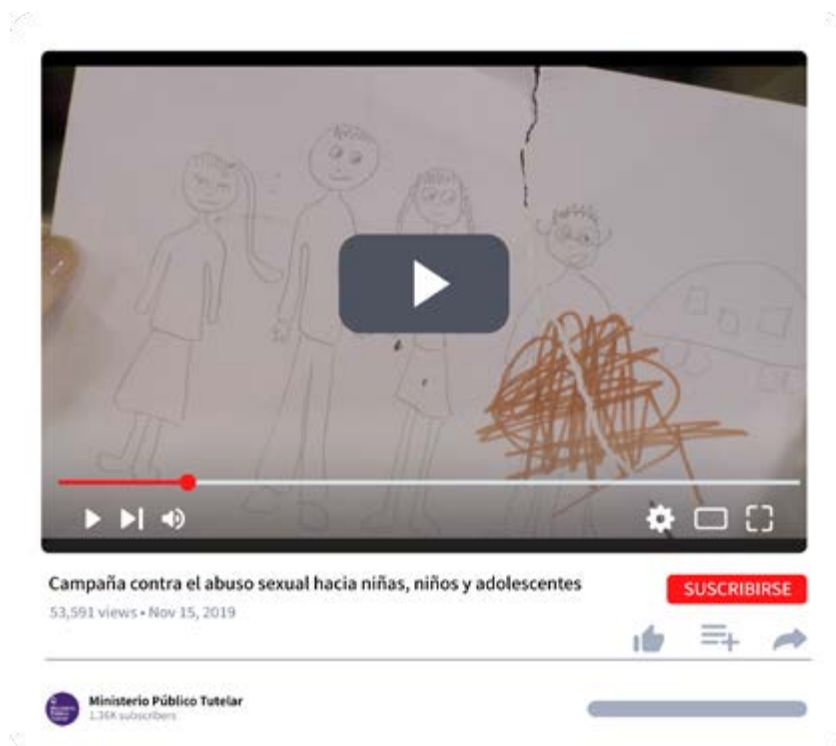
Estimated time: one hour

1) To begin, we suggest a dynamic activity to build trust. Tell the group to introduce themselves, saying their names, something that they like and something that they don't like (for example: my name is Carla, I like to dance, I don't like people touching my hair).



However, before they introduce themselves they have to introduce all the people who introduced themselves before. When someone makes a mistake or can't remember what the people before them said, they have to start again. And so on until they complete the circle.

2) Next, show the group any of the following videos. Tell them that they are short videos that are part of campaigns to encourage people to report situations of CSA.



Argentina

https://youtu.be/20Cz_ehq2OA

México



<https://youtu.be/XMufi03Hk4M>



El abuso sexual infantil es un delito y no denunciarlo te hace cómplice.

SUSCRIBIRSE

1,819,311 views • Sep 20, 2018

CONAPO_mx
6.35K subscribers



¡No te calles! Denuncia el Abuso Sexual Infantil

SUSCRIBIRSE

44,105 views • Jun 5, 2017

CONAPO_mx
6.35K subscribers



México

<https://youtu.be/ID8DPUhLPyI>

Perú



<https://youtu.be/RsrCotIn5lc>



#HablemosYa: plantón de juguetes contra el abuso sexual infantil

127 views • Dec 5, 2019

SUSCRIBIRSE

Aldeas Infantiles SOS Perú
3.27K subscribers



Paraguay

<https://youtu.be/kfij09xl2Kc>



Isabel

6,938 views • Premiered Aug 6, 2020

SUSCRIBIRSE

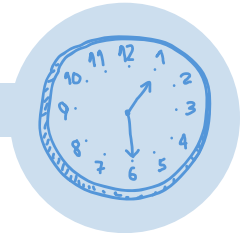
UNFPA Paraguay
109 subscribers

3) After watching the video, ask the group what message it is transmitting, and why they think campaigns like this are conducted. Write all the group's answers on a board or poster, so that at the end of the conversation all the group can see them.

4) The activity coordinator reads out the group's answers, asks if anything else is missing, and adds any answers they consider relevant if they have not yet been mentioned.

2 - Activity to EXPRESS what we feel and think

Estimated time: one hour



1) Show the group one of the following materials.



Little Red Riding Hood: a video made with children and teenagers about the messages of sexual assault in the traditional story of Little Red Riding Hood.

Produced by Little Revolutions and DMA Producciones

<https://youtu.be/xCEEKqcsFLO>

Compilation of headlines from newspapers about CSA:

Exclusive interview with Thelma Fardin, the actress who reported Juan Darthés for sexual assault

“I told him no, no, but he wouldn't stop”

Taken from the Argentine newspaper Página 12. 12/12/2018.
<https://www.pagina12.com.ar/161468-yo-le-dije-que-no-que-no-y-el-siguio>

Taken from the Nicaraguan newspaper La Prensa. 3/5/2019.

<https://www.laprensa.com.ni/2019/05/03/nacionales/2546900-ninas-son-las-principales-victimas-del-abuso-sexual-en-nicaragua>

CHILDREN ARE THE MAIN VICTIMS OF SEXUAL ABUSE IN NICARAGUA

UNICEF states that every day a minimum of 41 children are registered as experiencing violence in Nicaragua. Girls and teenage women are the main victims of violence, with 69.9%.

Taken from the Colombian newspaper El Tiempo. 19/7/2020

<https://www.eltiempo.com/justicia/delitos/papa-me-dijo-que-era-un-secreto-un-indigente-relato-de-abuso-517250>

“Dad told me it was a secret”: a shocking tale of abuse

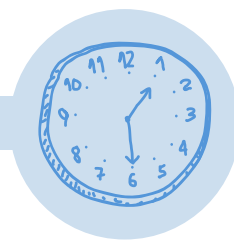
Mother of the abused child calls for the crime not to go unpunished. Assailant could be absolved 19 August.

We suggest that you look for more headlines from newspapers from your country.

2) Next, ask participants to reflect on how they felt as they read this material, and what sensations this issue evokes.

3) To conclude, ask participants to pick a word that represents their feelings when they speak or think about this issue. Ask them to say it out loud or write it on a board or poster. Then take a photo of the word cloud so that there is a record, and pick up with this at the start of the next activity.

3 - Activity to FIND OUT MORE



Estimated time: ninety minutes

1) In small groups, present to the students some myths about CSA. They should discuss in their groups whether they think the statements are correct and why. Then they should note down their conclusions from the debate.

2) Ask one person from each group to go to the front and give the answers that they debated in the first step. The group reflects together: did each group have similar answers? What differences were there? Why do they think this happened? After this activity, what can we say about each phrase?

3) Based on the previous activity, participants change the phrases about CSA that they received at the start (or create new ones) so that their content is true. For example, if the phrase was “Children lie, make up stories and fantasize, so their stories are not believable,” it can be changed to “Children and teenagers don’t lie; if they say that someone has done something to them that they don’t like, they must always be believed.” This activity can be done with the whole group or in small groups. Then suggest writing or drawing the phrases to return to them in the next activity.

Some myths that can be used:

- ⌚ Sexual abuse against children and teenagers is not common.
- ⌚ Sexual assailants always use physical force to sexually subjugate children and teenagers.
- ⌚ Children and teenagers who have suffered sexual abuse are sexual abusers in their adult life.
- ⌚ Sexual abuse happens to children and teenagers from low-income families.
- ⌚ The assailants may be socially isolated people who have a specific personality profile or some kind of mental illness or perversion.
- ⌚ Children lie, make up stories and fantasize, so their stories are not believable.

- ⊗ Reports of sexual abuse tend to be false.
- ⊗ People with disabilities do not suffer sexual abuse.

To find out more about the explanation of each myth, we suggest reviewing the following material: **Sexual abuse against children and teenagers. A guide for taking action and protecting rights.**

Available at:

https://www.unicef.org/argentina/sites/unicef.org/argentina/files/2018-04/proteccion-AbusoSexual_contra_NNyA-2016.pdf



4 - Activity to ACT

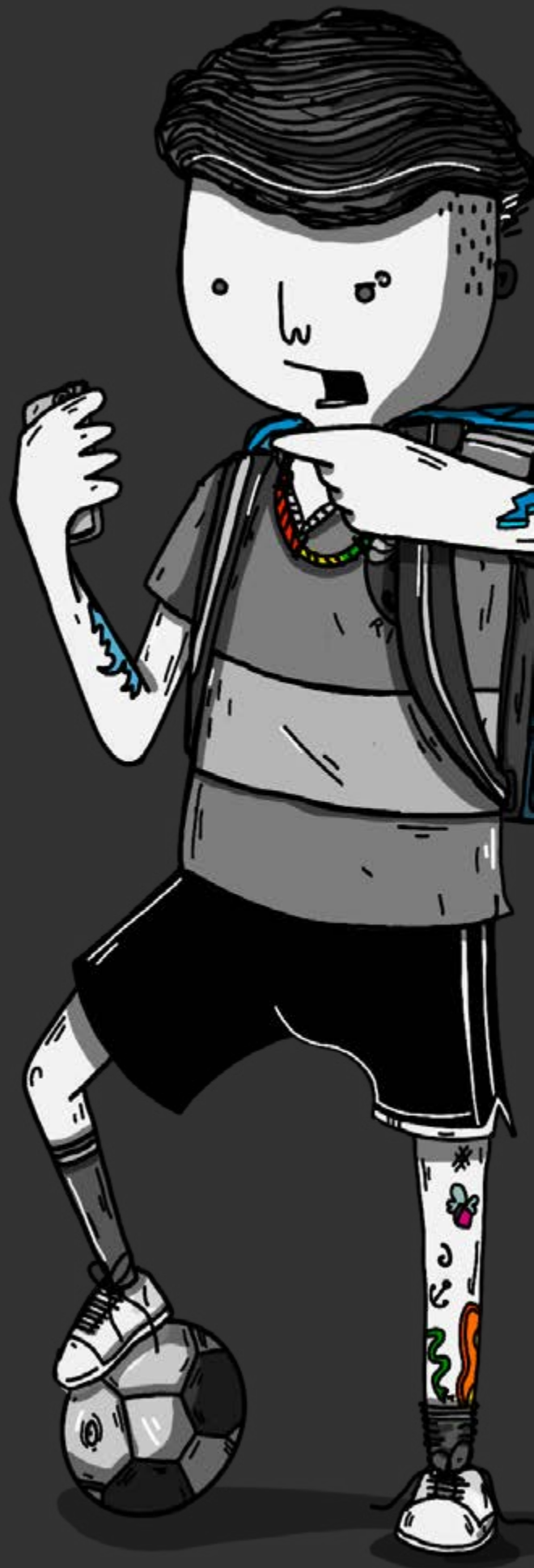
Estimated time: ninety minutes

- 1) Go over the work from the previous activities to give continuity to the workshop.
- 2) Propose creating a campaign to dismantle myths about CSA. This could be a dramatization, a video, an audio, or any other type of artistic production. It can then be shared on social media or with the students from the whole school.

More material on the subject:

- ⊗ UNICEF (2013). Por qué, cuándo y cómo intervenir desde la escuela ante el abuso sexual a niños, niñas y adolescents. Guía conceptual. (Why, when and how to intervene at school in cases of sexual abuse of children and teenagers. Conceptual guide). Argentina: United Nations Children's Fund (UNICEF). Available at: <http://www.bnm.me.gov.ar/giga1/documentos/EL004917.pdf>
- ⊗ UNICEF (2016) Abuso sexual contra niños, niñas y adolescents. Una guía para tomar acciones y proteger sus derechos. (Sexual abuse against children and teenagers. A guide for taking action and protecting their rights). UNICEF Argentina. Available at: https://www.unicef.org/argentina/sites/unicef.org/argentina/files/2018-04/proteccion-AbusoSexual_contra_NNyA-2016.pdf

JOHNNY. Construction of masculinities in young people: a key element for understanding GBV.



Johnny's story

[Johnny](#) is 16 and says he's been playing soccer since he was born. It's his passion. He can't imagine life without it. Three Stars Club is a home from home. He meets up with his friends for training there three times a week. Saturdays are "sacred" as that is when the regional tournament is played.

Most of the kids who go to Three Stars Club live in Three Rivers. Johnny and his friends have a WhatsApp group called "Boner star." As well as playing soccer they go out dancing and drinking beer at night. Oscar the coach is a friend of theirs and sometimes joins them on their nights out, "especially if there's women and alcohol," he laughs knowingly. When they are together in a group they never miss the chance to make comments to the girls they come across, and even touch their bottoms. "The girls act like they don't like it, but they do."

While the boys are training, there are always girls hanging around the field. Some are "official" girlfriends, who never miss a practice. "They're part of the landscape," as Oscar says. [Wendy](#), Johnny's girlfriend, is one of them. Johnny met Wendy at school. Sometimes Wendy doesn't want to go, but if she doesn't she'll have to put up with Johnny getting angry and saying "what could you be doing that's more important?" Wendy doesn't want any more trouble, she says that Johnny is very jealous, so she usually goes with [Jules](#) who has been trying to get into the team since he self-identifies as a trans man. "I have the right to play in the men's team," he says.

There are girls who go because they want to play soccer too. The boys are tired of those girls who "keep trying to get on the pitch." They say soccer isn't for women, "it's something else."

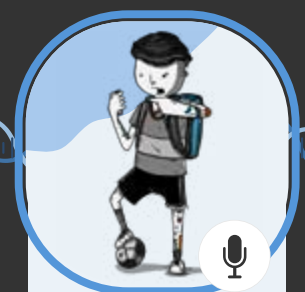
One afternoon in the locker room, [Erik](#), the son of the teaching assistant at Three Rivers High School, says he saw Jules playing soccer. "You should see the way he kicks the ball. I want that kid in my team."

Oscar joins the conversation and says: "Erik, don't even joke about that. If girls start playing soccer, who's going to cook our dinner?"

He laughs. Oscar gets serious and tells them that his daughter, who is 13, told him she wants to play soccer at the club, and the worst thing is his wife thinks it's a great idea! Johnny answers: "Ahh no... You have to explain to them that to play at soccer you have to be a real man and tough it out on the field. That's how you win matches!"

Erik interrupts and says, "Don't you know Jules's a guy? Watch him play. I think Johnny's nervous that Jules will take his place." They all laugh out loud. Johnny stands up and punches Erik in the face. He storms out of the locker room, slamming the door.

Erik struggles to his feet, tears in his eyes, and shouts at Oscar: "And now, what are you going to do? How long are you going to stand up for that violent kid? This can't go on!" Oscar tries to calm him down, but several teammates get up and leave with Erik, leaving Oscar in the locker room with some players who don't know what to do.



Click to
listen to
Johnny's
podcast



What are our GOALS with this chapter?

- ④ To identify and visibilize the mandates associated with the model of traditional masculinity.
- ④ To gain knowledge about how masculinities are constructed and teaching tools to encourage the construction of non-violent masculinities in teenagers and young people.

What CONTENT will we work with?

- ④ Masculinities.
- ④ Violence and discrimination toward transgender people.

What is the METHODOLOGY?

This chapter covers four steps to prevent GBV in teenagers and young people in educational school and community institutions:

Step 1: **VISIBILIZE**

Step 2: **REFLECT**

Step 3: **FIND OUT MORE**

Step 4: **ACT**

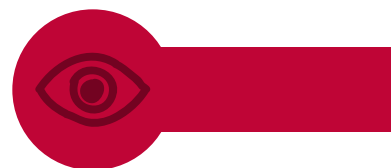
The first three steps are aimed at training educators: teachers, health professionals and professionals in other areas, young leaders, etc.

The fourth step offers tools to work on the issue with teenagers and young people in schools, neighborhood and cultural centers, clubs, health centers and other community institutions.

STEP 1: VISIBILIZE. What is happening here?

Recognising risks of gender-based violences and discrimination is the first step in preventing GBV.

To VISIBILIZE is the first STEP to TRANSFORM.



Stories like Johnny's can appear in clubs, neighborhood soccer fields or educational institutions. Often we're unsure how to interpret them. A first step to transform them is to VISIBILIZE them, that is, pay attention and understand whether we are facing a situation of gender-based violence. For this we ask ourselves:

Can Johnny's attitudes be considered violent? Is Oscar an accomplice to this violence because he does not intervene in it?

Johnny does not accept Jules playing on the boys' football team. Is it a discriminatory situation? Why?



STEP 2: REFLECT. How do we feel in this situation? What do we think?

Expressing and reviewing our value and belief systems is key to prevent GBV.

To REFLECT on what we feel and think is the second STEP to TRANSFORM.

Some questions that can help us reflect on what we feel and think about this situation:

¿What feelings do Johnny's attitudes arouse in you? What do you think of Oscar's role as the coach responsible for the soccer team? What emotions does Jules evoke in you when he asks to play in the men's soccer team? How do you think Erik feels when he hears Johnny talking about girls, his girlfriend and Jules?

Activity: And what do you think?

We suggest now that you get under the skin of these characters and complete the phrases with what you would say if you were in their shoes. Here we are looking to give genuine answers, answering what comes into our heads first, without judging each other for what we think or feel.

JOHNNY: “Erik is so annoying. I think that...”

OSCAR: “I don’t know what to do with these kids. I think...”

ERIK: “Johnny always gets his way. I’d like to...”

JULES: “I can’t stand them anymore. I think that...”

WENDY: “Going to watch the games is always the same. I feel...”

STEP 3: FIND OUT MORE. What do we need to know to prevent GBV?

Recognising the need for TRAINING is fundamental to prevent GBV.

KNOW MORE is the STEP 3 to TRANSFORM.

Is it possible that Johnny is aware that his attitudes are harmful?

