



Pathways to gender-based violence prevention  
through youth work in the context of non-formal education



# Gender-based Violence Prevention Handbook

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# About this handbook



To ensure that gender-based violence is comprehensively addressed and prioritised in youth work, this handbook looks at the particular risks faced by women, girls, and the LGBTIQ persons when youth work interventions overlook their strengths and capacity to address, prevent, and respond to gender-based violence as human rights violation. The handbook aims to facilitate the empowerment of youth activists and youth workers who are gender diversity and/or LGBTIQ rights advocates to work with youth in tackling gender-based violence with inclusion, recognition, and diversity in order to maximise risk mitigation efforts. Inaction to protect all persons discriminated on the basis of sex and/or gender in youth education and training, represents a failure on the part of youth-oriented organisations in fulfilling their basic responsibilities to empower and/or protect young people to fully realise their human rights. The handbook is intended to be used by youth activists, youth workers, youth organisations who provide gender or human rights education programmes in their youth work in non-formal learning settings as pathways to guide activities initiated by young people towards preventing and addressing gender-based violence.

For an understanding of what gender-based violence is, its consequences, and how it can be tackled, CHAPTER-1 introduces gender-based violence by exploring the concept of gender as well as the relationship between sex, sexual identities, and sexual orientations; and further looks at the role of systemic oppression, and gender-based discrimination in the origin and perpetuation of gender-based violence. CHAPTER-2 analyses the findings of the national research on gender-based violence prevention in youth work and concludes by providing an overview on the learning needs and knowledge gaps among youth workers and how those can be addressed. CHAPTER-3 focuses on gender-based violence analysis and the response measures. It starts by exploring how to identify and assess gender-based violence context and how to analyse gender-based violence's common causes or the underlying prejudices. CHAPTER-4 discusses gender-based violence prevention in youth work and the role of a gender-sensitive and participatory approach, and why raising awareness about gender-based violence and its consequences matters. CHAPTER-5 focuses on reporting and exposing gender-based violence. It looks at gender-based violence from a perpetrator's perspective, and explores the challenges faced by survivors in reporting and exposing incidents of gender-based violence.

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# Handbook glossary

## *abuse*

- refers to the misuse of power through which the perpetrator gains control or advantage of the abused, using and causing physical or psychological harm or inciting fear of that harm. Abuse prevents persons from making free decisions and forces them to behave against their own will.

## *active and passive bystanders*

- anyone can be a bystander, at any time. A person might witness an event unfolding around them in a private or public space, and the person might recognise the event as being problematic. When this happens; the person might decide to do or say something, either in the moment or at a later stage, and thus becoming an active bystander. Or the person might decide to do or say nothing, and thus remaining a passive bystander.

## *coercion*

- refers to forcing, or attempting to force, another person to engage in behaviours against their own will by using threats, inducements, deception or extortion, verbal insistence, manipulation, deception, cultural expectations, or economic power.

## *consent*

- refers to when a person makes an informed choice to agree freely and voluntarily to do something. There is no consent when agreement is obtained through the use of threats, force or other forms of coercion, abduction, fraud, deception, or misrepresentation. The use of a threat to withhold a benefit, or a promise to provide a benefit, in order to obtain the agreement of a person is also an abuse of power; any agreement obtained this way is not considered to be consensual. There is also no consent if the person is below the legal age of consent or is defined as a child under applicable laws.

## *discrimination*

- treatment or consideration, or making a distinction in favour, or against a group based on culture, class, gender, or religion to which a person belongs to, rather than, on individual merit.

## *exploitation*

- occur when this disparity of power is misused to the detriment of persons who cannot negotiate or make decisions on an equal basis. Exploitation and abuse can take the form of physical and psychological force or other means of coercion with the aim of gaining sexual or other favours in exchange for services. Individuals, government, and security and law

enforcement officials who are in a privileged position as they have the power to make the decisions that affect the well-being of the persons they are assisting, often misuse their power to exploit or abuse those they are supposed to serve or protect.

## *gender diversity*

- a term that recognises that many preferences and self-expression fall outside commonly understood binary notions of gender.

## *gender identity*

- refers to a person's deeply felt psychological identification as man, woman, or other which may or may not correspond to the person's physiology or designated sex at birth.

## *gender relations*

- refer to the social relations between males and females, including how power, access to and control over resources are distributed between the sexes.

## *gender roles*

- refer to the different socially constructed attitudes, behaviours, work, responsibilities, etc. assigned to men, women, boys, girls, or non-binary or transgender persons.

## *implicit bias*

- refers to negative attitudes or stereotypes that people unknowingly hold about race, gender, sexual orientation, etc. that are expressed without conscious awareness, besting their commitments to equality and fairness.

## *intersectionality*

- refers to complex, cumulative ways in which effects of multiple forms of discrimination (e.g., sexism, racism, classism, ableism, heterosexism) overlap, or intersect in situations of discrimination experienced by marginalised individuals or groups.

## *microaggression*

- refers to everyday verbal and/or nonverbal insults, whether intentional or unintentional that communicate hostile, derogatory, or negative messages to persons based solely upon their marginalised group membership.

## *non-binary*

- used to describe people who feel their gender cannot be defined within the margins of gender binary. Instead, they understand their gender in a way



that goes beyond simply identifying as either a man or woman. Some non-binary people may feel comfortable within the trans community and find it to be a safe space to be with others who do not identify as cisgender, but this is not always the case.

### **oppression**

- refers to prejudice or discrimination of one social, sexual, or gender group against the other, backed by institutional power. Oppressor group has the power to define reality, social norms, or policy for themselves and the oppressed group.

### **perpetrator**

- refers to a person, group, or institution that directly inflicts, supports and/or condones violence or other abuse against a person or a group of persons. Perpetrators are in a position of real or perceived power, decision-making and/or authority and can thus exert control over their victims. It is not often that sexual and gender-based violence is perpetrated by strangers. Most acts of sexual or gender-based violence are perpetrated by someone known to the survivor, and many violent incidents are planned in advance.

### **power**

- refers to the capacity to make decisions. All relationships are affected by the exercise of power. When power is used to make decisions regarding one's own life, it becomes an affirmation of self-acceptance and self-respect that, in turn, fosters respect and acceptance of others as equals. When used to dominate, power imposes obligations on, restricts, prohibits, and makes decisions about the lives of others. To prevent and respond to gender-based violence effectively, the power relations between men and women, women and women, men and men, adults, and children, and among children must be analysed and understood.

### **prejudice**

- refers to unreasonable and unfavourable feelings, opinions, or attitudes of a hostile nature formed beforehand or without any knowledge, thought or reason, regarding an ethnic, racial, social, or religious group.

### **sexuality**

- refers to the cultural notions of pleasure, social, and bodily interchanges ranging from eroticism, affection, to notions relating to health, reproduction, the use of technologies, and the exercising of power in society. It includes sexual behaviour, sexual relationships, and intimacy and how persons choose to express themselves as males, females, both or neither.

### **sexual and gender minorities**

- herein, this term is used interchangeable with the term LGBTIQ to refer to lesbian, gay, bisexual, transgender, inter-sex, queer, and any other non-binary persons.

### **sexual orientation**

- refers to the capacity for a profound emotional, affectional, sexual attraction, intimate, and sexual relation with individual of a different sex or gender or the same sex or gender or more than one sex or gender.

### **violence**

- refers to a means of control and oppression that include emotional, social, or economic force, coercion, or pressure, as well as physical harm. It can be overt, in the form of a physical assault or threatening someone with a weapon; it can also be covert, in the form of intimidation, threats, persecution, deception or other forms of psychological or social pressure. Persons targeted by this kind of violence are compelled to behave as expected or to act against their own will out of fear. An incident of violence is an act or a series of harmful acts by a perpetrator or a group of perpetrators against a person or a group of individuals. It may involve multiple types and repeated acts of violence over a period of time, with variable durations. It can take minutes, hours, days, or a lifetime.



# Introduction

## i. About the project

Pathways to empowerment in gender-based violence prevention project aims at creating learning opportunities and the conditions for empowerment through awareness-raising interventions to strengthen the capacity, the knowledge, skills, and attitudes of youth and youth workers who are gender diversity and LGBTIQ rights advocates as the pathways to meeting their learning needs and knowledge gaps in a sustainable manner in order to effectively tackle gender-based violence through youth work at the community level.

Given the multi-sectoral nature of preventive and response measures gender-based violence requires, the project aims to mainstream gender-based violence prevention through youth work, by creating learning materials with information on how gender-based violence survivors can report experienced incidents and have a timely, and a non-discriminatory access to the services and the support: psychosocial, legal, material assistance, and safe spaces for emotional support.

The project approach focuses on primary prevention, changing gender and social norms to prevent and end tolerance of different forms of prejudices, stereotypes, and behaviours that encourage, normalise, or minimise gender-based violence. If young people, the potential victims, survivors, or perpetrators of gender-based violence are educated on the actual harm which gender-based violence causes, they can learn how to make better decisions to become the leaders among their peers in addressing and preventing gender-based violence.

The project objectives are to strengthen the capacities of youth workers through training: ensuring that they are familiar with the strategies for creating learning opportunities to facilitate youth empowerment towards gender-based violence prevention in order to effectively strengthen prevention measures and responses to gender-based violence; and ensure that they are familiar with gender-based violence analysis to better identify risk and protective factors to develop selective programmes to meet the learning needs among both survivors and offenders.

## ii. Erasmus+ programme

Erasmus+ is the EU's programme to support education, training, youth, and sport in Europe. Its budget of €14.7 billion provides opportunities for over 4 million Europeans to study, train, gain experience, and volunteer abroad. The aim of Erasmus+ is to contribute to the Europe 2020 strategy for growth, jobs, social equity, and inclusion, as well as the aims of ET2020, the EU's strategic framework for education and training.

The European Union is supporting a large number of organisations, adult informal institutions and other entities that work specifically in the field of adult education and use formal or non-formal education tools. With the initiative and support of The European Commission, there was founded Erasmus+ programme, which supports education, training, adult, and sport in Europe, to give millions of Europeans to study, live, volunteer, gain new skills, experiences.

Erasmus+ comprises of formal educational programmes, like the exchange of students, academics, administrative staff, and also non-formal education programs, like youth exchanges, vocational training, European Voluntary Service, Internships and much more. The core idea of the initiative is to create common united European integrated society and support building of European Identity, Create peaceful democratic and tolerant environment.

Erasmus+ has 3 key actions areas, which focus on Mobility, cooperation for innovation and exchange of good practices and support for the policy.

1. **Key Action 1** focuses on mobility of individuals for the purpose of providing different opportunities for personal development, as well as, enhancing the employability by gaining new competences and improving soft and hard skills.
2. **Key Action 2** focuses on the cooperation of the organizations to share the best practices and innovate their tools and methods.
3. **Key Action 3** focuses on Policy reform and tries to support and facilitate modernization and innovation of educational systems.



### iii. The project partners

#### P01. MUWANGA DEVELOPMENT ASSOCIATION – UGANDA

A NGO operating at grass root levels, founded by university graduates passionate about giving back to the communities where they are born and grew up.

#### P02. VOLUNTEER ACTION FOR CHANGE KENYA – KENYA

VACK aims to inspire youth to actively participate in the development process through skills development and support for the implementation of initiatives.

#### P03. EUROPEAN GRANTS INTERNATIONAL ACADEMY SRL – ITALY

A private training and consultancy agency, operating in the field of EU projects and grants. The company has been founded by a team of project managers.

#### P04. ASSOCIATION WALK TOGETHER – BULGARIA

It offers high quality non-formal education to adults and young people. It further raises awareness about human rights, discrimination and fight against prejudice.

#### P05. MINISTRY FOR GOZO – MALTA

A public body that caters for Gozitan Youth and has connections all over Europe. It is a hub for innovative Youth Education for youth with age ranging from 13-24.

#### P06. ENTREPRENEURSHIP AND SOCIAL ECONOMY GROUP – GREECE

A Non-profit Organisation seated in Athens, Greece, working in the field of youth empowerment, cultural integration and sustainable development.

#### P07. ASOCIACIÓN CULTURAL Y DEPORTIVA LA HOYA – SPAIN

A Spanish Cultural and Sport association based on the principles of cooperation, integration, the environment, solidarity, humanity and universal human values.

#### P08. NEW HOPE WAVES LIMITED – ZAMBIA

A local NGO working to empower children, youth and their wider families with skills, knowledge and opportunities to improve their living conditions.

#### P09. CORPORACIÓN CASA MÍA – COLOMBIA

A youth-led organisation using experiential learning, affection-based methods to counter the logic of violence with a purpose to value life.

#### P10. RECREAR INTERNATIONAL YOUTH ORGANIZATION – CANADA

A youth-led organisation that aims to integrate young people in community development processes through Participatory Action Research (PAR).

#### P11. TASHKENT UNIVERSITY OF LANGUAGE & LITERATURE – UZBEKISTAN

An academic institutions targeted at restoring national values as the cultural, educational, and scientific center for the peoples of Central Asia.

### iv. The targeted groups

It is of the greatest importance to have a clear picture of project's target groups. Otherwise, it would not be feasible to evaluate and monitor quality, sustainability and effectiveness of result dissemination and exploitation activities. To safeguard that all the partners have the same understanding of the project's dissemination objectives, the target groups are pre-defined to ensure that all partners are aware of each targeted group's needs and the reason why it is being targeted. Though as the project runs through different phases, we re-assess and then reformulate dissemination objectives as we progress. Pathways to empowerment in gender-based violence prevention project engages with the following target groups:

- Youth:** the project engages with youth who are activists in the fight against gender-based violence to meet their learning needs; thus, be able to build community-based preventive interventions.
- Youth workers:** the project engages with youth workers and trainers who are the main facilitators as they are helping to spread project results, either by using them or recommending their use to other relevant stakeholders in the field of gender-based violence prevention.
- Youth organisations:** the project aims at increasing the capacity of and resources among youth-oriented organisations at the international level in the field of gender-based violence prevention.
- Community:** the project engages with the community through awareness-raising and advocacy on gender-based violence prevention in schools, and in public and working places. It is one of our goals to raise awareness on the protection of all persons discriminated on the basis of sex and/or gender through youth education and training.
- Family:** the project aims to promote the importance of starting gender-based violence prevention and response at the family level so that young people, potential victims, survivors, or perpetrators of gender-based violence are educated on the actual harms that gender-based violence causes at an earlier age in their lives.