It may be that Johnny is not aware of how serious his actions are. He probably considers his treatment of Wendy to be “normal” or what is expected of a “boyfriend.”. Situations of violence in courtships between teenagers and young people are due—among other reasons—to the internalization of certain gender stereotypes and social norms about masculinity and femininity. For teenagers like Johnny, jealousy and attempts to control Wendy, both in private and in public, are part of a [social construct](#) about how a man should act in such a relationship. Johnny considers that his attitudes are a way of showing his love for her and “looking after her.”





for more
on the
relationship
between
Wendy and
Johnny, go
to the chap-
ter about
WENDY



Of course, these explanations do not justify Johnny's violent attitudes, nor do they make him less responsible for them. They help us to better understand (and therefore act on) violence in courtships between teenagers and young people. Sexist behavior in sex-affective relationships in adolescence tends to be a way of "searching" for what is an expected place for a "man." This behavior is a response to social expectations that are reproduced by other male figures in different spheres of life (family, peer group, etc.) and in the mass media.

The concept of masculinities shows the way men are socialized. In western societies the male is valued over the female. Many men naturalize behaviors related to strengthening their virility: competitiveness, risks, violent content. Often, resolving conflict through the use of physical violence is a response to a mandate that seeks to show that they are "real men." That model is related to the need to show initiative and strength, and to not show fear, doubt or express emotions. It is also associated with a "superiority" over women. It is a position of power. At the same time, this position tends to threaten their health and wellbeing, as caring for their own bodies and health is associated with the idea of vulnerability, which takes on female characteristics. Therefore, it is not considered fitting for a "real man" to be concerned about his health, see a doctor about preventative health matters, etc.

This model of [masculinity](#) is also associated with heterosexuality. To be "a real man" a man must feel a physical attraction to the opposite sex and must "conquer" the female body. The mandate of traditional masculinity pressures men to assume certain actions to demonstrate their virility: deciding when and how in a sexual relationship; expressing an opinion on how women should dress, who they should spend time with and how they should behave; and sustaining a conduct of permanent superiority over and devaluation of women. This can be seen clearly when Johnny says to Wendy: "What have you got to do that's more important than coming to watch me play soccer!" And also in the comments that the men in the soccer team make about women: "When you touch them or make comments, girls act like they don't like it, but they do really."

At the same time, men who distance themselves from any number of the established rules about “how a man should behave” tend to be stigmatized and discriminated against.

Why does Johnny say that soccer is not for women or for trans people?

Johnny is horrified at the idea of women or trans people playing soccer. Like Johnny, many men tend to defend certain spaces and activities in which women and other identities, such as trans people, are excluded (nights out, certain games and sports). It is common that in groups of men, activities are shared that must be respected as exclusively male.

The problem is the type of actions with which being masculine is associated, and the actions with which being female is associated, and the extent to which there is a hierarchy or power relationship in this.

We traditionally associate with the idea of masculinity words like brave, strong, decisive, firm, honorable; and with femininity words like soft, delicate, tender, shy, weak, cowardly. In Latin America and the Caribbean region, notwithstanding the many cultural and regional differences that exist, attributes associated with masculinity tend to have greater prestige than those associated with femininity.

Physical strength and competition are key aspects in “exclusive” male spaces. Starting from puberty, competition for many men becomes so strong that they cannot conceive sharing spaces for games or sports with women, because they consider them weaker. From childhood, boys are allowed and encouraged to play all kinds of games in which strength, coordination and movement are a constant. In contrast, children are offered toys and games that are much more sedentary, generally related to caring for babies and organizing domestic life: playing at being mommy, cooking, etc. They are also encouraged to play and “train” to please: putting on makeup, dressing up, dancing in stereotypical ways. They are raised to care for others and to be attractive to men. Girls who distance themselves from this stereotype are often discredited and discriminated against.

These experiences of play and of their own bodies from young ages construct forms of “being a woman” and “being a man” which give the appearance of being “natural.” But the truth is that playing soccer does not make you a man, nor does playing with dolls make you a woman. Games do not have a gender. To understand this, it is necessary to denaturalize many cultural practices that we have always considered “normal” and “natural.”

At present, this cultural construction is in dispute. As occurs in Johnny’s story, girls increasingly want to participate in games like soccer, not only as a leisure pursuit or for socializing and having fun, but also competitively.

How can it be that Johnny is 16 and behaves like a man with abusive and violent traits?

Since he was born, Johnny has been incorporating mandates about how a man should behave. Social norms about how to be a man begin before birth. During pregnancy, expectations are constructed about the future baby that are modified greatly according to whether they are identified as male or female. For example, “if I have a daughter, she will help with the household chores...”, “If it’s a boy, I’m sure he’ll go to university and get a good job...” Children are comforted differently when they cry: boys are told “don’t be a girl, come on, don’t cry” and are given little shakes to calm them, while girls are told “my little princess is sad, what’s the matter today?” and they are rocked gently as if they might break. This differentiated socialization by gender does not stop for one second for the rest of their lives.

At the age of 16, Johnny is going through a stage in his life where he is trying to respond more consciously to questions about his own identity: Who am I? Who do I want to be? What do I like and what don’t I like? In this context, social norms about masculinity are incorporated through very specific situations which are sometimes lived as if they were genuine “mandates.” These include:

🌀 Different rites of sexual initiation: through early heterosexual experiences, a certain pressure is constructed to prove their man-

hood, which seeks to remove any traits understood as feminine (such as the expression of affection or vulnerability).

- ⑤ Having “dates” with girls, even when there is no interest or desire to do so.
- ⑤ Fights or getting drunk in groups, to show who is toughest.
- ⑤ Exclusive male spaces (nights out, certain games or sports) in which there are demonstrations of physical strength, competition, exposure to risk as a demonstration of courage or for fun, and jokes and belittling mocking of anything that is “different,” including sex-gender diversity.
- ⑤ Humiliation, discrimination, insults and even collective beatings of those boys who are shy, who do not participate in fights, do not speak about girls as if they were objects, dress differently, show homosexual desire or do different or “unmasculine” activities.

Masculinity is constructed in the gaze of other men, who “assess” how others “perform” as “real men.” This model is still reproduced because it generates self-confidence in men, a sense of superiority over women, and above all respect from male peers. In this regard, with his violent behavior Johnny is acting in response to what he has learned or what he thinks is expected of him.

However, it is encouraging to see that not all men construct their masculinity in the same way. In fact, some men’s expression of new forms of constructing masculinity causes disputes such as between Erik and Johnny.

What is it about Johnny that bothers Erik?

Erik is bothered by Johnny’s violent attitudes in resolving conflicts and in the way he talks about women and trans people. Like many other men, Erik feels uncomfortable with this type of behavior. Men like Erik do not adhere to traditional social gender norms that construct a masculinity of “strong” “macho” men who “don’t cry.” They do not believe that men are “superior” to women and other gender identities. These types of masculinities are usually called **“subaltern” masculinities**.

For this reason, many men are mocked or discriminated against. They may also be less attractive to women, since models of teen attraction are greatly marked by gender stereotypes that are reinforced in such areas as the mass media.

To open up to new forms of conceiving masculinity, it is absolutely necessary for the educational institutions that teenagers attend help question stereotypes and provoke some discomfort with traditional mandates of masculinity.

Can Johnny change his violent forms of relationships with his partners?

Johnny is 16 and is going through a stage in which the construction of identity is very important. Different aspects of identity appear during adolescence. Teenagers can imagine more than one way of being, distance themselves from the models of masculinity they have had until then, differentiate themselves from what they perhaps learned in their families, and at the same time be prepared to more openly construct more equal forms of masculinity.

Abusive conducts by men toward women in adolescence tend to be naturalized, taken for granted and invisibilized. Being able to identify and name such violent situations is vital for Johnny to realize the harm he is causing. Violence is a learned way of resolving conflicts, that can be modified if it is addressed at a young age. Hence it is essential that not only educational institutions, but also sports and cultural institutions such as Three Stars Club, where Johnny and a number of teenagers participate, have the tools to detect and intervene clearly when these behaviors arise.

Although the experience of working with adult men who inflict violence has limited results, early intervention in adolescence is considered an enormous opportunity for transformation. For example, if a teenager like Johnny commits sexual abuse, it is necessary to avoid qualifying him as an “abuser.” Instead, it is better to say that he had “abusive behavior.”¹⁶ In adolescence, identity is being

¹⁶ This issue has been studied in depth by Susana Toporosi, an Argentine child and adolescent psychoanalyst specializing in the treatment of teenagers who have had abusive sexual behaviors.

constructed, hence defining an adolescent as a “sexual abuser” may shape an image that makes them one in the future.

Furthermore, sexual abuse is the interference of adult sexuality in the body and psyche of a child or adolescent. This power relationship is asymmetrical and there is no possibility of consent, as the child or adolescent cannot defend themselves. But consent is a possible and desirable agreement in peer relationships. So it is that in the case of Johnny and Wendy, it should be recognized that Johnny showed abusive sexual conduct toward Wendy, but he should not be labelled as a sexual abuser.

Likewise, it is not the same to “inflict violence” as to “be violent.” An act that is committed can be modified, it is not “the being” that defines the person. This is why it is advisable to speak about “violence in courtships” and not “violent courtships,” in order to put the emphasis on the possibility of transformation: the problem is not the courtship but the violence.

Can Johnny change by himself? What place do community organizations like the club occupy?

Johnny can change, but not by himself; he needs help. Adolescence can be a favorable opportunity to question gender mandates and construct healthier relationships that do not reproduce the binary dominator-dominated system. It is an opportunity not only for Johnny, but also for Wendy, Jules, their families, the peer group and the community of Three Rivers in general.

Early intervention by adults and institutions of the community is essential to work with teenagers like Johnny. It is necessary to work with them so that they recognize their abusive conduct and take responsibility for the harm they have caused. However, as every person and context is different, the support that Johnny may need will probably not be the same as that of another young man experiencing a similar situation with his girlfriend.

Work in educational institutions is essential to help to remove rigid forms of constructing and experiencing gender. Of course, this is no simple task; it requires systematic work in the medium and long



for more on
this subject,
see the
chapter on
KATHLYN





put an arrow here to a message that says: for more on the relationship between Wendy and Johnny, see the chapter on WENDY



term. Constructing models of masculinity outside of sexist norms is fundamental in preventing gender-based violence. This is where the implementation of CSE is vital.

But... can Oscar the soccer coach help Johnny?

Oscar has a responsibility as an adult in charge of the soccer team that Johnny plays for. But Oscar also has violent attitudes toward women. Oscar is an adult male who must review and reconstruct his perspective of gender mandates and understand how he exerts symbolic violence with his sexist and derogatory comments about women. It is unlikely that he can help Johnny to change, but he can't be the only adult with responsibility at Three Stars Club. Recognizing the different actors who are potentially involved is important to identify people who we can talk to about the problem and evaluate alternative actions in the Club. For this reason, it is essential to network with communities.

How can the club work with the health center and the school?

It is essential for institutions where teenagers and young people spend time to work together to prevent and, where necessary, revert abusive and violent gender-based situations.

When work is done to construct a territorial network and the school, the health center and neighborhood organizations work together, the possibilities of supporting teenagers multiply, as do the chances of preventing violence against women, lesbians, gays, bisexuals and trans people. When this network is weak, it is important to strengthen it.

Some possible action lines are suggested in this regard:

- ② Organize meetings between adults in the community (sports coaches, workshop coordinators, teachers, tutors, families) to reflect on and review their own internalized sexism.
- ② Develop joint awareness-raising actions in the community that allow a review of stereotypes and gender mandates, especially the traditional construction of masculinities and femininities.

- ⑤ Coordinate with schools to include this subject in the context of CSE so that the prevention of violence in courtships is not addressed in isolation in each institution.
- ⑥ Promote the construction of men's groups coordinated by men to review [traditional mandates associated with masculinity](#).
- ⑥ Contact other community organizations and reach agreements to:
 - ☞ Question forms of gender-based violence in affective-sexual relationships. Work on the notion of consent.
 - ☞ Reflect on the need to modify educational experiences that only transmit information, which tell us "what we should or shouldn't do." Replace them with strategies based on dialogue, allowing people to identify the effects of their own actions on other people and make room for spaces to share what we feel and think.
 - ☞ Work in depth and with different strategies on the myths of romantic love and the mechanisms of the circle of violence.
 - ☞ Design strategies to critically analyze media messages: advertising, TV series, movies, social media. Work on the models of romantic love that are transmitted and which promote relationships based on the naturalization of jealousy, control and violence.
 - ☞ Provide new models of courtship relationships that are more equal and attractive for teenagers.
 - ☞ Transmit to young people that masculinity mandates are constructed, learned and reproduced. Reclaim and show other types of masculinity that allow men to create new ways of expressing their identity, which are not based on violence, physical strength or aggression.
 - ☞ Work on respect for privacy and the use of social media from an equal perspective.
 - ☞ Encourage respect for and valuing of sexual diversity, bodily diversity, and the possibility of experiencing one's own body.



STEP 4 ACT. What can we do to transform situations of GBV?

Educating from the perspectives of law, gender and intersectionality is fundamental to prevent GBV.

To ACT is a key step to TRANSFORM.

Now in STEP 4 we leave Three Rivers and its people. We encourage you to think about your own teaching practices to prevent GBV in your work spaces. This step provides **tools for working on gender-based violence with teenagers and young people** in schools, neighborhood and cultural centers, clubs, health centers and other community centers.

The modality proposed for ACTING consists of workshops whose activities follow the same path as in the rest of this toolkit:

Step 1: **VISIBILIZE**

Step 2: **REFLECT**

Step 3: **FIND OUT MORE**

Step 4: **ACT**

The following workshop...

- 🔗 seeks to support those people who work with teenagers and young people in educational and community institutions.
- 🔗 can be held in schools, health centers, clubs, neighborhood and cultural centers, and other community institutions.
- 🔗 should be adapted to the context, ages and characteristics of the group.
- 🔗 Can be held at different consecutive meetings of approximately ninety minutes each, or be adapted to be held in a single day.

It is important that the workshops are held systematically. Studies show that while still valuable, isolated and discontinuous activities are less effective. Organizing a series of workshops around a schedule may be a way to work in this sense.

GBV PREVENTION WORKSHOP: Masculinities

Content. Masculinities.

Goals. In this workshop, we propose that teenagers and young people:

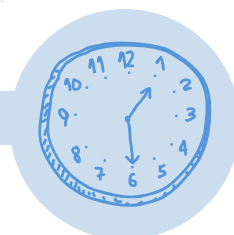
- ⑤ reflect on the mandates associated with traditional masculinity.
- ⑤ gain knowledge on the construction of masculinities and how they are related to GBV.
- ⑤ take action to encourage the construction of non-violent masculinities.

IMPORTANT! It is important to bear in mind when addressing the issue of gender-based violence that the teenagers and young people you teach may be experiencing it. Pay attention to emotions, feelings and thoughts that the issue may arouse in the group. It is also important to know beforehand how to proceed in the event that a young person says that they are going through a situation of violence. To further explore these questions, we encourage you to read the [KEY ELEMENTS](#).

1 - Activity to VISIBILIZE

Estimated time: ninety minutes

1) To create trust and/or for the group to get to know each other, begin with an “icebreaking” activity. Ask the participants to write on a small card an activity that is usually associated with masculinity. For example: playing soccer, going out drinking with friends, watching car races, etc. Then the workshop coordinator collects

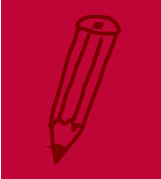


the cards, shuffles them, and sticks one on the back of each participant. Then each young person has to guess what the card on their back says by asking someone else in the group. This person can only answer by miming the activity, without speaking. Or as a variant, they can only answer “yes” or “no” to their questions.

When everyone has guessed, the group comes together again and everyone says the word on the card on their back. If the group members don’t know each other, they can also say their names.

It is interesting in this part to highlight whether the activities on the cards are repeated, what type of activities they are, and ask the group as a whole if they enjoy doing these activities, regardless of their gender.

2) Next, ask the participants to respond individually in writing to the following questions about their life story.



Reviewing our life story

🕒 Before I was born:

Did my family want a boy or a girl, or was it the same to them? Why?

.....

🕒 When I was born:

In my first years of life, what clothes did I wear? Were my clothes associated with my gender? Was I given any kind of accessory (earrings, necklace, hat, etc.?)

(For example, “because I was born a girl, I was dressed in pink clothes and my hair was put in pigtails” or “because I was born a boy, I was dressed in blue clothes...”)

.....

.....

🕒 In childhood:

What did you play at when you were a child?

.....

.....

🕒 In your life...

Do you remember being treated differently because of your gender? Do you remember a phrase you were told about what women and men can or don't do?

.....

.....

Do you remember enduring or exerting any kind of violence because of your gender?

.....

.....

🕒 Today:

What does it mean to you to be a young woman/man/trans/non-binary?

.....

.....

3) When they have finished, ask the participants to form groups of 4 or 5 with people of different genders. In the group, they should share the answers they gave about their life story. Then they should reflect on the following questions:

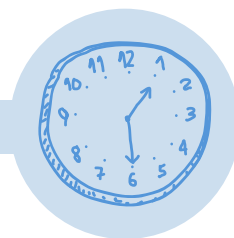
- 🗨️ What differences and similarities do you find in the answers that the people in the group gave? Are there differences or similarities in the answers from men, women or other genders?

They can write down their answers to the questions, or assign one person to represent them who remembers the main aspects and then presents them to the others.

4) When they have finished, ask each group to share what they discussed. Then ask the group as a whole: are there points in common between what was shared by each group? What are they? Why do you think this is? What reflections do we have about this? Lastly, open the debate: *Do you think we are born male/female or do we learn it?* The group reflections can be written on a poster to be picked up again in the next activity.

2 - Activity for EXPRESSING what we feel and think

Estimated time: one hour



1) Divide the class space into four sectors. Identify each sector with a card or sign. The cards should say: "Always", "Often", "Sometimes" and "Never". The person coordinating the activity should read out loud some of the statements about violence exerted or received by gender. The participants stand in the relevant sector, depending on their case.

Possible statements could be:

1. I have felt discriminated against because of my gender.
2. I have felt shame because of my gender.
3. I couldn't do something that I wanted to do because of my gender.
4. I felt inferior because of my gender. / I felt superior because of my gender.

5. I received violence of some kind (physical, sexual, psychological) / I inflicted violence of some kind (physical, sexual, psychological).
6. I justified the violence that I inflicted because I had been drinking alcohol, or I had had a bad day / I suffered violence from someone and I justified it because they had drunk alcohol or had a bad day.
7. I justified the violence that I inflicted because the other person deserved it. / I suffered violence and I was told that it was because I deserved it.
8. I have made unwanted comments to people in the street. / People have made unwanted comments to me in the street.
9. I saw a friend mistreating their partner and I didn't do anything.
10. I have got angry or annoyed because my partner didn't want to have sex. / My partner got angry or annoyed with me because I didn't want to have sex.
11. I tried to seduce, kiss or have sex with a person who was too drunk to put up opposition. / Someone tried to seduce, kiss or have sex with me when I was too drunk to put up opposition.
12. I touched someone's private parts without their consent. / Someone touched my private parts without my consent.

We suggest that during the activity the coordinator can stop the game and ask the participants to look at each other. Sometimes they might ask the group who are in the ALWAYS sector to ask those in the NEVER sector why they decided to stand there. On other occasions, for example when most of the group stand in the same sector, ask why they think the other sectors are not occupied. There may also be times when the men are all on one side and the women on the other. We can take advantage of this to ask questions and generate an exchange of ideas in the middle of the game.

Sometimes, after these conversations in the game it may happen that someone says "I didn't think of it like that, actually I'll stand in another sector." In that case, tell them that "it's OK to change sector" if their reflection led them to change their perspective.

2) After finishing the activity, encourage the group to reflect on how they feel. Some questions to motivate the dialogue might be: How did you feel when you were doing the activity? What sensations did it cause in you? Which phrases did you most identify with? Why do you think that happened? Did something change inside you?

3) To conclude, encourage a debate on what we think: Were there differences between the genders in the activity? Do you think that men and boys are “naturally” more violent and that women and girls are “naturally” more submissive?

3 - Activities to FIND OUT MORE

Here are three activities that we suggest should be done one after the other.



First activity: “Dismantling myths about masculinity”

Estimated time: one hour

1) Split up into small groups and give each group two or three phrases to talk about the following questions:

Have you ever heard these phrases? Do you agree? Why? Write three reasons why you agree or disagree.

Possible phrases:

1. “Men are more violent by nature.”
2. “Men always want to have sex.”
3. “Men have greater sexual desire, they can never say that they don’t want to have sex.”
4. “Penis size makes you more or less of a man.”
5. “Being a homosexual man is not being a real man.”
6. “Men don’t cry.”
7. “Men can have sex with whoever they want, whenever they want.”

8. "Men have to control their partners."
9. "Men can get angry if their partners don't want to have sex."
10. "Men are more intelligent because they don't get carried away by their emotions."
11. "If a man shows his feelings, he is probably homosexual."
12. "A trans man is not a real man."
13. "Looking after your health is not masculine."
14. "Using creams and makeup is not masculine."
15. "Soccer is a man's sport."

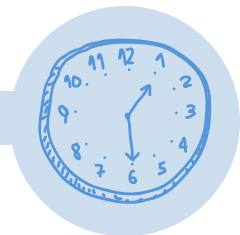
You can also add phrases based on experiences the participants have had or heard about.

2) Discussion. One participant notes down the reasons that each group gives for why they agree or disagree with the phrases. Encourage a debate on the subject. Does the rest of the group agree with the answers that the others give? Why? Keep a written record of the reflections for the next activity.

Second activity: "How does masculinity affect men and boys?"

Estimated time: one hour

1. Divide the group into small groups and give them a piece of paper with some examples of how hegemonic masculinity affects men and boys.
2. Ask each group to read out the examples and talk about them: Did you know this information? What do you think about it? Do you identify with any of these points? Do you think that this information could be modified? How? You can also encourage the young people to look up data that shows how these examples are reflected in their countries or communities.
3. Discuss all the groups' reflections:



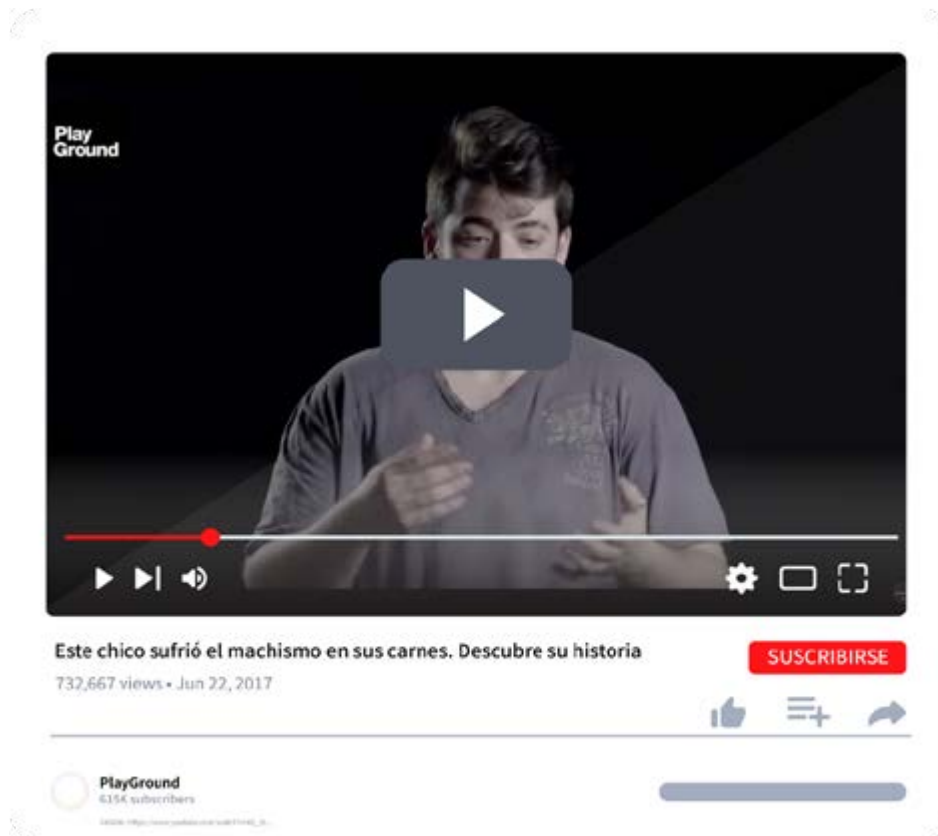
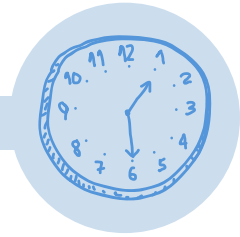
Examples of how hegemonic masculinity affects men and boys:

1. According to traditional gender mandates, talking about our emotions and feelings is “not something boys do.” In many men and boys this leads to difficulties in expressing freely how they feel, which causes more pain, stress and violence. As they fear they will be judged for talking about what they are feeling, they tend to ask for help less when they need it.
2. Men and boys tend to expose themselves more to risky situations because being a “man” is often associated with being “brave” and “strong.” This is why they are more likely to abuse substances like alcohol and drugs, participate in violent encounters, such as street fights or fights with friends, and be involved in road accidents.
3. After adolescence men attend health services less frequently, which leads to them caring less for their own bodies over the course of their lives.
4. Men must mandatorily make use of their sexuality so as not to be judged, even if they do not want sex, because of the stereotype that “men always want sex.”
5. The suicide rate in men is higher than in women, which corresponds to a great extent to the social pressure to be “the stronger sex,” “the breadwinner,” “the ones who can do everything.”
6. Life expectancy in men is lower than in women. This is related to the fact that they take less care of their body and health, and are exposed to more forced and dangerous labor.

Third activity: “Constructing new masculinities”

Estimated time: one hour

Masculinities, by Pol Galofré. A trans man talks about his experiences of sexism.



Disponible en:

<https://www.youtube.com/watch?v=NR2C-6JwLXSE>

2) Ask the group:

- 🕒 At the start of the video, Pol talks about a situation where he is with a group of men on the beach. Why do you think Pol feels uncomfortable in that group of men? What bothers him?
- 🕒 Pol tells us that he decided to gender transition from a woman to a man, so he now identifies as a trans man. Can only trans men question masculinity? Can cis males also re-think their masculinities?
- 🕒 Pol says that he does not want to be a traditional or “hegemonic” man. Why do you think he says this? What does it mean to be a “hegemonic” man? Do you think that this type of masculinity has any disadvantages? If so, what?

③ At the end of the video, Pol says he has decided to construct another type of non “hegemonic,” non-violent masculinity. What does this mean? How does he want to be as a man? Why does he say this?

3) Conclude the activity with a reflection in small groups on the following questions:

1- What would a person with a non-sexist masculinity be like in everyday life? (ways of behaving, speaking, relating with people, expressing themselves, dressing, etc.)?

2- How can we construct other types of masculinities? What do you think can be done? Where do you think we could start?

We recommend that you write down the reflections that arise from this debate as they will help as an input in the next activity.



4 - Activity to ACT

Estimate time: ninety minutes

③ Review the work from the previous activities to give continuity to the workshop. Reflections and work from the previous activities can be used for this.

③ Next, in the same groups with which you finished the previous activity, design a short advertising campaign to encourage the construction of non-violent masculinities.

For inspiration, you can watch some of the following campaigns that were made by different organizations.

Inspiration for actions and campaigns:

🕒 Sexism is violence.

This is an advert made by the Ecuadorian government as part of a campaign for the National Plan to Eliminate Gender Violence.

Available at: <https://youtu.be/NTxUWQ2IE6s>

🕒 Microsexism: Has it ever happened to you that...?

This is a campaign by the Spanish online newspaper elDiario.es based on the real experiences of their female readers.

Available at: <https://youtu.be/WVRKdakH6fw>

🕒 Men don't cry - Equality is learned

Available at: <https://youtu.be/Gk6vmYuq2Tc>

🕒 48 things that men hear throughout their lives

Available at: <https://youtu.be/eKWSXBJlpyo>

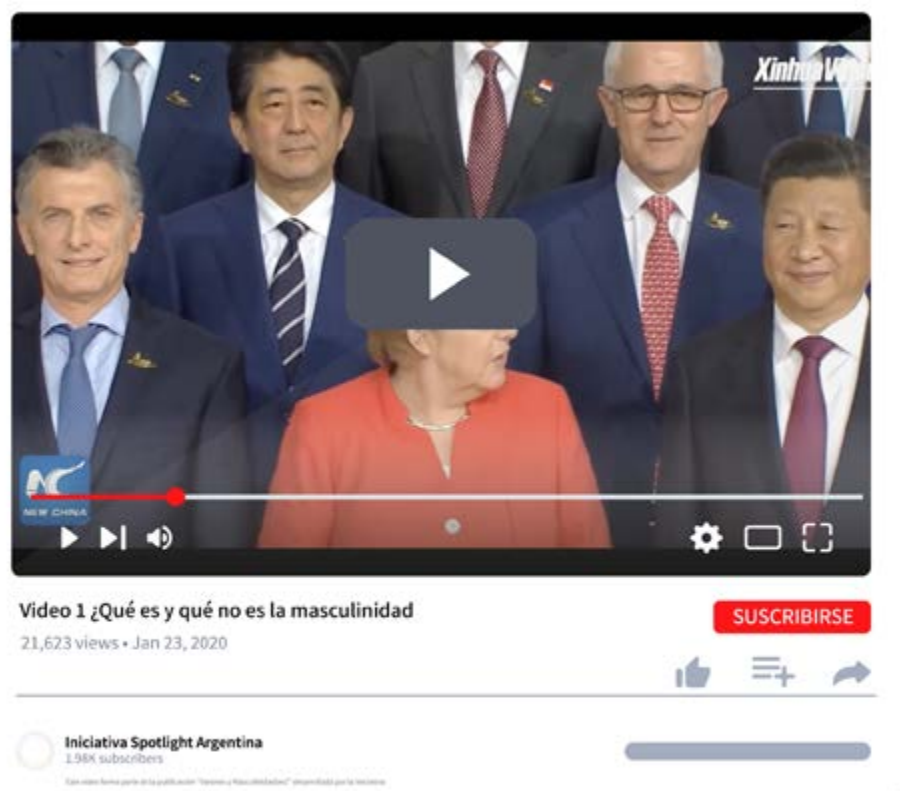
🕒 The Helpers. #YoMeOcupo Campaign. Initiative Spotlight Argentina.

Available at: <https://youtu.be/N4lWoGT0txU>

Para cerrar, se puede mostrar el siguiente video: ¿Qué es y qué no es la masculinidad?

Disponible en:

<https://youtu.be/qz6cztnaD2Q>



More material on this subject:

- ③ Aguayo, F; Ibarra Casals, D.; Píriz, P. (2015) Prevención de la violencia sexual con varones. Manual para el trabajo grupal con adolescentes y jóvenes. UNFPA. (Prevention of sexual violence with men. Manual for group work with teenagers and young people. UNFPA). Taken from: http://www.masculinidadesygenero.org/Manual_Terminado_UNFPA_Centro%20Estudios%20Masc_2015.pdf
- ③ Chiodi, A.; Fabbri, L.; Sánchez, A. (2019) Varones y masculinidad(es). Herramientas pedagógicas para facilitar talleres con adolescentes y jóvenes. Instituto de Masculinidades y Cambio Social. (Men and masculinity/ies. Teaching tools for facilitating workshops with teenagers and young people. Institute of Masculinities and Social Change). Argentina. Taken from: <https://argentina.unfpa.org/sites/default/files/pub-pdf/Varones%20y%20Masculinidades.pdf>
- ③ Trufó, L; Ruiz, L.; Huberman, H. (2012) Modelo para armar: nuevos desafíos de las masculinidades juveniles. Trama - Lazos para el Desarrollo. (Model for building: new challenges of youth masculinities. Connection and ties for development). Buenos Aires. Taken from: <https://dds.cepal.org/redesoc/publication?id=1828>

EVE. Child, early and forced marriages and unions.



Eve's story

[Eve](#) is 15 and has just left school. Her mother needs her at home to look after her siblings while she sells her goods on the stall that she managed to get at the market in the town. This is the family's only income. Her husband is looking for work, but he can't find anything.

She misses school a little, but she misses much more the life she had as a child, when she lived in the community of Los Altos. Back there, her customs were not the cause of negative comments and discrimination. It was a hurtful day for her when she proudly entered the school wearing her beautiful necklace that she inherited from her paternal grandmother, and someone asked her what she was "dressed up" as. It was also sad to hear some classmates call her "the Indian" and make fun of her if she wore a typical dress (which for her is the most beautiful thing in the world) and say "*What is it today? A fashion show?*" She would like to see more of her school friend Mary. She could talk to her about a lot of things. They got on very well, although they were very different. Mary's mom Wira used to meet her from school at the end of the day. She worked at the library in the square. Eve loved to stay and chat with Mary and her mom.

Eve's father doesn't think women need to go to school as all they need is to get a good husband to have a good life. Her mother isn't so sure, because she too would have liked to have finished school, like her brothers. "I could have a better job now," she thinks. Eve's mother dreamed of being a nurse. But she also acknowledges, like her husband says, that it would be good for Eve to get a husband who can look after her. He doesn't want Eve to want for anything. "It's what should happen, and the sooner, the better." This is why they are hopeful about Ernest, who visits Eve at home every afternoon.

Ernest is 35 and lives in the neighborhood where his family settled when they moved to the city. He is the owner of the Antares bar. He took an interest in Eve the first time he saw her. He approached the family and was generous with her father, introducing him to local people who could help him find work. Eve feels that she has to be grateful to Ernest, even though her father never found work.

Since Eve left school, Ernest has been calling in to take her out for a walk. At first she thought it was fun because she had never had a boyfriend and she felt that he was the first person to listen to her and really pay attention to her. He also gave her presents, which she loved receiving. When she is with Ernest, her family don't ask her any questions or demand explanations. Eve feels that that is the closest thing to freedom she has ever had in her life.

One afternoon she asked Ernest to accompany her to the library so that she could introduce him to her friend Mary. She had heard that her friend was making a radio program in the library and wanted to know what it was like. Ernest agreed. Mary and her mom were very happy to have Eve and Ernest visit them, and asked them to come back on the day the radio program was being recorded so that they could hear it "live." Eve was very excited. She often dreamed of being on a radio program, and some day becoming a journalist. As she was leaving, Mary told her that people were asking after her at school.

But they never went back. At first Ernest made excuses, until one day he got tired and said they wouldn't be going back because that place wasn't good for her. He didn't say why or anything. He just forbade her from returning. Eve felt bad but she didn't say anything.

She knows that Ernest will probably become her husband and the father of her children. This is supposedly a good thing. After all, she's been a "young lady" for two years now. However, she always remembers how Mary once told her that a woman's life is about much more than "getting by." At the time she didn't understand

what she meant, but there are days when she feels uncomfortable with Ernest and remembers her friend's words a lot. When she feels like that, she wants to go back to her community or run in search of Mary and her mom in the library and even go back to school for a while



Click
to listen
to Eve's
podcast



What are our GOALS in this chapter?

To identify and visibilize the issue of child, early and forced marriages and unions.

To gain knowledge about child, early and forced marriages and unions, and provide teaching tools to address the issue in institutions that work with teenagers and young people.

What CONTENT are we going to work with?

Child, early and forced marriages and unions

Discrimination over gender and ethnicity.

What is the METHODOLOGY?

This chapter covers four steps to prevent GBV in teenagers and young people in school and community educational institutions.

Step 1: **VISIBILIZE**

Step 2: **REFLECT**

Step 3: **FIND OUT MORE**

Step 4: **ACT**

The first three steps are aimed at training educators: teachers, health professionals and professionals in other areas, young leaders, etc.

The fourth step offers tools to work on the issue with teenagers and young people in schools, neighborhood and cultural centers, clubs, health centers and other community institutions.

STEP 1: VISIBILIZE: What is going on here?

Recognising risks of gender-based violences and discrimination is the first step in preventing GBV.

To VISIBILIZE is the first STEP to TRANSFORM.

Stories such as Eve's can appear in communities, educational institutions and any other sphere. We are often unsure about how to interpret them and think "it's a cultural issue," and then we don't even stop to think. A first step to transform the situation is to VISIBILIZE it, that is, pay attention and understand whether we are facing a situation of gender-based violence. To do so, we ask ourselves:

What happens to Eve in her fifties is a forced union?