# CHAPTER 1.

## Introduction to gender-based violence



## 1.1. Introduction to the gender concept

To examine the root causes of and factors contributing to gender-based violence and suggest practical actions to be taken to prevent and respond to this kind of violence, we need to understand what gender is. In our context, **Gender** refers to socially constructed norms, traits, or values that through socialisation, individuals and groups attribute to themselves or others purely on the basis of their sex, but which differ across societies and cultures, and change over time within the same society. Though gender is socially constructed on the basis of sex, the terms **sex** and **gender** do mean different things to different people and neither are easy or straightforward to characterise. In our context, **Sex** refers the human females and males depending on the biological features, including chromosomes, sex organs, hormones, and other physical features.

To determine the thinking that gender is socially constructed on the basis of sex, it has been argued that behavioural and psychological differences among human men and women have social, rather than biological causes, thus, establishing that one is not born man or woman, but rather becomes a woman or a man through socialisation, and therefore the commonly observed behavioural traits associated with women and men, are not caused by anatomy or chromosomes. Rather, they are culturally and socially learned and/or acquired. Although a person's sex and gender complement each other, explaining why some persons feel that they are trapped in the wrong bodies creates challenges to the persons who do not simply feel or experience life as purely men or women, this is where using the terms **sex** to pick out biological traits and **gender** to pick out the amount of femininity and masculinity a person exhibits make more sense to the phenomenon of transsexuality; indicating that sex and gender do not match.

Thus, gender denotes social characteristics assigned to men and women. These social characteristics are constructed on the basis of different factors, such as sex, the age, religion, national, ethnic, or the social origin. They differ both within and between cultures and define identities, status, roles, responsibilities, and power relations among the members of a society and culture. Gender is learned through socialisation. It is not static nor innate, but evolves to respond to changes in the social, political, and cultural environment. A person can be born female, male or mix of male/female (**sex**), and then, the person learns how to be girl and boy, and then becomes woman and man (**gender**). Gender refers to what it means to be a boy or girl, woman, or man, in a particular society and its culture. Society teaches expected attitudes, behaviours, roles, and activities. That is, gender defines the roles, responsibilities, power, constraints, opportunities, and privilege of men over women in any social context. Hence, comprehensive prevention of and response plan to these kinds of gender inequalities should focus on the roles and needs of women, men, and other gender minority groups and how they all can become agents of change. With this view, then by focusing only on girls and women when addressing gender-based violence tends to place the responsibility for prevention and response on the victims or survivors, while the perpetrators are left out. See [Chapter-5, Section 5.2](#).

## 1.2. Sex, sexual identities, and sexual orientations

Many people ordinarily take sex to be solely a matter of biology without a social or a cultural dimension. It is common to think that there are only two sexes and that biological sex classifications are utterly unproblematic. Though by contrast, sex classifications are problematic as they are not solely a matter of biology. That is to say, sex characteristics: the physiological and biological features commonly associated with human males and females, are affected by social practices. This suggests that physiological features thought to be sex-specific traits not affected by social and cultural factors are indeed the products of social conditioning; and thus, such a social conditioning shapes our biology. So, the concept of sex can be said to be a product of social forces in the sense that what counts as sex, sexual identity, and sexual orientation is shaped by social meanings. Unarguably, those with the female genitalia; a relatively high proportion of female hormones, count as biologically female, whereas those with the male genitalia; a relatively high proportion of male hormones, count as biologically male. This implies that female and male anatomies are radically different and influenced by social and cultural dimensions in different way in terms of how they identify themselves and who they are attracted to, based on the degree or the proportion of their female or male hormones.

Further, this two-sex model is not straightforward either, there is a considerable portion of the globe population that fails to neatly fall within this usual binary sex classification; possessing various combinations of different sex characteristics, such as inter-sex individuals. The recognition of an inter-sex person suggests that society at large is wrong to think that humans are only either female or male. Inter-sexuality illustrates that our understandings of sex differ and suggests that there are not immediate nor obvious ways to settle what sex amounts to, purely biologically or scientifically. Deciding what sexual identity or sexual orientation is involves evaluative judgements that are influenced by social factors; insofar, our cultural conceptions affect our understandings of sex. Inter-sex persons illustrate that sex traits associated with human females or males do not always go together and that individuals can have a mixture of these traits.

Therefore, that makes sex a matter of degree and sex classifications should take place on a spectrum: one can be more or less human female or male but there is no sharp distinction between the two. Inter-sex and trans persons are located at the centre of sex spectrum and in many cases their sex might be indeterminate. Looking and seeing sex from such a perspective promotes inclusion, recognition, and diversity and motivates the idea that what counts as sex should not only be determined by looking inwards at genitalia or other anatomical features.

### 1.3. Gender, sexuality, and social and culture norms

Sex does not exist outside social, cultural meanings and how we understand sex shapes how we understand gender. That is, our physical body never exist outside cultural and social meanings, which reinforces our understanding of gender as a social construct. That is, many claims about sex traits (like females are physically weaker than males) actually carry implications about how women and men are expected to behave or act in their own culture and set the social norms to adhere to. To this extent, such claims describe certain facts; implying that females are not expected to do much heavy lifting and that they would probably not be good at it. So, claims about sex are not identical to claims about gender; rather, they imply claims about gender roles and norms. Thus, such gender roles and norms, further support the views that a person is not born man or woman; but rather becomes a woman or man through gender socialisation: females become women through a process whereby they acquire feminine traits and learn feminine behaviour. So, social, and cultural forces either way have a causal role in bringing gendered individual into existence or shape the way we are as women and men, and the mechanism of this construction is social learning.

Hence, this takes gender differences to have cultural, rather than biological bases that result from differential treatment. Gender is a total of culture notions of what is appropriate to each gender by way of temperament, character, interests, status, worth, gesture, and expression. Feminine and masculine gender-norms, however, are problematic in that gendered behaviour conveniently fits with and reinforces women and gender minority groups' subordination so that women are socialised into subordinate social roles: from early age, society teaches girls and women to be passive, docile, and emotional helpmates for men. However, since these roles are simply learned, we can create more equal societies by unlearning such social roles. That is, at an early age in one's life; the agents of socialisation starting with family members, young people's educators should aim at diminishing the influence of gender socialisation. Though this sounds pleasant, straightforward, it is extremely difficult to counter gender socialisation. For example, parents often unconsciously treat their female and male children differently. When parents are describing their children, they often use a gender-stereotypic language: boys are described as strong, alert, and coordinated while girls are described as tiny, soft, and delicate. Though some gender socialisation is more overt: children are often dressed in gender stereotypical clothes and colours: boys are dressed in blue, girls in pink, and parents tend to buy their children gender stereotypical toys.

Parents also intentionally or not tend to reinforce certain appropriate behaviours: girls are discouraged from playing sports like football or from playing rough and tumble games and are more likely than boys to be given dolls or cooking toys to play with, whereas boys are told not to cry like a baby and are more likely to be given masculine toys like trucks and guns. As a result, children are influenced by what they observe around them, and this will shape who they become as adults.

This, furthermore, makes countering gender socialisation difficult. But this does not end here, children's books have portrayed males and females in blatantly stereotypical ways: for instance, males are portrayed as adventurers and leaders, while females are portrayed as helpers and followers. One way to address gender stereotyping in children's books is to portray females in independent role and males as non-aggressive or nurturing. Even though some authors attempted an alternative approach by making their characters gender-neutral or genderless imaginary creatures, the readers label the majority of gender-neutral characters masculine, while the characters that fit feminine gender stereotypes, for instance, by being helpful and caring are labelled feminine. Socialising influences like these still send implicit messages regarding how females and males should behave and are expected to act; shaping us into feminine and masculine persons.

### 1.4. Systemic oppression and gender-based discrimination

By distinguishing sex and gender, it has been established that many differences between women and men are socially produced, and therefore, changeable, and at the same time, distinguishing sex and gender, enables the two to come apart: they are separable in the way that a person can be of male sex and yet be gendered a woman or vice versa or neither as a woman nor a man. This indicates that there are persons who do not fall within the binary gender norms. That is, although biological differences are fixed, gender differences are not as they are the results of cultural practices and social expectations, and thereby, gender differences are the oppressive results of social interventions that dictate how women and men should behave: women are oppressed as women and by having to be women, further, a person of male sex, gendered a woman, or vice versa, or neither or falls under the LGBTIQ umbrella is oppressed as an LGBTIQ person and for belonging in a LGBTIQ community. As result of this oppression, girls, and women in majority and LGBTIQ persons are exposed to unequal treatments compared to men, and they do not have equal rights and opportunity as men, which brings about gender discrimination. Logically, since gender is a social construct, it is mutable and alterable by political and social reforms that ultimately could bring an end to women and LGBTIQ persons' subordination. That is, society needs political and social reforms aiming at creating a genderless but not a sexless society, in which a person's sexual anatomy is irrelevant to who a person is, what a person does, and with whom a person is in love or makes love to.

But which political and social reforms should aim at creating a genderless society, which social practices construct gender, or what social construction is, and what being of a certain gender amounts to? Are the major controversies in the field of gender discrimination prevention. There is no consensus on these issues. But the issue is not that male dominance is a result of social learning; rather, socialisation is an expression of power. That is, socialised gender differences in masculine and feminine traits, behaviours, and roles are not responsible for power inequalities. Females and males are socialised differently because there are underlying power

inequalities. Thus, *dominance/oppression* (power relations) is prior to *differences* (traits, behaviour, and roles). For example: society portrays females with sex traits claiming females to be physically and/or mentally weaker than males, as result, a female gendered woman with same academic qualifications as a male gendered a man, experiences discrimination during the hiring processes when she is passed over for the man even though she has equal skill, academic credential, underlying ability, experience or other attributes that imply equivalent expected productivity for a same job. Hence, gender discrimination is conceptualised as the differential treatment of a person or group on the basis of gender. By this definition, gender discrimination is about *power relations*, rather than *traits, behaviour, and roles*.

## 1.5. The origin and perpetuation of gender-based violence

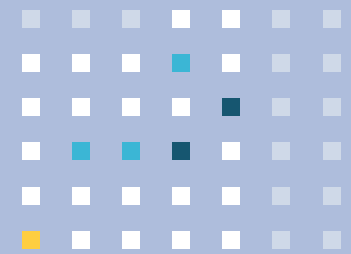
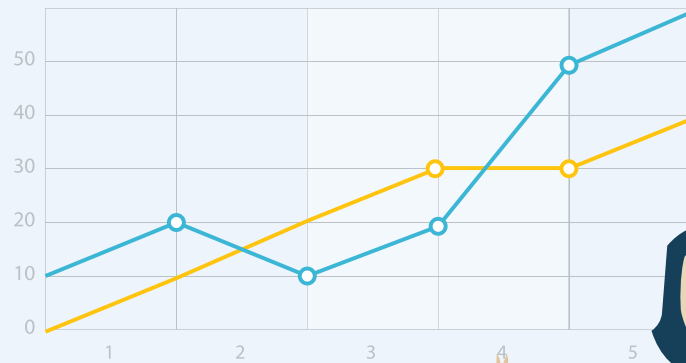
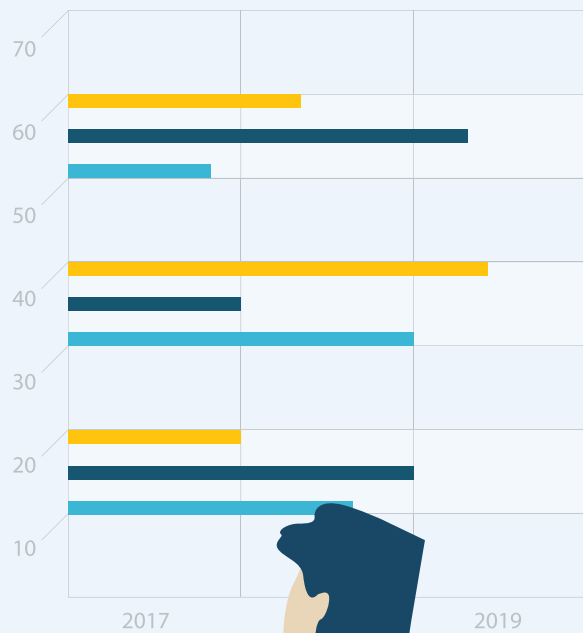
Before getting to the origin and perpetuation of gender-based violence, we need to understand what gender-based violence is. To begin, gender-based violence refers to violations of fundamental human rights by act, omission, or by advocacy to hatred ([see FHD Section 1.4](#)) which perpetuate sex-stereotyped norms and roles which deny human dignity and self-determination of an individual and hamper human development. Such human rights violations refer to the physical, sexual or psychological harm that reinforce female subordination and perpetuate male power and control. While gender-based violence has devastating impacts on the lives of women and girls who are the majority of its victims or survivors, LGBTIQ persons, children, boys, and men are also targeted by gender-based violence. Herein, the term gender-based violence is used to distinguish common violence from violence that targets individuals or a group of individuals on the basis of gender and/or sex. Hence, gender-based violence is the violence that is directed at a person and/or a group on the basis of gender and/or sex. It includes acts that inflict physical, mental, or sexual violence and suffering, threat of such acts, coercion, or other deprivations of liberty, whether occurring in a private or public space. Sexual violence, including exploitation and abuse; refers to any act, attempt, or threat of a sexual nature that results, or is likely to result, in physical, psychological, and emotional harm.