**Will Mary and her mother be able to do something to revert the situation from her workspace in the library?
And what could the school do?**

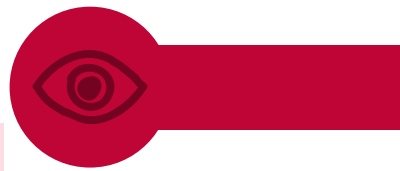
STEP 2: REFLECT. How do we feel about this situation? What do we think?

Expressing and reviewing our value and belief systems is key to prevent GBV.

To REFLECT on what we feel and think is the second STEP to TRANSFORM.

Some questions that can help us reflect on what we feel and think about this situation:

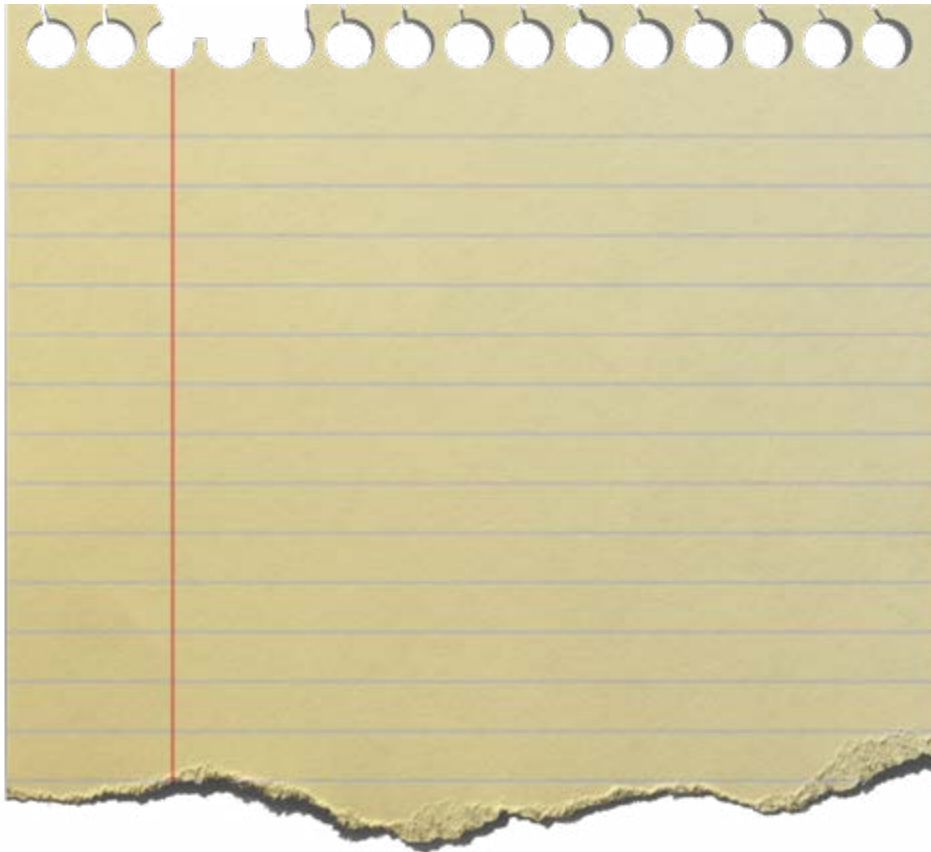
How would you feel if you were in Eve's place? Do you think she could realize any of her dreams if she married Ernest? How does Eve's father experience the situation she is going through? What



about her mother? What could Ernest feel for Eve? Can you imagine a conversation between Mary and her mother about the relationship between Eve and Ernest?

Activity: “Between friends”

If Eve met up with Mary again, what do you think she would tell her? In this activity we are going to try to think as if we were Eve. We suggest you write a short dialogue in which Eve tells her how she feels about what is happening, what she thinks about what is happening and what she wishes her life was like in an ideal world. If you prefer, you can make an audio recording of the dialogue instead of writing it. When you have finished, listen to or read the dialogue again. How do you feel about what Eve tells her friend?





STEP 3: FIND OUT MORE. What do we need to know to prevent GBV?

Recognising the need for TRAINING is fundamental to prevent GBV.

KNOW MORE is the STEP 3 to TRANSFORM.

Is Eve's story an example of child marriage?

Yes, this is a child marriage or union because Eve is 15 and is a minor. *Child marriage* is any marriage in which at least one of the people is under 18. Child marriage is considered a form of *forced marriage* as at least one of the people cannot give their free, full and informed consent.¹⁷

Marriages can also be forced when one of the persons is of legal age but cannot give their free, full and informed consent. This is an early marriage. For example, a young woman may be 19 or 20 but not yet in a position to decide to marry because she does not feel ready or sure, because she is not mature enough physically or emotionally, or because the union is imposed by her family, among other possible reasons.

But to return to Eve's case, are her parents planning a legal marriage for her? We don't know, but it is quite likely that Eve and Ernest will begin to live together without being legally married. It is very common that in these cases the people are joined in a ceremony in their community, or simply begin to cohabit. In Latin America and the Caribbean, early conjugal unions are more frequent than legal, formal marriages. Non-marital unions account for over 60% of all early marriages and unions in the region (UNICEF, UNFPA, UN WOMEN, 2018).

It is important to highlight that unions occur even though child marriage is punishable by international law and by most national legislation in Latin America and the Caribbean.

¹⁷ Committees of the Convention on the Elimination of all Forms of Discrimination Against Women and of the Convention on the Rights of the Child.

Child, early and forced marriages and unions are an issue that has a major impact in Latin America and the Caribbean. Studies show that one in four young women are in an early union or marriage before they turn 18. However, this varies greatly by region. In some countries, such as Nicaragua, 41% of women between 20 and 24 were in a relationship or married for the first time before they turned 18. This figure is over 30% in the Dominican Republic, Brazil, Honduras and Guatemala (Girls Not Brides, 2018). Although boys can marry at early ages, this happens significantly less. Globally, only 1 in 15 boys marry before they turn 18 (UNFPA, 2018b).

In Latin America and the Caribbean, child marriage is an urgent issue that must be visibilized and eliminated. While other regions in the world have made progress in reducing child marriage, in this region the figures have not varied in the last twenty-five years (UNFPA, 2018b).

Eve's father and mother think that the most important thing is for Eve to get a good husband as soon as possible. What makes them think this?

It may be hard to understand that Eve's father and mother think that the best thing for their daughter is to marry her to an adult male twenty years her senior. But in many cases, some families see an early marriage or union as the best option, or even the only possible option.

According to [gender norms](#) based on the inequality of power between genders, women are considered a "burden" and as "goods" with a certain value, as the family can marry them off for economic gain. When families are going through economic problems or when girls or teenage women are forced to leave school for this reason, as in Eve's case, fathers and mothers tend to see marriage as a way of guaranteeing a better future for their daughters.

In Latin America and the Caribbean, poverty is one of the factors driving child marriage. Studies show that girls who are forced to marry are likely to live in rural areas, in low-income households and

with a low education level. Indigenous girls in low-income areas are especially vulnerable to this practice. In some countries such as Panama, Bolivia, Peru and Honduras, prevalence is higher among Indigenous and Afrodescendant communities.

Another reason that influences the parents' decision is early pregnancy outside of marriage or union. If girls or teenage women become pregnant, it is considered that they must marry to avoid the "shame" implied by an unmarried pregnancy and even to save the family's "honor." This means that some girls even end up married to the men who raped them.

Although it may seem a good option for families, child marriage and early conjugal unions have extremely negative consequences for the future of children and teenagers, as they violate their rights to express their opinions, to education, to a life free of violence and rights of sexual and reproductive health.

Furthermore, child marriage is one of the main causes of death as a result of childbirth, as early pregnancy can have serious consequences for a mother's health. Complications from pregnancy and childbirth are the main cause of mortality in women aged 15 to 19 globally (WHO, 2018), a key indicator considering that in developing countries approximately 90 percent of births in women aged 15 to 19 are among girls who are already married or in a union (WHO, 2018).

Eve's father believes it is not necessary for women to study, but the mother has mixed feelings. Why might this be?

Gender norms establish that school is more important for boys than for girls, as girls are not expected to need an education for the work that they will do in the future (housework, raising children, agricultural work, etc.) For this reason, as in Eve's case, the housework that teenagers and young women have to do competes with their schooling and they very often end up dropping out of school. Worldwide, girls account for 70 percent of the 130 million children who do not attend school (UNFPA, 2008).

Early marriages and unions, like early pregnancies, often lead to girls and teenage women having to leave school. This violates their right to education and has negative consequences for their future. For example, not having a full education prevents them from accessing better jobs.

But do all the people who live in the same place as Eve think that women shouldn't study? No, not at all. Although this social norm has a large influence in certain regions, not everybody agrees with it. Some do not agree at all, and others have mixed feelings, such as Eve's mother. She would have liked to be able to finish school like her brothers and study to be a nurse, but to protect her daughter she thinks it is best to marry her to a man to secure her a good future.

As with Eve's mother, within families and cultures there are always contradictions and different ways of thinking about norms and rights. For example, there are many mothers who go against the established gender norms in their community and fight for their daughters to be able to finish school and go on to further education in order to get a profession.

According to a study in Bolivia, Brazil, El Salvador, Honduras, Nicaragua, Peru, the Dominican Republic and Guatemala (Greene, 2019), even men in unions with teenagers acknowledged that early marriage and union prevented their wives from obtaining good jobs, which had negative consequences for their wives and for them.

Why does Eve say that being with Ernest gives her some freedom but then say that she feels uncomfortable with him?

Like Eve, many girls and teenage women see in unions or marriages the possibility of enjoying greater freedom over their sexuality than they have in their families. Many parents limit their daughters' interactions with boys and young men out of fear that they will become sexually active. For this reason, teenage women often seek in marriage the chance to begin their sex lives. However, they

have not received an education in sexuality or their sexual and reproductive rights, which limits their chances of enjoying a full, violence-free sex life in their marriage.

It is also common for many girls and teenagers to want to form a union with a man to escape situations of violence, abuse or sexual exploitation at home. Unfortunately, in their early unions and marriages that same violence, abuse and control is very frequently reproduced by their partners, who do not allow them to work, study or go out alone, among other things.

In Latin America and the Caribbean, many girls also marry to escape conditions of poverty in their families. Some of them offer themselves voluntarily so that their families do not have another person to feed, or because they think that they could better help their parents economically (Greene, 2019). However, once in the marriage or union, access to economic autonomy tends to be hindered because they have not finished school, because of the care work they have to do at home, or because their partners do not let them go out to work.

Why does Ernest want to marry Eve, when she is 20 years younger than him?

According to gender norms of traditional masculinity, marrying a girl or teenager like Eve is a validation of “masculinity.” It is considered that men like Ernest who form a union with girls and teenagers much younger than them are “manlier” and they are validated and admired for this, especially by other men.

Moreover, recent studies show that men seek the youngest women because they consider them to be more sexually desirable, more malleable and impressionable, or because they are attracted to being in the position of a teacher with teenage girls (Girls Not Brides, 2020). Other reasons that lead men to marry minors may be that they want someone to help in the home or to look after them when they are older.

Age differences increase gender inequalities. Girls and teenagers who form unions at early ages not only suffer the consequences of unequal gender norms, but also because of their age they are even more vulnerable to abuse, violence and control from their partners. It is common for girls to bear unfair gender roles in the union. For example, they often lack basic rights and freedoms, such as wearing what they want or going out without their partner's permission.

In Latin America and the Caribbean, the partners of girls and teenagers in unions are 4-9 years older in over 30 percent of cases and over 10 years older in 20 percent (Girls Not Brides, 2020). It is therefore essential to act to visibilize this issue and work to eliminate it.

Are there cultural, ethnic or religious reasons that influence the early union between Eve and Ernest or is it the consequence of social inequalities?

Although child marriage is a frequent practice in certain religions, cultures or ethnicities, there is no major religious tradition that requires child marriage (UNFPA, 2008). In many communities, child marriage has been a tradition for so many years that it can come to be seen as part of the culture itself.

However, child marriage is a consequence of a lack of options for children and teenagers who live in the poorest sectors of society. It is no coincidence that over 60% of the women who married before they were 18 in Latin America and the Caribbean belong to the lowest income quintiles (UNICEF, UNFPA, UN Women; 2018). In some countries of the continent, early unions are more frequent in Indigenous and Afrodescendant communities, which can be associated with the greater vulnerability that these groups face as a result of discrimination and poverty (Girls Not Brides, 2020).

Gender norms, discrimination and inequalities play a central role in the perpetuation of these practices. Gender norms that consider women as "objects" or as inferior to men lead to child marriage being perceived as a habitual, valid practice, and not as a violation of the rights of children and teenagers.

As well as violating the rights of children and teenagers, child marriage has extremely negative consequences for the communities themselves which are perpetuated down the generations, as it reduces their labor force and economies. For these reasons, in places where child marriage is common, many religious, cultural, political and/or community leaders make a stand against these practices when they become aware of the harm they cause.

Eliminating child, early and forced marriages and unions is not a goal that goes against community traditions. On the contrary, by eliminating them it is sought to open new channels and instances for questioning situations that are controversial, which are still not settled and which need to be addressed from an ecological perspective, as we shall see below.

What can Mary and her mother do to address the situation from their work space in the library?

Both the library and other community organizations such as schools, clubs, health centers, civil organizations, among others, can address this issue by working in coordination with each other and adopting a culturally sensitive approach.

The *culturally sensitive approach* seeks to understand cultures in their context without judging them from one's own culture. Knowing the norms, principles and values of a culture makes it possible to intervene from a profound understanding about how human rights are interpreted in that culture. This avoids actions based on theories or suppositions.

Some activities that can be done in the library and in other community organizations to prevent child, early and forced marriages and unions are:¹⁸

🕒 Teach children and teenagers about their sexual and reproductive rights, so that they can take decisions for themselves about: when and with whom to begin their sex lives, whether, when and with whom to have children, whether they wish to use contraceptive methods and which ones, among other questions.

- ④ Organize workshops open to the community aimed at children, teenagers, families, teachers and other community leaders, so that as a group they can share their opinions on human rights and hear other people's perspectives.
- ④ Share messages about sexual and reproductive rights and early unions and marriages on social media that teenagers and young people use.
- ④ Create spaces on social media where teenagers and young people can express themselves about this issue.
- ④ Appeal to personalities that young people follow, such as singers, YouTubers, Instagrammers, actors, television or radio presenters, etc., to help visibilize this issue.
- ④ Make access to health services easier for teenagers so that they can receive quality information and attention about their sexuality.
- ④ Provide talks and workshops about contraceptive methods and sexually transmitted infections.
- ④ Construct programs with youth spaces to eliminate and prevent early marriages and unions.
- ④ Work so that existing laws are observed.

As child marriage depends on multiple factors, strategies should take an ecological perspective, considering social and political aspects, and the communities, families, children, teenagers and young people.

Should the school have prevented Eve from dropping out? What work can be done in coordination with schools?

Schools must work to prevent girls and teenage women from dropping out since attending school is a [protective factor](#) for them against gender violence, early marriage and unintended pregnancies. As mentioned above, girls and teenagers who have to drop out of school see their right to education violated and their chances of accessing later education or a good job are also diminished. Moreover, it has been seen that they have less chance of receiving quality information about sexual health and reproductive rights, and therefore have fewer resources to make free, informed decisions about their sexuality.

To prevent child, early and forced marriages it is essential for schools to carry out systematic actions in [Comprehensive Sexuality Education \(CSE\)](#) from an intersectional gender and rights perspective.

Gender perspective: It is essential for schools to provide comprehensive sexuality education to children and teenagers from a gender perspective to visibilize and transform the traditional, unequal social gender norms that sustain GBV.

Rights perspective: Teaching children and teenagers to defend their rights allows them to persuade their families to postpone or cancel plans for early marriages or unions. They can then continue to attend school, complete their education and then help their families economically.

Intersectional perspective: It is necessary for educational institutions to know what groups of women are more vulnerable to GBV because of their ethnicity, economic condition, disability, sexual orientation, gender identity, among others, to be able to act to prevent them abandoning their studies.

As with Eve's case, it is very common for Indigenous women to suffer discrimination in educational spaces—in school and outside school—because of their customs, dress and physical appearance. This leads many of them to decide to leave school. Something

similar happened with [Jenny](#), who endured discrimination and violence because of her Afrodescendant origin. Therefore, preventing discrimination against Indigenous and Afrodescendant people in educational spaces is essential to prevent them abandoning their studies and being therefore more vulnerable to child marriage and other types of GBV.

As mentioned previously in this material, for optimal results it is necessary for educational institutions to work in coordination with other community organizations such as health centers, child and teenager protection services, clubs, cultural, social and community organizations, etc.

Together it is possible to develop **retention strategies for young people** such as projects and campaigns about the value of education for women, informing families about the benefits of their daughter continuing in school, creating evening classes and flexible hours for girls and teenagers who need them, creating school support spaces in community spaces to support the schooling of those who need it, monitoring students who leave school, eliminating discriminatory practices toward children and teenagers who are married, pregnant and/or mothers.



STEP 4: ACT. What can we do to transform situations of GBV?

Educating from the perspectives of law, gender and intersectionality is fundamental to prevent GBV.

To ACT is a key step to TRANSFORM.

Now in STEP 4 we leave Three Rivers and its people. We encourage you to think of your own teaching practices for preventing GBV in your work spaces. This step provides tools for working on gender-based violence with teenagers and young people in schools, neighborhood or cultural centers, clubs, health centers, and other community institutions.

The modality proposed for ACTING consists of workshops with activities following the same path as in the rest of this toolkit:

Step 1: **VISIBILIZE**

Step 2: **REFLECT**

Step 3: **FIND OUT MORE**

Step 4: **ACT**

The following workshop

- ⑤ seeks to support people working with teenagers and young people in school and community educational institutions.

- ⑤ can be held in schools, health centers, clubs, neighborhood or cultural centers, and other community institutions.