Gender-based violence is deeply, and largely rooted in unequal power relations, which perpetuate and condone traits, behaviour, norms, and roles that tolerate, endorse, and normalise gender inequalities at the family, the community, and the State level. The distinction made between public and private spheres should not serve as an excuse for not addressing domestic violence as a form of gender-based violence. So, the exclusion of women and girls from the public arena only increases their vulnerability to violence within the family. Domestic violence reinforces gender-based discrimination and keeps women subordinate to men. Moreover, acknowledging that LGBTIQ persons encounter combined gender and sex discrimination, implies that the boundaries of gender-based violence should not be defined respectively by girls or women experiences. That is, a lesbian, gay, bisexual, transgender, inter-sex, or a queer person should not be protected only

to the extent that their experiences coincide with those of a binary person, either as a man or a woman. Even though the majority of the victims or the survivors of gender-based violence are girls and women, by making gender-based violence experienced by women the standard gender-based violence form to address, this standard appear to be another perpetuation of gender-based violence against non-binary, the entire LGBTIQ community, as gender-based violence prevention laws and policies do not protect them by assuming that they cannot and should have pure claims of gender-based violence. The consequence is that even though society's laws, policies and practices clearly discriminate against girls and women, the fact that they have particularly severe consequences for a lesbian woman, a trans person, or a non-binary female place them at risk of denied protection that a girl or a woman would normally get under the same circumstances.

This contradiction is another manifestation of origin and perpetuation of gender-based violence and these are conceptual limitations of the binary-issue analyses that *intersectionality* challenges. The point is that a human female can experience gender-based violence in any number of ways and that the contradiction arises from society's assumptions that only claims that fall within the margins of gender binary are pure, valid, therefore, legitimate. Hence, such exclusive assumptions that deny LGBTIQ persons equal rights and opportunities as those given to girls and women should be challenged in the same way that laws and policies that deny girls and women equal rights and opportunities to those of men are being challenged today. For instance, a lesbian woman can experience gender-based violence in ways that are both similar to and different from those experienced by women, and often a non-binary person experiences double-discrimination: the combined effects of practices that discriminate on the basis of sex, and gender.





## CHAPTER 2.

# Research on gender-based violence prevention



## 2.1. Research context, goal, objectives, targeted groups, and methodology

Grassroots youth-based organisations are increasingly undertaking a wide range of learning and training interventions to equip the youth and youth workers with gender-based violence prevention knowledge, skills and attitudes and behaviour to raise awareness on the consequences of gender-based violence on the border community, and thereby, facilitating the young people's empowerment to act as agents for change. Thanks to such active roles of grassroots youth organisations in empowering young people to address, prevent, and respond to gender-based violence, a social transformation necessary to end gender-based violence grows more and more. However, the grassroots youth organisations usually operate in rural areas and in countries with a high rate of gender inequality and imbalanced power relations among the community members due rigid gender stereotypes, norms and roles. Hence, most of youth workers working in these organisations with often less and/or non-existing funding and insufficient capacity in realising human rights, face particular difficulties and obstacles.

Thus, with such an insufficient capacity among grassroots youth organisations to better integrate a human rights-based approach in their youth work to address, prevent, and respond to gender-based violence, not only undermines all efforts toward gender-based violence prevention, but further, normalises discrimination and violence against non-binary persons as the members of LGBTIQ community's lived experiences are often excluded in the definition of gender-based violence. Therefore, our national research aimed at asking youth workers to highlight the most relevant gender-based prevention capacity needed to integrate a human rights-based approach in their youth work to address, prevent, and respond to gender-based violence and raising awareness about the nature and dynamics of gender-based violence to design prevention and response measures that value gender diversity and LGBTIQ rights advocacy in the project countries.

Through a combination of national consultations and workshops activities with 140 participants (20 participants per country) who are 18+ years old, identified as youth workers in the project countries (*Uganda, Kenya, Italy, Bulgaria, Malta, Greece, Spain, Zambia, Colombia, Canada and Uzbekistan*), we aimed to explore how those youth workers are addressing, preventing, responding to and raising awareness about the nature and the dynamics of gender-based violence through gender diversity and LGBTIQ rights advocacy in their youth workers. Emphasis was given on the needed knowledge, skills, and attitudes among youth workers to integrate and foster gender-based violence prevention and LGBTIQ rights advocacy in training and/or educational programmes for young people.

### 2.1.1. Scope and limitations

The project was officially launched in January 2020 with consultations expected to take place in February, March, and April. However, due to the restrictions and lock-downs brought by covid-19, for most partners, it was not feasible to

conduct face-to-face consultations. Thus, instead of focusing on needs, gap or challenges faced by individual youth workers the study focused on the challenges faced by both the partners organisations and individual youth workers where face-to-face consultations were conducted. The partners who were unable to conduct face-to-face consultations provided their response through online calls.

### 2.1.2. Research methodology

The research was conducted through Open-Ended Consultations allowing the participants to voice the priorities, concerns, opinions, perspectives, needs, gaps, and ideas of how youth workers can integrate gender-based violence prevention and LGBTIQ rights advocacy in youth work. They also enabled the participants to determine the appropriate preventive and response measures that reflect the needs of the community, to identify why the existing initiatives fail to integrate gender diversity and LGBTIQ rights advocacy in youth education. The research insights and the national data collected and analysed at the level of each partner, were compiled in a position paper by each partner organisation and submitted their position paper. By combining these position papers' data and data gathered after the online calls with partners, we managed to create one position paper.

The goal of open-ended consultations and the online calls was to assess, identify, and analyse gender literacy learning needs, gender and human rights knowledge gap among youth workers vis-à-vis addressing, preventing, and responding to gender-based violence in their youth work or practices. Therefore, open-ended consultations and the online calls objectives are defined knowledge, skills, and attitudes the participants need to acquire and/or present to achieve the goal.

At the end of the consultations and the online calls, participants:

1. expressed the required knowledge, skills, and attitudes to address, prevent, and respond to gender-based violence in their youth work.
2. illustrated the factors limiting their capacity and participation to address, prevent, and respond to gender-based violence in their youth work.
3. expressed and presented their frustrations in accessing current educational and training offerings, and how they wish or want those offerings would be changed to better serve them.
4. expressed and present the appropriate educational and training interventions that would meet their learning needs to effectively address, prevent, and respond to gender-based violence in their youth work.
5. presented the types of resources, materials, and tools that could be developed and produced to help them effectively address, prevent, and respond to gender-based violence in their youth work.

## 2.2. Compiled research results

The open-ended consultations and the online calls’ data analysis is presented in four categories:

1. Gender-based violence prevention learning needs among youth workers.
2. Existing gender-based violence prevention knowledge among youth workers.
3. Gender-based violence prevention knowledge gaps among youth workers.
4. Necessary training resources to strengthen young people’s capacity to gender-based violence.

### 2.2.1. Gender-based violence prevention learning needs among youth workers

The national open-ended consultations and the online calls data collected while assessing youth workers and the partner organisations’ desired knowledge, skills, attitudes, and competences to integrate gender diversity and LGBTIQ+ rights advocacy in youth work resulted into 3 categories of learning needs:

1. Providing youth workers with more learning and training tools.
2. Enhancing youth workers’ knowledge on gender diversity and LGBTIQ+ rights.
3. Strengthening youth workers’ capacity in human rights advocacy.

Table-1. Gender-based violence prevention learning needs among youth workers

LEARNING NEEDS CATEGORIES	LEARNING NEEDS SUB-CATEGORIES
Providing youth workers with more learning and training tools.	<ul style="list-style-type: none"><li>• Creation of a best practices guidebook for youth with activities aiming at tackling gender-based violence.</li><li>• Training resources for youth workers on addressing, preventing, and preventing gender-based violence.</li><li>• Opportunities for shadowing with experienced youth workers or trainers.</li></ul>
Enhancing youth workers’ knowledge on gender diversity and LGBTIQ+ rights.	<ul style="list-style-type: none"><li>• Sex and gender education.</li><li>• LGBTIQ rights and human rights education in general.</li><li>• Training courses on institutional and legal framework of GBV victims or survivors and LGBTIQ++ rights protection.</li><li>• Training and exchange of best practices on tackling gender-based violence using an inclusive human rights language.</li><li>• Campaigning tools to raise awareness on the psychological impact of GBV on well-being of its victims, including LGBTIQ persons.</li></ul>

LEARNING NEEDS CATEGORIES	LEARNING NEEDS SUB-CATEGORIES
Strengthening youth workers’ capacity in human rights advocacy.	<ul style="list-style-type: none"><li>• Empowerment in how to support GBV victims or survivors to report incidents and claim a timely and non-discriminatory access to medical, psychosocial, or legal assistance.</li><li>• Empowerment in creating community-based intervention for collective and personal involvement to further integrate and promote gender diversity and LGBTIQ rights in youth work.</li><li>• Empowerment in designing media-based interventions for awareness raising and dissemination campaigns on GVB prevention to ensure that young audiences are reached.</li></ul>

### 2.2.2. Existing gender-based violence prevention knowledge among youth workers

Evidence from open-ended consultations with youth workers and the online calls with partner organisations shows that, at some extent, there is an identifiable level of existing knowledge in terms of capacity, or experience regarding the integration of gender diversity and the LGBTIQ rights in the overall gender-based violence prevention in youth work. However, it was observed that the ways this knowledge is used by youth workers and applied in youth work varies from country to country and from institution to institution. Though we will not comment further on this as our research did not aim at comparing different ways in which this knowledge is applied from country to country and from institution to institution.

Our focus was on assessing whether this knowledge exists and at what extent. The findings are compiled and divided into the following categories:

1. Theoretical knowledge on gender-based violence.
2. Activities aiming at advocating for gender diversity and LGBTIQ rights.



Table-2. Youth workers Existing gender-based violence prevention knowledge

EXISTING KNOWLEDGE CATEGORIES	EXISTING KNOWLEDGE SUB-CATEGORIES
Theoretical knowledge on gender-based violence.	<ul style="list-style-type: none"><li>• Gender inequality and the imbalanced power relations as the root causes of gender-based violence towards girls and women.</li><li>• The causes, perpetuation, the perpetrators, and victims or survivors of gender-based violence.</li><li>• Social, cultural, and gender norms limiting efforts to address gender-based violence.</li><li>• Health and Psycho-Social consequences of gender-based violence on its victims or survivors.</li><li>• Gender-based violence is in itself a human rights violation, the protection of its victims is guaranteed by international human rights law.</li></ul>
Activities aiming at advocating for gender diversity and LGBTIQ rights.	<ul style="list-style-type: none"><li>• Arranging events that supports the inclusion and participation LGBTIQ persons.</li><li>• Participating in pride parades, festivals, and awareness campaigns.</li><li>• Including LGBTIQ youth workers in youth work training on gender-based violence prevention.</li><li>• Incorporating LGBTIQ rights awareness into the organisations' training through youth work.</li><li>• Human rights education and information on the rights of persons regardless of sex-gender.</li></ul>
Training experience on gender-based violence prevention.	<ul style="list-style-type: none"><li>• Training courses for youth workers and youth on GBV experienced by girls and women.</li><li>• Conferences and workshops on human rights and gender-based violence prevention.</li><li>• Community-based awareness-raising campaigns on gender and cultural diversity, and social exclusion.</li><li>• International mobility programmes focusing on collaboration and exchange of good practice in the field of gender-based violence prevention.</li></ul>

2.2.3. Gender-based violence prevention knowledge gaps among youth workers

Since we set to carry out field research with the aim to assess and identify how gender diversity and LGBTIQ rights advocacy could be integrated in youth work interventions aiming at gender-based violence prevention, it was thus crucial for us to understand the knowledge gaps between what youth workers know and their learning needs toward improving, strengthening, and evaluating their own skills

to integrate gender diversity and LGBTIQ rights in their youth work interventions aiming at gender-based violence prevention. Further, it was important to assess the methods that youth workers could use to apply or integrate gender diversity and LGBTIQ rights advocacy in their youth work interventions aiming at gender-based violence prevention while working with young people.

We reached out to a wide range of youth workers and youth organisations in the project countries in order to assess their needs and knowledge gaps in the context of the implementation of educational programmes on gender-based violence prevention and LGBTIQ rights advocacy. In parallel, we intended to assess youth-based organisations' readiness to integrate gender diversity and LGBTIQ rights advocacy in their youth work or practices. Our sample consisted of data from youth workers in Bulgaria, Colombia, Greece, Italy, Kenya, and Uganda who participated in face-to-face consultations, and partners organisations from Spain, Malta, Zambia, Canada, and Uzbekistan who participated in the online calls. The collected evidence revealed that youth workers interventions in project country do not consider, nor reflect on the crucial role of human rights-based approach in gender-based violence prevention. There are insufficient mechanisms in place at the policy, funding, systems, and implementation levels to ensure that gender-based violence is comprehensively addressed and prioritised based on the key human rights principles of equality, non-discrimination, participation, inclusion, accountability, and transparency, to ensure that the experiences of all victims or survivors of gender-based violence are valued, regardless of sex and/or gender.

Table-3. Gender-based violence prevention knowledge gaps among youth workers

EXISTING KNOWLEDGE	KNOWLEDGE GAP	LEARNING NEEDS
<p>Theoretical knowledge on gender-based violence:</p> <ul style="list-style-type: none"><li>• Gender inequality and the imbalanced power relations as the root causes of gender-based violence.</li><li>• Social, cultural, and gender norms limiting efforts to address gender-based violence.</li><li>• Health and Psycho-Social consequences of gender-based violence on its victims, survivors.</li><li>• Gender-based violence is a human rights violation.</li></ul>	<p>The lack of:</p> <ul style="list-style-type: none"><li>• Best practices guidebook for youth with activities aiming at tackling gender-based violence.</li><li>• Opportunities for shadowing with experienced youth workers or trainers.</li></ul>	<p>Providing youth workers with more learning and training tools.</p> <ul style="list-style-type: none"><li>• Creation of a best practices guidebook for youth with activities aiming at tackling gender-based violence.</li><li>• Training resources for youth workers on addressing, preventing, and preventing gender-based violence</li><li>• Opportunities for shadowing with experienced youth workers or trainers.</li></ul>