- ⑤ should be adapted to the context, ages and characteristics of the group.

- ⑤ can be held on different consecutive meetings of about ninety minutes each, or adapted to be held in a single day.

It is important to note that the workshops must be held in a systematic way. Studies show that isolated and discontinuous activities, while valuable, are less effective. It is better to organize a series of workshops around a schedule.

GBV PREVENTION WORKSHOP: Child, early and forced marriages and unions

Content: Child, early and forced marriages and unions.

Goals: In this workshop, we propose that teenagers and young people:

- ⑤ reflect on child, early and forced marriages and unions as a form of GBV.

- ⑤ acquire knowledge on child, early and forced marriages and unions and on how these are manifested in their everyday environments.

- ⑤ act to prevent and eliminate this issue

IMPORTANT! In addressing the issue of gender-based violence, bear in mind that this may be present in the lives of teenagers and young people. So it is necessary to pay attention to the emotions, feelings and thoughts that the issue may arouse in the groups. It is also important to know beforehand how to proceed in the event that a young person says that they are going through a situation of violence. To explore these questions, read the [KEY ELEMENTS](#).



1 - Activity to VISIBILIZE

Estimated time: one hour

1) Begin with an “icebreaking” introduction activity. Ask the group to stand in a circle and then choose one person to begin. That person steps forward and says their name and something that they like to do. Then anyone who identifies with what this person likes (they may like the same thing, something similar, or the opposite) takes a step forward and introduces themselves in the same way. And so on until all the people in the group have introduced themselves.

2) Next, introduce the theme of the activity and ask the participants whether they have ever heard of child marriage. In this part, we are trying to find out about their prior knowledge of the issue, but we don’t ask them to make value judgments about it.

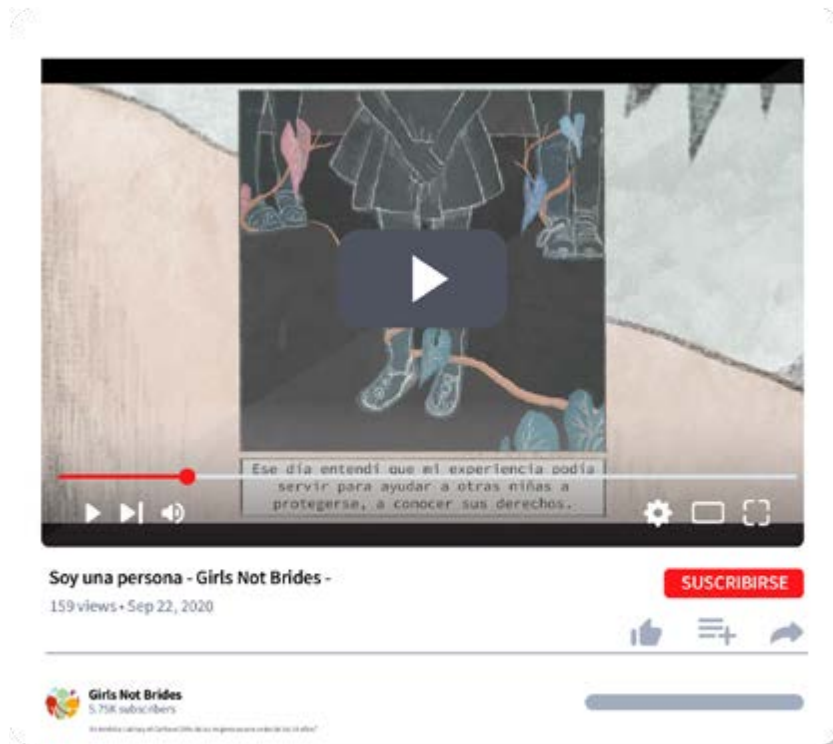
3) Next, show the participants any of the following materials:

📖 **“Soy una persona” (“I am a person”)**. Illustrated material on the story of Valeri, a young survivor of child marriage.



As a book:

<https://www.girlsnotbrides.es/documents/965/Soy-una-persona.pdf>



En formato video:
<https://youtu.be/geuYhIMXubo>

📺 **“La peor novela” (“The Worst Soap Opera”):** This is a short soap opera of 5 micro-episodes, part of a communication campaign about child marriage by UNICEF Dominican Republic. “The Worst Soap Opera” tells the story of two teenage girls who are forced into unions with older men to escape poverty and violence.



Paola's suffering:

<https://youtu.be/abHQYkVRN5o>



Kenia's new life:

<https://youtu.be/hNvO-n8R8p4>

4) To conclude, create a space for reflection on this issue: What story does the material tell us? Have you ever heard a similar story? Do you think that this is a common issue for young girls and teenagers in our region?



2 - Activity to EXPRESS what we feel and think

Estimated time: ninety minutes

1) Based on the material used in the previous activity, ask the participants to split up into smaller groups. Ask each group to write a letter as if they were the protagonists of the story, writing a letter to a female friend. Some questions to inspire their writing: What do you think she would want to say to her friend in this letter? Why is she writing to her? How does she feel about what is happening? What does she think about the situation she is going through? What does she wish her life was like?



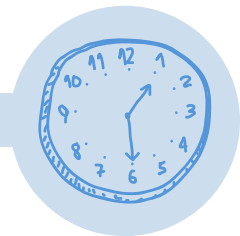
Variants: They could also write a shorter message as if it was a message that the protagonist sends to their friend over social media. Or they could send an audio. In this case, the group should think about the content first and then record it.

2) Next, ask the small groups to share what they have done. When every group has shared their work, encourage them to explain their creation process, why they decided to include that content and you can even ask them about a particular aspect that grabs your attention.

3) To conclude, once all the groups have shared what they have done, encourage them to think: why do you think a child or teenager gets married or forms a union at a young age? In this instance we want them to reflect together on their ideas about this, so we don't aim to "correct" them if they say something wrong or try to make them change their minds if we disagree. Instead, we can ask questions to encourage them to continue challenging and questioning their statements.

3 - Activity to KNOW MORE

Estimated time: ninety minutes



1) Review the debate with which the group finished the previous activity about why they think children or teenagers get married or form a union when they are still minors.

2) Divide the group into smaller groups and assign each group a myth about child, forced and early marriages, without telling them that it is a myth. Then ask them to debate whether they have ever heard each phrase, whether they think it is true and why. They should divide a page in two and note down on one side, the arguments of those who think it is true, and on the other side, the arguments of those who think it's false.

Los mitos pueden ser:

- ③ **Myth 1:** Child marriage is rare.
- ③ **Myth 2:** Child marriage only happens in African or Muslim countries or in communities in a situation of poverty.
- ③ **Myth 3:** Child marriages only happen to girls.
- ③ **Myth 4:** Every country must decide whether it allows child marriages.
- ③ **Myth 5:** Only monsters would allow their daughters to be married off as children.
- ③ **Myth 6:** Child marriage is a family matter and we shouldn't interfere.
- ③ **Myth 7:** Girls are helpless to influence their parents' decision.
- ③ **Myth 8:** Child marriages can only be eliminated if those who practice it are harshly penalized.
- ③ **Myth 9:** Child marriage doesn't affect me at all, it has nothing to do with me.
- ③ **Myth 10:** There's nothing I can do about the issue of early and forced union of children and teenagers.

Los mitos han sido extraídos de:

<https://www.unfpa.org/es/news/los-10-mitos-m%C3%A1s-comunes-sobre-el-matrimonio-infantil>

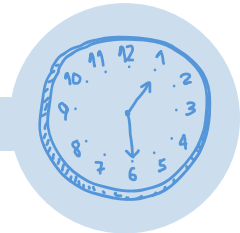
You can also read there the explanations for each one.

3) Next, each group shares the arguments for each phrase. In this instance, the coordinator may ask more questions about these arguments to get the participants to reflect on their answers: Why do you say this? Have you thought that...? Are you sure that...?

4) When all the groups have shared their opinions, explain that these are all common myths about this issue and talk about what myths are, why they appear and what consequences they can have for people.

4 - Activity to ACT

Estimated time: ninety minutes



- 1) Review the work from the previous activities.
- 2) Design a poster or leaflet that visibilizes the issue and includes common myths in the region about this. Encourage the young people to construct their own phrases and myths about child marriage based on what they debated in the previous activity. This activity can be done with the whole group or in small groups.
- 3) Next, contact personalities the young people are familiar with, such as YouTubers, Instagrammers, singers, actors, etc., and ask them to help share the material on social media and in their work spaces.

More material on the subject:

- 🕒 UNICEF (2019) A Profile of Child Marriage and Early Unions in Latin America and the Caribbean. UNICEF. August, 2019. Recovered from: <https://www.unicef.org/lac/en/reports/profile-child-marriage-and-early-unions>
- 🕒 Girls Not Brides (2020) Child, early and forced marriages and unions in Latin America and the Caribbean. Recovered from: https://oig.cepal.org/sites/default/files/c2200635_web_0.pdf
- 🕒 Greene, Margaret E. A Hidden Reality for Adolescent Girls. Child, Early and Forced Marriages and Unions in Latin America and the Caribbean. Regional Report. International Plan Americas and UNFPA. Recovered from: https://lac.unfpa.org/sites/default/files/pub-pdf/UnionesTempranas_ENG_Web.pdf

MARIANNE. Barriers
to access to sexual and
reproductive health.



Marianne's story

[Marianne](#) is 48. She is a gynecologist and works at the health center in Three Rivers. She was offered the chance to transfer to the Central Hospital in the capital city, but although that would be good recognition for her professional career, she prefers to stay where she is. There is a lot of work to do here and she doesn't want to "waste three hours every day travelling on public transport."

In Three Rivers Marianne feels useful and is respected by the community. As well as her work at the health center, on Saturdays she organizes workshops and activities for young people in the library with her friend Wira, who works in the library on the square.

The high school also calls her in to give talks. She likes it when they call because "she feels recognized," although she would like it if the teachers didn't have to wait for her to come in before they can answer questions about sexuality with their students.

Marianne acknowledges that many of her colleagues at the health center would be happy if she accepted the transfer to the capital. "They're tired of me complaining." Marianne insists to the receptionist that if a child or adolescent comes in asking about contraceptive methods or matters related to sexuality, they should tell them the days and times where there is a friendly service. "*I even made photocopies with the information to give out, but they won't listen. It's taboo, it looks easy, but it isn't.*" When teenagers go to the health center and don't receive information, many of them leave and don't come back.

It's the same with the condom machine. To get a condom teenagers have to go through two doors and then the corridor of the emergency room which is always full of people waiting to be seen. Who's going to get a condom knowing that the whole world will find out? Why don't they move the machine to a more accessible place? The teenagers who go to the health center tend to be shy.

Marianne likes to stop by her sister Anna's house when she finishes work and share the day's news with her. She usually sees her nephew [Jules](#) because he gets back from school at that time. Jules has already turned 16 and she can't believe he's all grown up. He transitioned a year ago and chose his name, Jules. He decided to call himself that and start to dress "like a boy" when he turned 15. Marianne knows that the process isn't easy, at first even she suffered a lot. Then gradually she understood and supported him and Anna. She and her sister cried a lot when Jules started to manifest what he felt.

Marianne tells Anna that she's going to ask for an urgent meeting with the director of the health center because *"I found out that [Wendy](#), Jules's friend from school, went in to ask about a gynecological matter and she left without anyone seeing her. Do you know what they told her? That she had to go with her mother."* Anna says she isn't surprised at all. *"Jules doesn't go to the health center because they don't respect his gender identity as a trans man."* Marianne is furious and says she's going to do something about it.



Click to
listen to
Marianne'
podcast



What are our goals in this chapter?

- 🌐 To identify and visibilize barriers to access to sexual and reproductive health in teenagers and young people.
- 🌐 To gain knowledge on barriers to access to sexual and reproductive health and teaching tools to address the issue.

What CONTENT will we work with?

- 🌐 Barriers to access to sexual and reproductive health in teenagers and young people.
- 🌐 Sexuality, gender identity and sexual orientation.

What is the METHODOLOGY?

This chapter covers four steps that educational school and community institutions can take to prevent GBV in teenagers and young people.

Step 1: **VISIBILIZE**

Step 2: **REFLECT**

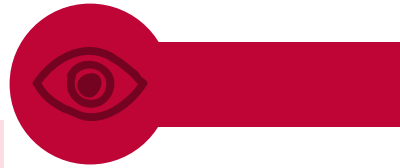
Step 3: **FIND OUT MORE**

Step 4: **ACT**

The first three steps are aimed at training educators: teachers, health professionals and professionals in other areas, young leaders, etc.

The fourth step offers tools to work on the issue with teenagers and young people in schools, neighborhood or cultural centers, clubs, health centers and other community institutions.

STEP 1: VISIBILIZE. What is happening here?



Recognising risks of gender-based violences and discrimination is the first step in preventing GBV.

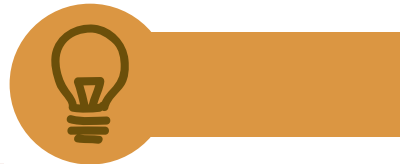
To VISIBILIZE is the first STEP to TRANSFORM.

Stories like Marianne's can appear in health centers and we often turn a blind eye to them, supposing that it is "normal" that teenagers should be accompanied and not be given condoms "just like that." A first step to transform this situation is to VISIBILIZE it. That is, pay attention and understand whether this is a violation of rights. For this we ask ourselves:

Why Wendy and Jules are leaving the health centre without being attended? Could it be for the barriers to sexual and reproductive health access?

What can health facilities do to ensure teenagers' and young people's access to their right to sexual and reproductive health?

STEP 2: REFLECT. How do we feel about this situation? What do we think?



Expressing and reviewing our value and belief systems is key to prevent GBV.

To REFLECT on what we feel and think is the second STEP to TRANSFORM.

Some questions that can help us reflect on what we feel and think about this situation: How might Jules and Wendy have felt when they left the health center?

How do you think Marianne feels when she finds out that a teenager wasn't heard at the health center? Do you think that Marianne

can take on by herself the job of giving a response to the young people in the health center?

Anna doesn't seem to have any hope that the health center can change. Do you feel the same?

Marianne likes to be asked to the high school to give workshops on sexuality. Why do you think they call her? Marianne feels a contradiction: she feels recognized, but how else do you think she feels in this situation?

Activity: Memories

In this activity we want you to think about your memories of being a teenager and young person. What was it like the first time you had to ask about sexual and reproductive health? How did you feel? What obstacles did you face? Were you accompanied? How were you treated? Choose a significant memory and write it as if it were a short story, but instead of putting your name, give the character a different name. Once you have written the story, read it. If you don't want to write, you can draw a cartoon. How does that character feel? Do they have anything in common with the characters that Marianne mentions? In what way?

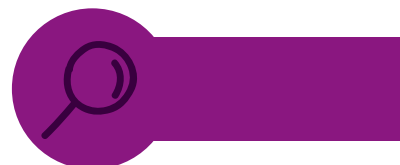
STEP 3: FIND OUT MORE. What do we need to know to prevent GBV?

Recognising the need for TRAINING is fundamental to prevent GBV.

KNOW MORE is the STEP 3 to TRANSFORM.

Does Wendy have the right to go to a health center without an adult accompanying her?

Yes. Wendy can take the autonomous decision to attend the health service by herself because, as the Convention on the Rights of the Child states, teenagers have the right to health, information and to be heard in all important aspects of their lives.



Sometimes it is believed that teenagers do not have the capacity to understand and be responsible for their actions, and for this reason the health center requests that the family or a responsible adult should be present to accompany them. This type of intervention is in breach of regulatory frameworks for the protection of the rights of children and teenagers and tends to be based on prejudices about adolescent sexuality.

This type of obstacle prevents teenagers from being heard at health centers (and other institutions too!) when they need it. Such obstacles are known as **barriers to access to sexual and reproductive health**.

Some barriers to access may be:

- ④ Not attending to teenagers if they are not accompanied by an adult.
- ④ Attending to teenagers but not giving them contraceptives unless they are accompanied by an adult.
- ④ Treating all people as heterosexuals, which inhibits them from expressing themselves and stating the reasons for their consultation.
- ④ Not asking the person's gender identity and then advising them without taking into account their needs.
- ④ Prescribing a contraceptive method instead of letting each person choose, passing over the autonomy of each teenager.

These barriers can have serious consequences for teenagers' health. For example, for Wendy the consequences of these barriers to access to sexual and reproductive health may be, among other things, an unintended pregnancy or a sexually-transmitted infection, as she is refused the chance to get information about how to proceed to prevent an unintended pregnancy or what to do after having unprotected sexual intercourse.¹⁹

¹⁹ In Wendy's chapter, she says that her boyfriend removed the condom without her consent when they were having sex. As she is afraid that she is pregnant or may have contracted a STI, she goes to the health center for medical attention and information.

What do we mean by sexual and reproductive health? According to the WHO, “Sexual and reproductive health (SRH) is a state of physical, emotional, mental and social well-being in relation to sexuality; it is not merely the absence of disease, dysfunction or infirmity” (WHO; 2006). So when we talk about SRH, we refer to comprehensive well-being in sexuality.

Can Marianne, a gynecological doctor at Three Rivers Health Center, prevent the barriers to access by working alone?

As a professional at the health center in Three Rivers, Marianne is committed to working to guarantee the rights to sexual and reproductive health of all the teenagers in the community. Can she do this work by herself? The answer is no. This is why she asks for a meeting with the director. Strengthening the health center to improve access to sexual and reproductive health in adolescence requires an institutional strategy that exceeds the good will of professionals like Marianne.

The institutional decisions that must be taken to eliminate barriers to access to sexual and reproductive health are not only logistical and administrative, but also require a change of perspective and attitude regarding the implications of access to sexual and reproductive health (or the lack of it) for teenagers and young people. It is essential to have integral strategies that take into account the particularities and needs of teenagers and young people.

How can the health center be strengthened to improve access for teenagers and young people?

It is important for the health center to offer attention that responds specifically to teenagers' and young people's sexual and reproductive health needs, as these are not the same as during other stages of people's lives.

At the same time, teenagers are not a homogenous group, hence their needs in matters of sexual and reproductive health are different due to the variety of particular factors at stake. Each teenager who attends the health center has their own history, previous experiences, beliefs, family experiences, emotions, feelings and moods.

In giving information on sexual and reproductive health to teenagers and young people, it is useful to consider certain aspects:

- ④ **The emotional tone.** Use a tone of voice that gives a sense of warmth, confidentiality and respect.
- ④ **Methodology.** It is advisable to use participatory dynamics that favor moving the body, working in small groups and producing something new from the information received (for example, a leaflet, a video with mobile phones, a game or a meme).
- ④ **Each person's motivations for acting.** Take into account that the information takes on a different meaning according to the system of roles and relationships of each person and their social context.
- ④ **The person moment.** Bear in mind that when the information—especially information about contraceptives—comes at a time when young people do not need it, it is likely that it will be harder for them to appropriate it as it is information for use in practical situations. Therefore, in adolescence, accessing this information on multiple occasions—through different teaching strategies, avoiding repetition—could mean that something that wasn't taken in at 13 may prove more meaningful at 15, or vice versa.

Improving teenagers' and young people's access to their rights to sexual and reproductive health is no easy task. It is recommended that health services teams—such as at the health center in Three Rivers where Marianne works—should follow certain **quality standards** (UNFPA, 2016).

1. Teenagers' knowledge of health. *Teenagers know about health-care and their rights, and know where and when to access health services with an emphasis on sexual and reproductive health.*

How? Share information about health services for teenagers through posters that are visible and give opening hours; provide informative, educational and promotional material about sexual and reproductive health and rights aimed at teenagers; at consultations take into account the age, cognitive capacity, development level, gender, sexual orientation, cultural situation and use a gender and rights approach.

2. Community support. *Parents, tutors, other members of the community and community organizations recognize the importance of sexual and reproductive health services for teenagers and support their provision and use.*

How? Health services must know and liaise with youth and community educational institutions in the area (including schools) and with families; hosting communication and dissemination activities in the community to promote health services and their use by teenagers.

3. The services package. *The health establishment offers a package with guidance, information, integral care, reference and counter-reference to meet the needs of all teenagers.*

How? Having information about health and with advice and integral care, and guaranteeing inputs and supplies in sexual and reproductive health; providing norms, guidelines, protocols and procedures to provide integral quality care in sexual and reproductive health both in health establishments and in educational and community institutions.

4. Health personnel skills. *The health personnel demonstrate the skills required to provide qualified services in sexual and reproductive health to the adolescent population, in accordance with the basic established package of services, including psychosocial and physical evaluation and holistic individual care. Personnel also respect, protect and ensure that the sexual and reproductive rights of the adolescent population are upheld.*

How? The health personnel must have the necessarily technical skills to attend to teenagers effectively, respecting their right to information, privacy, confidentiality, respect and non-discrimination. Provide a supervision system and a continuous training program for health personnel to attend to teenagers.

5. Physical environment and facilities of health establishments.

The health establishment offers suitable opening times and a welcoming, clean environment, and respect for privacy. It has the facilities, medications, supplies and technology necessary to guarantee the provision of intramural or extramural sexual and reproductive health services, in accordance with the basic established package.

How? Having waiting rooms and consulting rooms with youthful, welcoming and clean decoration; convenient opening hours that reduce waiting times and take into account school times; availability to attend to teenagers without an appointment; system for acquiring medications and contraceptive that make them easy to use.

It is important that the location of containers with free condoms is accessible to the teenagers and young people who require them. The containers should be close to the entrance, on the ground floor, in a space where few people circulate, where young people do not feel like they are being watched if they take a condom.

6. Equity. *The health establishment provides inclusive and equitable sexual and reproductive health services to all the adolescent population.*

How? By having norms and procedures that guarantee good quality SRH care free of charge or affordable for all teenagers, regardless of their ability to pay, age, sex, marital status, education level, ethnic origin, sexual orientation, gender identity or other characteristics. It is important that the health team knows what vulnerable groups of teenagers there are in their communities and encourage their participation.

7. Data and improvement of quality. Health establishments have operational information systems that gather data about the use and quality of care provided, broken down by age, sex and other relevant sociodemographic variables. They analyze and use these to improve quality of care. The establishment personnel receive support to participate in continuous quality improvement processes.

8. Teenagers' participation. Teenagers participate actively in the design, implementation, evaluation and improvement of sexual and reproductive health services for teenagers in the health establishments and in the community.

What does it mean to be a trans man like Jules?

When we are born, according to the appearance of our external genitals (penis or vulva), we are assigned a biological sex and gender, with only two options, male or female. Jules did not feel comfortable with the identity that he was assigned when he was born and this is why he did, or is doing, a *gender transition*.

Even before birth, the definition of biological sex brings with it a number of expectations, forms of treatment, name options, possible clothes, toys, colors that differ greatly depending on whether a baby with a penis or a vulva is expected. All these gender expectations are cultural constructs, which condition and configure our gender identity.

At birth, the medical team defines, by observing the genitals, the "sex" of a person, which is then ratified in the civil registry through the registration and choice of names made by the child's parents or legal guardians. Over the years, many people construct their identity by assimilating that first assignation that was made without their consent, while other people do not. A trans person is a person who does not identify with that gender assignation at birth.

Jules is a trans man because he was born with a vulva, was socialized as a girl, although he always felt uncomfortable with that gender assignation. Therefore, as a teenager he decided to transition to the identity of trans man, which means that he may adopt (or

not) clothes, gestures, tastes, and if he wishes, access hormone treatment and surgery to change his body.

For years it was believed that transsexuality was abnormal, a disease that had to be corrected. The fight by the collective of travestis and trans people, along with contributions from social, biological and health sciences, showed that in reality the problem is that all people's experiences fit binary gender models (male-female), which are closed and oppressive and do not recognize the multiple ways that we have as people of living with our bodies and our sexuality. At present, the variability of human sexuality is recognized and the experience of [sexual and bodily diversity](#) is promoted as a human right.

All of us have a gender identity. When people identify with their birth gender they are called "cis." The word "trans" refers to those people who, like Jules, do not identify or self-perceive with the birth gender.

The Latin prefix "cis" means "on this side of" or "of this side" and "trans" translates as "through" or "from the other side."

Is Jules homosexual? Are trans and gay synonyms?

Jules identifies as a trans man, but this does not tell us what his sexual desire is. That is, we do not know his sexual orientation.

A person's sexual orientation answers the question "who do you like?" It is sexual, physical and affective attraction toward another person. It varies from one person to another and can change in the same person over the course of their life. It is important to know that all experiences are equally valid.

Sexual orientations may be:

🌐 **heterosexual:** when there is an attraction to people of the opposite gender.

🌐 **homosexual:** when there is an attraction to people of the same gender.

- ⑤ **bisexual:** when there is an attraction to people of both genders.
- ⑤ **pansexual:** where there is an attraction to a person regardless of their gender identity.
- ⑤ **asexual:** when there is no attraction or interest in establishing sex-affective relationships.

So if Jules is attracted to men, he would be a homosexual trans man. If Jules is attracted to women, he would be a heterosexual trans man. He may also be bisexual, or define himself with any other category that represents him.

In short, **sexual orientation and gender identity are not synonyms.** They are different aspects of one person's sexuality. To avoid confusion, we can think about what each one refers to:

- ⑤ **Gender identity** refers to the gender with which I recognize myself and answers the question "Who am I? How do I perceive myself?"
- ⑤ **Sexual orientation** refers to attraction and answers the question "Who do I like?"

One way of comprehending these concepts is to run them through your own story, thinking of them in the first person. What genitals was I born with, a penis or a vulva? And what gender identity was I assigned at birth, male or female? Do I identify with that identity? Am I cis or trans? Who am I attracted to? What is my sexual orientation?

Although Jules perceives himself as male, when he goes to the health center they don't respect his gender identity and use the female pronoun to speak to him. Can we consider that this is a discriminatory practice?

When another name and female pronoun is used to refer to Jules, they are discriminating against him over his gender identity. He chose his own name, Jules, and that decision has not been

respected. This has consequences: Jules says he won't go back to the health center because the violence he received was painful for him.

Trans people often do not go to health services for healthcare to avoid being mistreated or discriminated against. As well as not being called by their chosen name, they are often hospitalized in wards different from the gender they manifest and care may even be restricted or denied because of their gender identity. This type of situation of discrimination and violence means that many trans people's right to access an integral health service is violated.

Discrimination and violence are harmful to people's health as they violate their right to receive integral healthcare.

As well as trans people, people of the LGBTTI (lesbians, gays, bisexuals, trans, travestis, intersex) collective generally encounter barriers to their sexual and reproductive healthcare. In health services sexual diversity is often invisibilized, hence the information they receive, both in consultations and in informative leaflets, is aimed at heterosexual people and tends to focus on reproductive aspects. Even in consultations, it is often assumed that the teenager is heterosexual and they are given preventative information with this assumption.

To achieve SRH care that responds to the needs of all teenagers, it is necessary to recognize all people as subjects with the right to experience their gender identity freely.

The collective organization of LGBTTI people has been driving a transformation in these inequalities, although it still has a long road to travel. Understanding [unequal gender relations](#) is essential to transform practices in health centers and also in other institutions and in society in general.

What can be done in health centers such as the one in Three Rivers to prevent discriminatory practices toward the LGBTTI community?

- ⑤ Raise awareness and train health center personnel (doctors, administrative staff, support staff, etc.) in sexual diversity. Encourage spaces of reflection on beliefs, prejudices and attitudes toward sexual diversity.
- ⑤ Visibilize sexual diversity in different spaces of the establishment, such as waiting rooms and consulting rooms. You could put up posters about sexual diversity, symbols that represent them (the diversity flag) and declarations against all kinds of discrimination.
- ⑤ Provide inclusive restrooms. That is, restrooms without gender division, that are not exclusively for cis men or women. This can help trans people to feel more comfortable during their visit to the health center.
- ⑤ Ask the person what name they would like to be called by. If in doubt, call them by their last name. This right should always be recognized.
- ⑤ Provide informative material about sexual and reproductive health inclusive and respectful of sexual diversity and gender identity and expression.
- ⑤ Ensure that all forms to be filled in and technological tools take into account respect for sexual diversity.
- ⑤ Participate actively in the community, including educational institutions, carrying out activities to raise awareness about sexual diversity to prevent discrimination and violence.

It is also important that during medical attention, the health personnel have a rights perspective, with a gender approach and respect of diversity. For this we suggest attention that is focused on the person, considering their uniqueness and taking into account their history, needs, desires and social context.

When attending in healthcare, professionals are recommended to:

- ④ Not assume heterosexuality as the only way of experiencing sexuality.
- ④ Use respectful, inclusive language, eliminating expressions such as “fag,” “fairy,” “queen,” “dyke,” “trannie,” etc. These may be offensive to LGBTTI people and reduce accessibility to consultations.
- ④ Ensure privacy and confidentiality.
- ④ Encourage teenagers to take decisions about their health.
- ④ Provide information about self-care, always taking into account each young person’s sexual practices.
- ④ Not stigmatize LGBTTI people as potential carriers of STIs.
- ④ Not play down the risks of pregnancy, STIs/HIV to men and women regardless of their gender identity or sexual orientation.
- ④ Not assume that because they are not heterosexual, they do not want to have children, or that they have not been mothers or fathers previously.
- ④ Provide individual support and accompaniment to teenagers during the transition process.
- ④ Pay attention to the presence of physical, emotional and behavioral symptoms and signs associated with discrimination and violence in order to treat it early. LGBTTI people often do not report violence.
- ④ Provide information about networks of social and community support for individual and family support.

According to international legal standards, “Everyone has the right to the highest attainable standard of physical and mental health, without discrimination on the basis of sexual orientation or gender identity. Sexual and reproductive health is a fundamental aspect of this right.” (Yogyakarta Principles, N° 17.)

Is it necessary to wait for health professionals like Marianne in order to speak about sexuality in schools?

No, it is not necessary, as teachers can (and must) address [comprehensive sexuality education \(CSE\)](#) content in their schools.

Often it is argued that teachers cannot teach CSE because they feel uncomfortable, do not have the necessary skills or knowledge, or it is too difficult for them. However, in the context of an institutional educational project, when teachers receive training and support in the subject, they can answer questions appropriately and with confidence. They are not expected to be experts in sexuality, but rather through their relationship with their students they should be able to listen to them and provide them with scientifically validated information.

Remember that there is evidence that CSE taught with a gender perspective has a highly positive effect on SRH in teenagers and young people, and on the prevention of gender-based violence. Therefore, it is essential for schools to support teachers to consolidate CSE.

The fact that a school has assumed the task of consolidating CSE does not mean that it should stop inviting health professionals like Marianne. On the contrary, coordination between the health and school sector is essential. Teachers can continue to request advice and training in specific sexual and reproductive health issues and work together.

Therefore, **the work of coordination between the health center and the school is essential** as sexuality is a very complex human reality which is not exhausted in one institution or the other. Furthermore, the approaches at each are different and complementary.

It is important that when schools invite health professionals to give talks, it should be in the context of a teaching project such as CSE. This way, the work that is done every day is consolidated. A talk from Marianne could never replace the teaching of CSE by teachers in the school, but it can greatly help improve the teaching provided because Marianne's knowledge is not the same as the teachers' knowledge and they complement each other.

As well as the talks such as those that Marianne gives at the school, some coordination activities between the school and the health center could be:

- ④ the school organizes visits to the health center with students to show them how it works;
- ④ the school has direct contact with the health center and can make a referral if it detects that a student needs one;
- ④ the health center regularly distributes condoms at the school;
- ④ the health center promotes its services in informative workshops in the school (for students, or for students and their families).

As we mentioned in the first part of the kit, comprehensive sexuality education draws the best results when school projects are complemented with the health sector and other community organizations.

It is desirable that institutions in the same community can network, not only when a problem arises and intervention is required to provide a response. It is ideal if this coordination is constructed before a problem arises. Intersectorial work means doing a local survey of those institutions that work in the community for the protection of the rights of children and teenagers. It is important to be familiar with institutions, their mode of action, the scope of their coverage and their resources.

There are issues and problems related to sexuality, such as child sexual abuse, gender-based violence, people trafficking, which require the intervention of other institutions. Schools cannot address such issues on their own.

STEP 4: ACT. What can we do to transform situations of GBV?



Educating from the perspectives of law, gender and intersectionality is fundamental to prevent GBV.

To ACT is a key step to TRANSFORM.

Now in STEP 4 we leave Three Rivers and its people. We encourage you to think of your own teaching practices for preventing GBV in your work spaces. This step provides **tools for working on gender-based violence with teenagers and young people** in schools, neighborhood or cultural centers, clubs, health centers, and other community institutions.

The modality proposed for ACTING consists of workshops with activities following the same path as in the rest of this toolkit:

Step 1: **VISIBILIZE**

Step 2: **REFLECT**

Step 3: **FIND OUT MORE**

Step 4: **ACT**

The following workshop...

- ⑤ seeks to support people working with teenagers and young people in school and community educational institutions.
- ⑤ can be held in schools, health centers, clubs, neighborhood or cultural centers, and other community institutions.
- ⑤ should be adapted to the context, ages and characteristics of the group.
- ⑤ can be held on different consecutive meetings of about ninety minutes each, or adapted to be held in a single day

It is important to note that the workshops must be held in a systematic way. Studies show that isolated and discontinuous activities, while valuable, are less effective. It is better to organize a series of workshops around a schedule.

GBV PREVENTION WORKSHOP: Sexual and reproductive health

Content: Sexual and reproductive health.

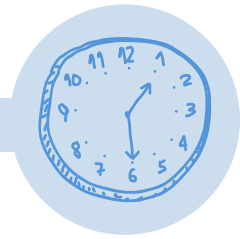
Goals: In this workshop, we encourage teenagers and young people to:

- ④ reflect on barriers to access to sexual and reproductive health and how they affect teenagers and young people.
- ④ gain knowledge about their rights in sexual and reproductive health.
- ④ act to share with other teenagers and young people information about their rights in sexual and reproductive health.

IMPORTANT! In addressing the issue of gender-based violence, bear in mind that this may be present in the lives of teenagers and young people. So it is necessary to pay attention to the emotions, feelings and thoughts that the issue may arouse in the groups. It is also important to know beforehand how to proceed in the event that a young person says that they are going through a situation of violence. To explore these questions, read the [KEY ELEMENTS](#).

1 - Activity to VISIBILIZE

Estimated time: ninety minutes



1) To warm up, have a short chat with the participants about health services in their neighborhood. Are they familiar with them? Do they know where they are? Have they ever been? Do they know what services are available? Do they know family or friends who have been? What do local people say about the health services?

2) Show the group the following material, which shows situations in which barriers to access to sexual and reproductive health are presented.



¿Cuál es la diferencia? Centros de Salud Libres de Homofobia - UNFPA

12,525 views • Jan 29, 2013

SUSCRIBIRSE



 **Andrés García Zuluaga**
555 subscribers
¿Cuál es la diferencia?

What's the difference?

Health centers free of homophobia - UNFPA

<https://youtu.be/jq6pK15iddA>

3) Next, lead a group reflection. What does the material show? What message do you think it is trying to get across? Are these barriers to access to sexual and reproductive health? Has anything like this ever happened to you?

4) To conclude, encourage participants to design a survey to conduct among friends and acquaintances to investigate whether barriers to access to sexual health affect many teenagers and young people in their community. They can create an online form that people can access with a link and answer the questions. Or they can also do so on social media (Instagram survey). Then, at the following workshop, they can analyze the results.



2 - Activity to EXPRESS what we feel and think

Tiempo estimado: una hora y media

1) Split the group into 4 smaller groups. Assign to each group one of the people from the video in the previous activity. Each group has to watch their part again and then complete the table below. For this, they have to write the words or phrases that come to mind when they “put themselves in the shoes of each character in the video.” What do these people feel? What do they think while they are in the consultation? How do they feel before they go in? And when they leave?