EXISTING KNOWLEDGE	KNOWLEDGE GAP	LEARNING NEEDS
<p><b>Activities aiming at advocating for gender diversity, LGBTIQ rights:</b></p> <ul style="list-style-type: none"> <li>• Arranging events that supports the inclusion and participation LGBTIQ persons.</li> <li>• Participating in pride parades, festivals, and awareness campaigns.</li> <li>• Including LGBTIQ youth workers in training on gender-based violence prevention.</li> <li>• Incorporating LGBTIQ rights awareness into organisations' training through youth work.</li> <li>• Human rights education and information on the rights of all persons.</li> </ul>	<p><b>The lack of:</b></p> <ul style="list-style-type: none"> <li>• Sex and gender education.</li> <li>• LGBTIQ rights and human rights education in general.</li> <li>• Training courses on institutional and legal framework of GBV victims or survivors and LGBTIQ rights protection.</li> </ul>	<p><b>Enhancing youth workers' knowledge on gender diversity, LGBTIQ rights:</b></p> <ul style="list-style-type: none"> <li>• Sex and gender education.</li> <li>• Training on institutional and legal framework of GBV victims or survivors and LGBTIQ rights protection.</li> <li>• Exchange of best practices on tackling gender-based violence using an inclusive human rights language.</li> <li>• Campaigning tools to raise awareness on the psychological impact of GBV on well-being of its victims, including LGBTIQ persons.</li> </ul>
<p><b>Training experience on gender-based violence prevention.:</b></p> <ul style="list-style-type: none"> <li>• Training courses for youth workers and youth on GBV experienced by girls and women.</li> <li>• Conferences and workshops on human rights and gender-based violence prevention.</li> <li>• Community-based awareness-raising campaigns on gender and cultural diversity, and social exclusion</li> <li>• International mobility programmes focusing on collaboration and exchange of good practice in the field of gender-based violence.</li> </ul>	<p><b>The lack of:</b></p> <ul style="list-style-type: none"> <li>• <b>Empowerment</b> in how to support GBV victims or survivors to report incidents and claim a timely and non-discriminatory access to medical, psychosocial, or legal assistance.</li> <li>• Empowerment in creating community-based intervention for collective and personal involvement to further integrate and promote gender diversity and LGBTIQ rights in youth work.</li> </ul>	<p><b>Strengthening youth workers' capacity in human rights advocacy:</b></p> <ul style="list-style-type: none"> <li>• Empowerment in how to support GBV victims or survivors to report incidents and claim a timely and non-discriminatory access to medical, psychosocial, or legal assistance.</li> <li>• Empowerment in creating community-based intervention for collective and personal involvement to further integrate and promote gender diversity and LGBTIQ rights in youth work.</li> <li>• Empowerment in designing media-based interventions for awareness raising.</li> </ul>

In **Table-3**, the middle column presents the gender-based violence prevention knowledge gaps among youth workers as identified during the face-to-face and the online consultations. The data reveals that while youth workers' knowledge level in gender-based violence prevention continues to grow at exponential rates, there is a big knowledge gap in the overall youth education and training. As youth-based organisations and youth education institutions continue to put efforts in strengthening the youth workers' theoretical knowledge on gender-based violence from a girls and women perspective, it paves the ways for discrimination and/or exclusion of non-binary persons in overall youth work in terms of gender-based violence prevention. Further, even though different organisations have activities that support the participation of non-binary persons, it is not clear to how LGBTIQ rights are integrated in youth work at the individual organisational level.

Therefore, this calls on youth organisations to play a central role in implementing a youth work that significantly integrates gender diversity and LGBTIQ rights in their youth work with focus on the preliminary analysis of the implications a rights-based approach in preventing and responding to gender-based violence in non-formal learning settings has on an inclusive youth work. As a starting point, youth organisations could create learning and training interventions for youth workers to improve their gender-based violence prevention and LGBTIQ rights advocacy knowledge, skills, and attitudes by:

**1. Providing youth workers with more learning and training tools through:**

- Best practices guidebook for youth with activities aiming at tackling gender-based violence.
- Opportunities for shadowing with experienced youth workers or trainers.

**2. Enhancing youth workers' knowledge on gender diversity and LGBTIQ rights through:**

- Sex and gender education.
- LGBTIQ rights and human rights education in general.
- Training courses on institutional and legal framework of GBV victims or survivors and LGBTIQ rights protection.

**3. Strengthening youth workers' capacity in human rights advocacy through:**

- Empowerment in how to support GBV victims or survivors to report incidents and claim a timely and non-discriminatory access to medical, psychosocial, or legal assistance.
- Empowerment in creating community-based intervention for collective and personal involvement to further integrate and promote gender diversity and LGBTIQ rights in youth work.



2.2.4. What builds an effective training on gender-based violence prevention in youth work

Our research indicated a wide range of challenges faced by youth workers and which limit their capacity to plan, design, deliver, monitor, and evaluate effective community-based interventions in their youth work while addressing, preventing, and responding to gender-based violence. The main challenges are a lack of skills on gender-based violence context analysis from a human rights perspective and conducting a needs assessment before designing and conceptualising community interventions to tackle gender-based violence in non-formal education settings. Another factor to consider is the low level of knowledge on gender and human rights for the majority of youth workers, and the lack of research skills to analyse the potential targeted groups’ characteristics, such as their tasks, roles, occupation, age, and language barriers. Thus, it is not feasible to assess and analyse how their youth work contributes to longer term and desired gender, social, cultural, norms, and behavioural change among young people, adding to the existing frustrations among youth workers as their experiences are not enough to integrate gender diversity and LGBTIQ rights advocacy in their overall youth work.

Usually, a decision to develop a community-based intervention is ideally triggered by the motivation and willingness among targeted groups to address and overcome the problems of gender inequalities and imbalanced power relations within that community. Hence, the first step should be conducting a needs assessment that supports the analysis of gender-based violence situation with the aim of gathering the necessary information to build an adequate picture of the problem context, develop the profile on the characteristics of potential targeted groups and other relevant stakeholders, and to identify the capacity, knowledge gaps, and learning needs of potential targeted groups in relation to addressing the existing problem of gender-based violence. If this information has been properly collected, it then becomes feasible to proceed from such a needs assessment data to designing and organising a community-based intervention in order to address or respond to the knowledge gaps and learning needs expressed by potential targeted groups by focusing on conceptualising training goal, learning objectives, methodology and learning activities in the way that paves the way for achieving the desired results (Outputs, Outcomes, and Impacts). See [From Planning to Impact Evaluation](#).

Therefore, to build an effective training on gender-based violence prevention, it is important to clearly identify the context in which the training takes place. That is, it is of great importance to ask oneself, before designing a training, whether there are factors related to the living or working environment of the learners that favour or hinder the transmission and development of gender-based violence prevention interventions. Further, it is essential to consider the responsibilities that potential learners undertake in the context of their work or in the community in order to adapt the training to their specific needs. Moreover, it is important to consider learners characteristics for the training to better meet their needs and expectations.