2) When all the groups have finished, have a group discussion where each group shares what they have written. Create a space for reflection on the activity. Some of the questions that can be asked to lead reflection are: How did you feel while you were doing this activity? How did you find the exercise? Did you identify with the characters? What do you think about the professionals at the health center?

<p>Character: (fill in)</p>	<p>Put yourself in their shoes! How do you think they felt and what do you think they thought in each of the interviews? How did they feel before they went in and how did they feel when they left?</p>
<p>Consultation 1</p>	
<p>Consultation 2</p>	



3 - Activity to FIND OUT MORE

Estimate time: ninety minutes

- 1) Divide the group into small groups of four or five people and assign to each one two cards on which two sexual and reproductive rights are written. The group has to read the cards and discuss whether they agree and why. They can also discuss whether the right is observed in the places where they live.
- 2) When they have finished, each group has to show their cards and give their conclusions from the debate.
- 3) Explain that the content of all the cards refers to sexual and reproductive rights in international legislation. (You can also add cards that include national legislation). Reflect together: why is it necessary for these rights to exist? Do you think that they are upheld in the place where you live? What can be done when they are not upheld?
- 4) To conclude, they can research what the legislation says about sexual and reproductive rights in the places where they live.

The following examples are from international legislation. You can also add rights taken from the legislation of each country.

Examples of rights for the cards

Teenagers and young people have the right to receive basic knowledge about sexuality and reproduction that is suitable for their needs and based on scientific evidence.

Teenagers and young people have the right to attention in health services even if they are not accompanied by a responsible adult.

Teenagers and young people have the right to decide about their sexuality regardless of what their families decide.

Teenagers and young people have the right to quality health services free of charge that guarantee comprehensive healthcare.

Teenagers and young people have the right to receive contraceptives free of charge if they require them and information on how to use them.

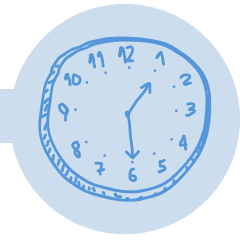
Teenagers and young people have the right to choose the name and pronoun with which they wish to receive attention, in accordance with their gender identity.

Teenagers and young people have the right to receive good quality health services, regardless of their ability to pay, their age, sex, marital status, education level, ethnic origin, sexual orientation, gender identity or other characteristics.

Teenagers and young people have the right to have their privacy and confidentiality respected when receiving healthcare.

Teenagers and young people have the right to receive respectful treatment without discrimination of any type in attention to sexual and reproductive health.

4 - Activity to ACT



Estimated time: ninety minutes

1) Whether in the group as a whole or in smaller groups, create a game for teenagers to inform them about SRH rights and preventing barriers to access.

Alternative: if you have more time, you can ask each group to choose a specific population and research the main barriers to SRH that that group faces. For example: LGBTTI collective, teenagers and young people living with HIV, teenagers and young people with disabilities, Indigenous teenagers and young people, among others. Then they create the game focusing on the information obtained.

2) Before you begin, you can show the materials below for inspiration.

3) When they have finished, they can share what they have done with the groups to play the games they have created. Then the games can be shared with other young people in the institution.

Inspiring materials to create the game:

🕒 Game produced by Fundación Huésped: <http://www.juego-concondon.com/>

🕒 Games and materials produced by Casa Fusa: <https://grupofusa.org/materiales/>

🕒 Kathlyn Comas and María Eugenia Otero (2014) Experiencias para armar. Manual para talleres en salud sexual y reproductiva. ("Experiences for building. Manual for workshops in sexual and reproductive health"). Argentine Ministry of Health. Available at: <https://bancos.salud.gob.ar/sites/default/files/2020-10/manual-kit-experiencias-para-armar.pdf>

More materials on this subject:

- 📄 Valeria Ramos Brum (2011) XX técnicas grupales para el trabajo en sexualidad con adolescentes y jóvenes. UNFPA, Uruguay. (“Twenty group techniques for working on sexuality with teenagers and young people.”) Available at: <https://uruguay.unfpa.org/es/publications/xx-t%C3%A9cnicas-grupales-para-el-trabajo-en-sexualidad-con-adolescentes-y-j%C3%B3venes>
- 📄 Calandra, N. (Coord.) (2012) Guía sobre talleres en la sala de espera de un servicio de salud. Un espacio de comunicación. (“Guide on workshops in the waiting room of a health service. A space for communication.”) Hospital General de Agudos Cosme Argerich. IPPF. Available at: <https://grupofusa.org/descargas/Guia%20Sobre%20Talleres%20de%20Sala%20de%20Espera.pdf>
- 📄 Argentine Ministry of Health (2012) Guía de trabajo sobre estrategias de prevención y promoción de la salud destinada a equipos de salud que trabajan con adolescentes. (“Work guide for strategies for prevention and promotion of health for health teams working with teenagers.”) Argentina. Available at: <https://trama.org.ar/2012/05/30/salud-en-la-adolescencia-nueva-guia-producida-por-trama/>

ROSE. Gender-based
violence in migrations.



Rose's story

[Rose](#) is 17 and lives with her family a few hours from the town of Three Rivers. When she was younger she went to school, but a few years ago she had to stop going and support her family economically. Now she leaves home very early every morning with her goods and comes back late. She sells her goods in the street and when the sun goes down she heads to the market, where her aunt Karen gives her something to eat.

Rose works increasingly longer hours because the landlord of the room where she lives with her mother says that if they don't pay all that they owe they will have to go elsewhere. But even with all her hard work, they don't have enough. She wonders what else she could do to make more money.

On top of that, her ex-boyfriend keeps trying to get back with her. Last night he wrote to her: "if you don't come back to me, when I find you, I'll kill you." Rose was overcome with panic. That was when she made a decision about something that she'd been talking about with her friend [Wendy](#) for some time: she would leave the country as soon as possible. She would migrate north in search of work, and this way she would get away from her ex-boyfriend, who keeps turning up at her home looking for her, growing more and more persistent. Rose is afraid that one day he will find her on her own. So far she's been lucky because her mother is usually there to watch out for her.

When she told her family that she was leaving the country to look for work and send them money, her mother begged her not to leave. She said things were going to get better. Her brother was worried and warned her that people he knew have gone north in search of work and had been sent back by the security forces. In contrast, her friend Wendy encouraged her, saying that she would do anything to leave Three Rivers and send money to her family. She recommended that if she did go, she should inject herself with contraceptives to avoid getting pregnant. She told her awful stories about women who migrated and on the way endured all kinds of sexual abuse and violence. Rose was paralyzed with fear:

should she prepare herself for being raped? Wendy went with her to see Marianne at the health center.

What if she travelled with someone else? Was it possible to get someone to take her safely? She knew that there were people who did this for money, but she imagined it would be very expensive.

Rose's mind was made up. She had given it a great deal of thought and felt that it was the best thing she could do. She couldn't stand it anymore. What choice did she have?

A few days later Rose's ex-boyfriend showed up at the house, but Rose was no longer there. Her brother told him that she had gone north in search of work. Where could Rose be now, and how is she getting on?



What are our **GOALS** in this chapter?

- ⑤ To identify and visibilize gender-based violence in migrations.
- ⑤ To gain knowledge on gender-based violence in migrations and teaching tools to address the issue in educational institutions, both at school and in the community.

What **CONTENT** will we be working with?

- ⑤ Migrations in Latin America and the Caribbean and their relationship with gender-based violence.
- ⑤ Risk factors for women at all stages of migrations.

What is the **METHODOLOGY**?

This chapter goes through four steps to prevent GBV in teenagers and young people in school and community education institutions:

Step 1: **VISIBILIZE**

Step 2: **REFLECT**

Step 3: **FIND OUT MORE**

Step 4: **ACT**

The first three steps are aimed at training educators: teachers, health professionals and professionals in other areas, young leaders, etc.

The fourth step offers tools to work on the issue with teenagers and young people in schools, neighborhood and cultural centers, clubs, health centers and other community institutions.



STEP 1: VISIBILIZE. What is happening here?

Recognising risks of gender-based violences and discrimination is the first step in preventing GBV.

To VISIBILIZE is the first STEP to TRANSFORM.

Stories like Rose's are very frequent in some communities. Often we don't know how to understand them or whether we can really help. A first step to transform the situation is to VISIBILIZE. That is, pay attention and understand whether we are dealing with a potential situation of gender-based violence. For this we ask:

The violence suffered by people like Rose in the migration processes, Are these gender-based violences?



STEP 2: REFLECT. How do we feel about this situation? What do we think?

Expressing and reviewing our value and belief systems is key to prevent GBV.

To REFLECT on what we feel and think is the second STEP to TRANSFORM.

Some questions that can help us reflect on what we feel and think about this situation:

What do you think about what is happening to Rose? What sensations does it generate in you?

Do you think she did the right thing by migrating to send money to her family? Do you think she was overreacting in deciding to leave? What would you do in her place? How do you think Rose feels as she prepares to leave?

What do you think about Rose's family? If you were Rose's mother or brother, what would you say? And what do you think about Rose's father?

Activity: You have a missed call

Let's imagine you live in the same neighborhood as Rose. You find out from an acquaintance about her situation and decide to call her to tell her what you think and give her some advice. She doesn't answer her phone and so you leave her a voice message. What would you say?

We suggest that you record a voice message telling Rose what you think and feel about what she is going through and leave her some advice about what you think she should do. When you have recorded it, wait a few minutes and then listen to it again. How do you think Rose will feel when she receives the message?

STEP 3: FIND OUT MORE. What do we need to know to prevent GBV?

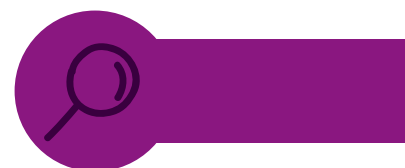
Recognising the need for TRAINING is fundamental to prevent GBV.

KNOW MORE is the STEP 3 to TRANSFORM.

Why does Rose decide to migrate north? She knows that leaving means taking risks, so why does she do it?

Rose no doubt takes the decision to migrate for a number of reasons and because of the context she is living in. She feels that migration is the only possible option to get a source of income that will allow her to send money to her family and also to protect her health and life from her ex-boyfriend's increasing threats.

Like Rose, many women in Latin America and the Caribbean are obliged to migrate or look for an opportunity to improve their lives and their families' lives. The main motivation has historically been



to find work, find better work and send money to their families. At present the vast majority of migrant women in Central America are primary migrants, that is, they migrate by their own decision, taking on the role of providers to their family of origin and becoming the protagonists of the migration.

Rose's migration comes in a context of economic and social exclusion. The lack of work, low pay and precarious working conditions are her main reasons for migrating. In addition to these reasons, in Central America there is a high level of violence, to a great degree as a result of organized crime, drug trafficking and juvenile gangs or maras.

In addition to this, Rose and many other women also endure [violence](#) every day in their families and communities: violence at home, violence from their partner, sexual violence. This means that the decision to migrate is often "not so much a choice, as coercion" (SG-SICA, 2016: 63). That is, as in Rose's case, many women are forced to migrate because of the circumstances in which they live.

Gender-based violence and the dynamics of migration are important issues by themselves. However, an overall approach is required to visibilize and transform the situations that migrant women endure in a region whose everyday dynamics are influenced by migrations.

Where could Rose be? Is she on her way?

Rose is probably travelling north, in the transit stage of the migratory process, or already at her destination.

The migratory process includes different stages, as defined in the International Convention on the Protection of the Rights of all Migrant Workers and Members of their Families (1990): the origin, preparation for migration and departure, transit and reaching the destination. This last stage includes the stay and work there and/or the return to the place of origin.

Each stage presents certain threats and specific risks, as we shall

see below.

Rose's mother, brother and friend warn her that she will definitely face multiple risks during the journey. But what are the risks that are of so much concern to those who care for Rose?

The concerns of Rose's family and friends are understandable because in general, and unfortunately, the experiences that we know about bear the marks of pain, violations and frustration.

The decision to migrate may empower Rose and strengthen her autonomy but it entails many risks, especially because it will put her in situations that reproduce inequality and violence. The levels of risks that migrants are exposed to swings between the existing conditions of vulnerability and the dangers they face during the migratory process.

Migrant women like Rose are exposed to risks not only in their communities of origin (as Rose is) but also during the journey and also at the destination, if they arrive. We will look at this in stages.

In Rose's case, we know of some situations that she experiences in the place of origin and during preparation and departure. In this first stage, the most common risk factors for migrant women are: disinformation, structural factors (social, economic, political), domestic violence or violence from their partner, sexual violence, femicide or feminicide. Furthermore, like Rose, many women are the breadwinners at home and are responsible for childcare, so migrating means making family arrangements to guarantee that care.

The transit stage is where women say they feel most vulnerable and violated. Migratory routes are diverse and experiences vary, but systematized information shows the persistence of situations of abuse, extortion, theft, rape, and the absence of information and agencies that protect rights.

The lack of documentation and the irregular situation of the vast majority of migrant women in transit, particularly through Central America, hinders access to information and assistance to guaran-

tee their fundamental rights. Migrant women themselves recognize that they aren't report violations because they think they do not have rights or they are totally unaware of them and the guarantees that States should give them.

These situations of irregularity mean they are more likely to fall into the hands of organized crime and other forms of violence, such as people trafficking. Insecurity and violence in the region are increasing in the region mainly because of the action of mara gangs, drug trafficking and organized crime. In this context it is women who suffer violence to a greater degree because of their gender.

At their destination other factors have to be considered, such as stigmatization, discrimination, labor exploitation, precariousness in social and labor insertion, which bring greater violence for migrant women.

When it comes to returning to their country of origin, migrant women say that this brings with it a risk to their lives. This risk is related to the situation of extreme economic vulnerability and violence that existed before they left their country of origin. For example, if Rose returns home, her ex-boyfriend will probably find out and harass her again.

Wendy recommended that Rose should inject herself with contraceptives to “prevent a pregnancy.” Why does she say this? What is she trying to tell her?

Wendy has information and knows that migrant women are more exposed to sexual violence. Because of this she advises Rose to protect herself to prevent an unintended pregnancy. Of course, aside from any good intentions Wendy may have in helping Rose, injecting contraceptives is not the “solution.” This is a serious problem of human rights violations that migrant women in the region endure in living conditions similar to Rose's.

Rose is afraid and uncertain because she has been finding out that sexual violence is one of the main dangers that people face when migrating, especially in the transit stage. Women are frequently caught by organized crime networks for the purposes of

sexual exploitation, or they are the victims of sexual abuse and rape by “polleros” and “coyotes,” travel companions and other male migrants.

[Sexual violence](#) and physical violence are the main form of subjugation of migrant women. Often sexual abuse and rape are the price they must pay in exchange for protection or services, to coyotes, security and/or border forces, drivers of vehicles, or in exchange for lodging and food. It is also common during the migratory process for some women to form relationships so as to feel accompanied and protected. However, having company is no guarantee of a journey without violence as criminal gangs, traffickers, the general population and migrants themselves “have internalized that sexual violence against women is part of the ‘price’ they must pay to pass through, or that ‘safety’ can be bought with sex.” (Díaz and Kuhner, 2014 in UNFPA and UNFPA Guatemala, 2018: 83).

Is the violence that migrants endure [gender-based violence](#)?

Yes, because violence during the migratory process affects people unequally based on their ethnicity, gender, age and class.

The groups most affected by violence are young people, women and the Indigenous population. Therefore, being a young Indigenous woman also increases the violence someone is exposed to in migratory dynamics. For the simple fact of being a young woman, Rose is in a situation of greater vulnerability than a male migrant the same age.

Women and people of the LGBTTI collective in migratory dynamics and processes present specific vulnerabilities as a result of their gender. From an [intersectional perspective](#), they are more at risk of violence than men, because in addition to their vulnerability as women or LGBTTI persons they are also migrants.

UN Women states that “gender influences the reasons for migrating, the migrant’s decision, the social networks used to migrate, the threats and vulnerabilities that appear in the process, in the

experiences of integration and labor insertion in the destination country, in the relations with the country of origin” (Petrozziello, 2013: 22). For example, if we talk about gender roles, jobs that are considered “masculine,” such as construction, tend to be better paid than jobs considered “feminine,” such as domestic work and care. Therefore, migrant men who find work in the destination stage have a higher income than women migrants.

The gender perspective is essential for analyzing the situation of migrant women and creating policies to combat the discrimination, exploitation and abuse they face in the region.

What can (and must) community initiatives do to prevent GBV in migrations?

The gender-based violence endured by people like Rose in migrations is aggravated by the discrimination, prejudice and lack of attention they receive from the institutions responsible for protecting their rights (health, police, justice, etc.) Often people who turn to such institutions in search of protection, assistance or justice are revictimized. For example, it is common that in giving testimony of sexual violence they encounter people who make moral judgments and discriminatory, stigmatizing comments. This means women are less likely to report violence and the violence becomes invisible and goes unpunished. Similarly, the loss of trust in State institutions reproduces a logic in which the moral burden and responsibility for violence falls on women (UNFPA, 2018).

International human rights organizations and organizations involved in this issue consider that it is fundamental that institutions that work with migrants:

- ④ do so from a **perspective of human rights focused on the migrant** as a bearer of universal rights inherent to all humans, regardless of their nationality, gender, ethnicity, race, religion, language and any other condition.
- ④ have a **gender approach** so that they can recognize forms of gender-based violence and guarantee access to justice, health services and institutions that protect migrant rights.

- ⑤ adopt an **intersectional perspective** that considers the combination of forms of discrimination and violence that women can endure because of their age, race, ethnicity, economic position, migrant situation, disability, etc.
- ⑤ are familiar with the relationship between **gender, migration and development**: migrant women make important contributions to sustainable development and social change in the countries of origin, transit and destination.
- ⑤ are familiar with and respect **international and regional legislation** on migrants' rights, gender-based violence and gender equality.
- ⑤ work in line with the **sustainable development goals** (SDG 2030).

It is necessary to understand that the problem of gender-based violence in the context of migration concerns all of society and is not just a problem for those who migrate.

Here we offer some examples of concrete actions that can be done by school and community educational institutions to prevent gender-based violence in migratory processes.

- ⑤ Run campaigns that aim to provide information on: migrants' rights, risk factors on the migratory route, places to go in search of protection, assistance and justice. The recognition of their rights allows women to position themselves and report violence endured during migrations.
- ⑤ Develop training and awareness-raising programs on gender-based violence aimed at those who work in migration, such as police, personnel at customs, borders and migration. Also organizations in the protection of rights, assistance, health and justice.
- ⑤ These programs should have a clear position that people have the full right to migrate and that during migratory processes the States have the obligation to guarantee human rights with a gender perspective and intersectional perspective. For this reason, they must recognize that women endure specific situations of violations because of their gender.

- ④ Clarity must also be given about the fact that documentation is not always a determining factor, such as in cases where such people are trying to access basic services of health, justice or attention in situations of gender-based violence.
- ④ Generate and/or strengthen protection networks that involve local community organizations in the areas of migrant movement and transit. For this it is necessary to have information available on which areas require particular attention.
- ④ Review curriculum designs to strengthen education for the prevention and elimination of discrimination against migrants with a gender perspective.
- ④ Consolidate the training of teaching staff from a gender perspective to identify complex situations where there is a risk that girls and teenage girls may drop out of school. Situations such as Rose's, who did not receive protection from the State at school, should not be naturalized. Rose was forced to migrate because the State did not intervene and did not enact protection measures, in this particular case, due to the violence exerted by her ex-boyfriend.
- ④ Run campaigns against discrimination of migrant people for the general population in the countries of origin, transit and destination.

STEP 4 ACT. What can we do to transform situations of GBV?



Educating from the perspectives of law, gender and intersectionality is fundamental to prevent GBV.

To ACT is a key step to TRANSFORM.

Now in STEP 4 we leave Three Rivers and its people. We encourage you to think about your own teaching practices to prevent GBV in your work spaces. This step provides **tools for working on gender-based violence with teenagers and young people** in schools, neighborhood and cultural centers, clubs, health centers and other community centers.

The modality proposed for ACTING consists of workshops whose activities follow the same path as in the rest of this toolkit:

Step 1: **VISIBILIZE**

Step 2: **REFLECT**

Step 3: **FIND OUT MORE**

Step 4: **ACT**

The following workshop...

- ⑤ seeks to support people working with teenagers and young people in school and community educational institutions.
- ⑤ can be held in schools, health centers, clubs, neighborhood or cultural centers, and other community institutions.
- ⑤ should be adapted to the context, ages and characteristics of the group.
- ⑤ can be held on different consecutive meetings of about ninety minutes each, or adapted to be held in a single day.

It is important to note that the workshops must be held in a systematic way. Studies show that isolated and discontinuous activities, while valuable, are less effective. It is better to organize a series of workshops around a schedule.

GBV Prevention Workshop: Gender-based Violence in sex-affective relationships among teenagers.

Content: Gender-based violence in migrations

Goals: In this workshop, we encourage teenagers and young people to:

- ⑤ reflect on migrations in Latin America and the Caribbean and their relationship with gender-based violence.

- 🕒 gain knowledge of gender-based violence in migrations, risk factors and how to prevent it.
- 🕒 act to visibilize the issue.

IMPORTANT! In addressing the issue of gender-based violence, bear in mind that this may be present in the lives of teenagers and young people. So it is necessary to pay attention to the emotions, feelings and thoughts that the issue may arouse in the groups. It is also important to know beforehand how to proceed in the event that a young person says that they are going through a situation of violence. To explore these questions, read the KEY ELEMENTS.



1 - Activity to VISIBILIZE

Estimated time: ninety minutes

1. Show the group the following material. Read the text out loud for everyone or let them read it to themselves. It is an extract from Isabel Allende's novel *In the Midst of Winter*. The excerpt tells the story of Evelyn, a young woman who lives in Central America with her siblings and her grandmother. First her father and then her mother migrated to the north in search of work when Evelyn was a child. At the age of 15, Evelyn also migrates to the north to meet up with her mother.

Excerpts from the novel *In the Midst of Winter* by Isabel Allende

“Since Evelyn’s mother Miriam went north, that invincible grandmother had taken care of her and her two elder brothers. Evelyn was just a baby when her father emigrated to look for work. They didn’t hear anything definite from him for several years. Then they heard rumors that he had settled in California, where he had another family, but nobody could confirm it. Evelyn was six when her mother also disappeared, without saying goodbye. Miriam fled at dawn, because her determination wasn’t enough for her to hug her children one last time. She was afraid her strength would fail her. That’s how the grandmother explained it to the little ones when they asked, adding that thanks to their mother’s sacrifice they could eat every day, go to school, and receive parcels from Chicago of toys, Nike sneakers and candy.”

“The eldest boys, ten-year-old Gregorio and eight-year-old Andrés, tired of waiting for Miriam to come home and settled for the postcards and hearing her voice breaking up over the post office telephone at Christmas or on their birthdays, apologizing because once again she had broken her promise to go and see them. Evelyn never stopped believing that one day her mother would come back with the money to build a decent house for her grandmother (...)

“The Ortegas weren’t the only ones with no mother or father; two thirds of the children at school were in the same situation. There was a time when only the men would emigrate in search of work, but in recent years the women had been leaving too (...)

“Few finished school; the boys set off in search of work or ended up involved in drugs and gangs, while the girls got pregnant, went out to work, and some were recruited into prostitution (...) When he was fourteen, Gregorio Ortega, Evelyn’s big brother, quit school forever. At a loose end, he’d wander the streets with other boys, glassy-eyed, his brain shrouded in fog from sniffing glue, gasoline, paint thinner and whatever he could get his hands on, stealing, fighting and bothering girls (...)

A few months before he was due to be called up for military service, he managed to get accepted into MS-13, better known as Mara Salvatrucha, the fiercest of the gangs. He had to swear a blood oath: loyalty to his comrades above all else, before his family, women, drugs or money. He did the rigorous test for aspiring members: a monumental beating from various members of the mara to prove his mettle (...)

On the rare occasions that he passed by the village, he would wait discreetly for his brother and sister on some street corner so as not to be recognized (...) He’d intercept Andrés and Evelyn in the crowd of kids coming out of school, he’d catch them by a wing and drag them into a dark side street to give them money and find out if they’d heard from their mother. The gang had instructions to let go of all attachments, cut off sentimentalism with a single blow of the ax;

the family was a bind, a burden, there was no room for memories or nostalgia, be a man, men don't cry, men don't complain, men don't love, men work things out themselves (...) But despite himself, Gregorio was still close to his siblings because of the memory of the years they'd shared (...)

Father Benito called Miriam on the telephone. This time he had to tell her the hard truth and ask her for money (...) to pay a coyote to taken Evelyn north. The girl was in immediate danger (...)

In the region of Guatemala near the border with Mexico (...) it was hard to find a coyote or pollero you could trust. There were some who would take half the money and abandon their charges in any old place in Mexico, or who transported them in inhumane conditions (...) Girls were in a lot of danger: they could end up raped or sold to pimps and brothels. Once again it was Nuria Castell who reached out to father Benito and recommended a discreet agency with a good reputation among the evangelicals.

She ran a bakery and smuggled people as a side hustle. She was proud that none of her clients had ended up a victim of human trafficking, none had been abducted along the way or murdered, none had fallen or been pushed from the train (...) She charged the usual price that the pollero got to cover her risks and costs, plus her own commission. She communicated with the coyotes by cell phone, followed their tracks and always knew which point of the journey her clients were at. Nuria said the baker hadn't lost anyone yet (...)

The pollero that the baker assigned to Evelyn Ortega turned out to be one Berto Cabrera (...) who had been plying his trade for over a decade (...) Evelyn Ortega joined a group of four men who were heading north to look for work, and a woman with a two-month-old baby who was meeting up with her boyfriend in Los Angeles.

(...) The clients gathered in a room at the back of the bakery, where they each were given fake ID papers and brought up to speed on the adventure that awaited them. From that moment they could only use their new name, it was best if they didn't know the other passengers' real names (...) They were instructed to dress in their best clothes and wear shoes or sneakers, not sandals, so they would look less suspicious. The women would travel more comfortably in pants, but none of those torn jeans that were in fashion. They would need sports shoes, underwear and a warm coat; that was all that would fit in their bag or backpack. "In the desert you have to walk. You won't be able to carry any weight there. We're going to change your quetzals for Mexican pesos. Your transport costs are covered, but you'll need money for food."

2. After reading, reconstruct the story with the participants: Who are the characters? Where do they live? What is happening to them?

3. Next, in small groups or individually, ask the participants to draw the scene that most captured their attention and which they found most meaningful. For this they should imagine the characters and the place where the scene occurs.

4. When they have finished, those who wish to can show what they have drawn. Then ask the group: Why did you choose these scenes? What did you see in them? Here we are trying to visibilize the gender-based violence that takes place in the story. If they do not come out in the conversation, we suggest asking questions that mention this to lead the conversation. You can also ask the group if they know people from their lives who have also had to migrate.

2 - Activity to EXPRESS what we feel and think

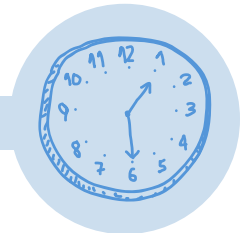
Estimated time: ninety minutes

1. Review the story you worked on in the previous activity to give continuity.

2. Working from this story, in small groups or individually the participants draw Evelyn's silhouette as big as possible.

Next, ask them to imagine how this character feels and what she thinks: Is she afraid? Does she feel safe? Will she miss her family? What does she hope to find at her destination? They should write at the side of the silhouette the feelings, emotions and thoughts that the character has.

Alternatively, they could associate the feelings, emotions and thoughts with a part of her body that they think represents what they describe. For example, if they think Evelyn is tired, they could draw an arrow to her feet and write "she feels tired." Or if they think she is thinking about all the risks she will face on the journey, they could draw a balloon to her head and write "thoughts."



3. The groups share what they have done with the others. Then ask: How did you feel when you were doing the activity? What feelings did it provoke in you? What does the work you did have in common with other groups' work?

4. Continue the activity by asking them to add to the silhouette a suitcase and write or draw on it the things they think the characters should take with them when they migrate. When they have finished, those who wish to can share what they have drawn or thought.

This activity, known as “the migrant suitcase,” was taken from educational material produced by the IOM with the Somos Colmena collective. It can be seen here:

https://www.programamesoamerica.iom.int/sites/default/files/la_maletamigrante_feb.pdf

5. Generate a space for reflection asking: Why did you choose these things for the luggage? What risks do you think people face when migrating? Do you think that migrations affect people differently depending on their gender, age, race, ethnicity, socio-economic level, etc.? What do you think leads people to migrate?

This space will also allow the activity coordinator to explore the participants' level of knowledge about the subject. This way they will be able to anticipate certain questions when they do the next activity.



3 - Activity to FIND OUT MORE

Estimated time: ninety minutes.

1. Show the group the following material:

Pensalo 2 veces
(Think Twice).
Valeria. De: Somos
Colmena.

<https://youtu.be/wf6wUnDOIBY>



Pensalo 2 veces
(Think Twice).
Felipe. De: Somos
Colmena.

https://youtu.be/lqe_WLO3CpE





OIM Ecuador Trata de Personas Jahaira español

78 views • May 15, 2018

SUSCRIBIRSE



 oimecuador
294 subscribers

Jahaira. By: IOM Ecuador.

<https://youtu.be/5WH5DF3WMol>



Migrantes: La historia de Ariana.

318 views • Mar 11, 2021

SUSCRIBIRSE



 OIM Argentina
333 subscribers

Women Migrants. Ariana's Story. By: IOM Argentina

<https://youtu.be/WinTJeulk7o>

2. Review the videos. What story does each video tell? Who are the protagonists? What do they feel and think? What happens to them?

3. Show the group the resource “Table of basic gender concepts and their relationship with migration.” This table shows the relationships between migration and gender. It can be used in full or just some of the items. In small groups, ask the participants to choose one of the concepts and, using the content from the videos and Evelyn’s story from the previous activity, discuss:

a. As well as the example in the table for this concept, what other examples can you think of in relation to the migratory process?

b. How do you think these examples affect people based on: their gender, age, ethnicity, race and socioeconomic level? Why?

3. Each group shares what it has done. Generate a space to reflect: Do you think that these situations affect all people the same way? Why?

Matrix: The basic concepts of gender and how it is linked to migration

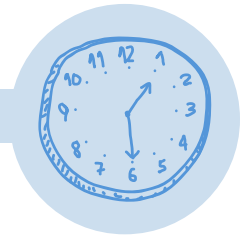
From: Petrozziello, A. (2013) Género en marcha. Trabajando el nexo migración-desarrollo desde una perspectiva de género. (Gender on movement. Addressing the migration-development nexus from a gender perspective)

ONU Mujeres. República Dominicana

Concept	Example from the migratory process
<p>Gender roles: Activities, tasks and responsibilities assigned to men and women according to the social construct of gender in a given context. These do not necessarily respond to people's skills, potential or wishes. These are roles are played in professional, domestic and organizational spheres, both in public and private spaces.</p>	<p>Work considered "masculine" tends to be the most valued and therefore better paid than "feminine" work. A male migrant working in construction earns more than a female migrant working as a maid and/or carer.</p>
<p>Inequality: Biological difference itself does not cause inequality. When society assigns a greater value to one of the genders (usually the male gender) inequality is created. This attitude leads to an imbalance of power between the genders and prevents both from having the same opportunities for their personal development. Gender inequalities feed back off and aggravate inequalities of social class, ethnicity, nationality, sexuality, etc.</p>	<p>Gender inequality in the country of origin may be one of the reasons for female migrations. For example, a lack of job opportunities for women or a lack of protection from gender-based violence.</p>
<p>Sexual division of labor: The sex/gender system associates certain types of work with men and others with women. Thus, productive (paid) work tends to be done by men, while reproductive work (care work, unpaid or very badly paid) tends to be done by women. Community work is done by both men and women, although it is common for men to occupy positions of authority while women work in support posts.</p>	<p>When a woman emigrates and leaves her children with her family in her country of origin, the reproductive work of caring for them tends to be done not by the husband, but by her mother, sister or eldest daughter.</p> <p>It is common for migrant associations in the destination country to be led by men, who decide what the priority needs and projects are, while women support the process by doing administrative work or organizing events.</p>
<p>New globalized sexual division of labor: The sexual division of labor no longer operates solely at the level of the home or national labor markets; it has become globalized. Thus, the sexual segmentation of the global labor market generates niches of insertion for women (the most important being housework) which increasingly need foreign labor to be covered.</p>	<p>Agreements negotiated between States to import labor generally maintains the sexual division of labor, recruiting men to work in sectors such as construction and women (sometimes of a certain ethnicity or place of origin) to work in health, cleaning or caring for minors, the elderly and/or people with disabilities.</p>
<p>Gender stereotype: A conventional, preconceived, exaggerated or simplified idea, opinion or image of a particular social group based on their sexual identity.</p>	<p>In some contexts, a family is likely to decide to send the "good daughter" abroad instead of a son, as they think she will be more likely to send home a greater percentage of her income to support her birth family.</p>

Concept	Example from the migratory process
<p>Empowerment: Basic concept of human development, through which people gain awareness individually or collectively of how power relations operate in their lives and gain the confidence and strength necessary to change inequalities and strengthen their economic, political and social position.</p> <p>Empowerment is the acquisition of power, understood not as a power of domination (“power over”) but a generative power (“power for”), shared power (“power with”) and personal power (“inner power.”)</p>	<p>The migratory experience can empower women as it gives them the opportunity to earn their own income, start a business and/or improve their position in the home. At the same time, there are aspects of migration that disempower them, such as the double discrimination they face as women and foreigners, isolation due to working in sectors such as domestic work, stigma for “abandoning” their children, etc.</p> <p>Women who receive remittances from their migrant husbands are not necessarily empowered as their husbands often continue to control the decisions that are taken in the home, sometimes through their family.</p> <p>Remittances sent from one woman to another often permit greater empowerment.</p>
<p>Gender equity: The formal declaration of gender equality has been insufficient to achieve a more just society; a law declaring equality of conditions does not create an equitable situation overnight.</p> <p>Instead, the approach of gender equity promotes the elimination of economic and political barriers and barriers to education, and access to basic services so that people (men and women) can have the same opportunities and benefit from them equitably. This often requires a special effort (affirmative actions determined by the gender analysis) to promote opportunities that women have not traditionally enjoyed equally.</p>	<p>The lack of access to health services for migrant people in the destination country has even more serious repercussions for migrant women. Women use the health system more, for biological and social reasons. To correct this situation, it is necessary to promote equal conditions to access the health system for all migrant persons, while taking special measures that favor access for women to sexual and reproductive health services.</p>

4 - Activity to ACT



Estimated time: ninety minutes.

1. Review the content worked on in previous activities.
2. Ask the participants to create an informative leaflet or a post for social media (Instagram, TikTok, etc.) that seeks to visibilize:
 - 🕒 violence and inequalities that people endure in migrations due to their gender condition.
 - 🕒 the rights of migrant women.

The material should be appealing to read, so that when it is shared it is attractive to those who receive it. Participants can use photos, drawings and other resources for this.

It is possible that some research will be required to create the material. Make resources related to the subject available to the young people or show them where to look for information.

3. When the material has been designed, we suggest sharing it with the community.

Inspirational resources for actions:



#MigrateWithInformation Take care on the road!

<https://youtu.be/E6-Fjzm2rE>

Campaign for migrant women's rights. Articulación Feminista Marcosur.

<http://www.mujiresenred.net/spip.php?article1196>

Women Migrants. Stories of women in movement. By: IOM Argentina

<https://youtu.be/-L3xZhSieAI>



What's a day like in the migrant caravan? By: IOM Center, North America and Caribbean

<https://youtu.be/ijG3Zi8Jcr4>



More materials on this subject:

🔗 IOM (2018) Guidelines for the care and protection of women in migration contexts. Available at: https://kmhub.iom.int/sites/default/files/lineamientos_para_la_atencion_y_proteccion_de_mujeres_en_contexto_de_migracion.pdf

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Theoretical and
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Initiative**
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