Table 4.: Basic element for building an effective training

1. CONTEXT ANALYSIS	2. TASK ANALYSIS
<p>Gathers information about the targeted groups life environment; whether the project’s targeted groups are from a group, from an organisation, from a school institution, or from a local community to develop a picture of the context in which they work or live:</p> <ol style="list-style-type: none"><li>1. How is the targeted groups’ school, organisation, or community structured?</li><li>2. What are the power relationships between the targeted groups and their community?</li><li>3. What factors in the targeted groups community that favour the increase of gender-based violence?</li><li>4. What factors in the targeted groups community that limit their ability and capacity to address gender-based violence?</li></ol>	<p>Gathers information about the targeted group actual work, role, or responsibility in the community to build assumptions about the knowledge, skills, attitudes, or behaviour level among the targeted groups to address gender-based violence:</p> <ol style="list-style-type: none"><li>1. What work does the targeted group carry out in their community that require knowledge, skills, attitudes, or behaviour strengthening?</li><li>2. What is the role or responsibilities, tasks of the targeted group in carrying out that work?</li><li>3. What interactions and relationships do targeted groups have with other people within their organisation, schools, institutions, or community?</li><li>4. Can the targeted groups leverage these relationships to address or change the problem of gender-based violence?</li></ol>
3. PROBLEM CONTEXT	4. CHARACTERISTIC ANALYSIS
<p>Gathers information on the factors limiting targeted groups’ participation that have an impact on their life, work, or community as they are not included in the process toward addressing gender-based violence:</p> <ol style="list-style-type: none"><li>1. What are the factors in community that lead to the targeted groups’ exclusion and limited participation? (Challenges).</li><li>2. What are the factors favouring the participation and inclusion of the targeted groups in the community? (Opportunities)</li><li>3. How are these opportunities and challenges experienced locally by discriminated against, marginalised and vulnerable groups among the targeted groups?</li></ol>	<p>Provides an idea about targeted group’s life experiences, which influence the choice of training activities. This enables to establish the personal or professional reasons for targeted group’s interests and level of engagement in addressing gender-based violence:</p> <ol style="list-style-type: none"><li>1. Age.</li><li>2. Gender.</li><li>3. Language level.</li><li>4. Disability.</li><li>5. Motivation.</li><li>6. Occupation.</li><li>7. Previous experiences.</li><li>8. Village or Small urban area.</li><li>9. Large city.</li></ol>



## Gender-based violence analysis & response measures

### 3.1. Identifying and assessing gender-based violence context

Gender-based violence is a pervasive and a life-threatening health, human rights, democracy, and protection problem in all societies across the world. Deeply social constructed and rooted in gender inequality and social and cultural norms that dis-empower and discriminate, gender-based violence is present at all levels of society: from family in one childhood, private and governmental institutions to community offerings where the most marginalised, most vulnerable and at risks women as well as sexual and gender minorities groups are exposed to violence. Yet the family, community leaders, and the policy makers have normalised social and cultural norms, attitudes, and behaviours which in the one way or the other, tolerate and deny protection to women as well as sexual and gender minorities groups targeted and discriminated purely on the basis of their sex, sexuality, and sexual orientation, or their gender, gender expression, and gender identity. That is, there is a recognition that gender-based violence is perpetuated by unequal power relationships of men over women as well as sexual and gender minority groups, and of both men and women over sexual and gender minority groups.

Thus, to understand the context in which gender-based violence takes place, this part focuses gender and human rights to truly explore the multidimensional faces of gender inequality by exploring patriarchy and its relationship to capital and culture in relation to women, sexual and gender minorities, and human rights. It is concerned by the many ways in which women and sexual or gender minorities experiences, challenges, and suffering were not visible or were excluded from the primary concern of human rights. Chapter 1 views gender as how a given society makes meaning out of sexual differences; and gender is thus socially constructed, by relating to ideas, notions, norms, and behaviour of femininity and masculinity. This further supports society's dominant view of gender identity and expression as purely binary, presenting gender only in a male and female view but excluding non-binary persons and other persons with sexual and gender identities who do not fit in this binary notions of gender. Gender is also seen as a social category imposed on a sexed body; with these views, gender represents power, but this power relationship in society is not evenly distributed among the men, women as well as sexual and gender minority groups.

Though there are various or different factors for that, gender occupies one of the most important factors that influences the way power relationship is created and maintained in society. And that makes it an important factor to be considered in relation to human rights. Another important fact to consider is that gender study is often presented as studying girls and women's subordination, oppression, and discrimination; thus, gender is usually seen as girls and women's issue, although it is not. Considering gender inequality as girls and women's issue only, violates key human rights principles of equal rights and opportunity, non-discrimination, and participation. Gender inequality is also a man, as well as a sexual and gender minority group's issue. In all attempts and efforts to create an egalitarian, diverse

and inclusive society, it is important to understand the multidimensional, complex, and intersectional ways in which gender inequality operates in our society to make sure that the lived experience of each person is recognised.

#### 3.1.1. Gender-based violence throughout the life-cycle

The following table describes the forms of violence to which a victim or survivor of gender-based violence can be subjected to during different stages of live.

Table-5. Gender-based violence during the life-cycle

PHASE	TYPE OF VIOLENCE	PHASE	TYPE OF VIOLENCE
Pre-birth	<ul style="list-style-type: none"><li>Sex-selective abortion</li><li>Battering during pregnancy</li><li>Coerced abortion.</li></ul>	Adolescence	<ul style="list-style-type: none"><li>Violence during courtship</li><li>Economically coerced sex</li><li>Sexual abuse in the workplace</li><li>Rape and sexual harassment</li><li>Arranged marriage and trafficking</li><li>Gaslighting towards non-binary young adults.</li></ul>
Infancy	<ul style="list-style-type: none"><li>Female infanticide</li><li>Emotional and physical abuse</li><li>Differential access to food and medical care.</li></ul>	Adulthood	<ul style="list-style-type: none"><li>Physical, psychological, and sexual abuse by intimate partners or relatives</li><li>Forced pregnancies by partner</li><li>Sexual abuse in the workplace</li><li>Sexual harassment, rape, and abuse, property grabbing and sexual cleansing practices.</li></ul>
Childhood	<ul style="list-style-type: none"><li>Child marriage</li><li>Genital mutilation</li><li>Emotional and physical abuse</li><li>Gaslighting towards non-binary children</li><li>Sexual abuse by family members and strangers</li><li>Differential access to education, health...</li></ul>	Elderly	<ul style="list-style-type: none"><li>Abuse based on property grabbing</li><li>Physical and psychological violence by younger family members</li><li>Differential access to food and medical care.</li></ul>

### 3.1.2. The manifestation of gender inequalities

One of the ways in which gender inequalities manifest is through the basic facility inequality that relates to the ways in which women and gender minority groups are unable to cultivate their natural talents because of overt, or clear, and hidden mechanisms of systemic discrimination, which perpetuate special opportunities inequality which relates to the ways in which women and gender minorities face many barriers improving their lives through training, through professional work, based on how certain areas of work or certain positions are traditionally reserved for men. For example, participation in politics, in commerce, or in engineering is usually viewed as men's occupation. This professional inequality is quite common in relation to employment, in relation to promotion as there is a tendency not to hire women and persons in the LGBTIQ community opposed to gendered binary men. Thus, regardless of that type of assumption, gender, significantly affects the way decisions are made in relation to the private and professional life of women. Household inequality is one of the most common form of inequalities, where the domestic work or the household responsibilities are significantly left to women. Women have to labour in the house and work long hours, and that work is not recognised as an important contribution to the family, an important contribution to the economy, etc.

With the existence of such gender inequalities in society at larger, whenever the women or gender minority groups' experience is presented, it is presented as a specific experience, but not as an important human experience. And these views, that disadvantage, oppress, and discriminate persons on the basis of the binary notions of gender, are justified and perpetuated by an ideology, a male ideology, called patriarchy. For example, for many women's personal experience, growing up as a child and expressing or showing tendency of not conforming to roles and norms assigned to them as women, they are brutally punished by the male father, and that punishment is not stopped nor rejected, and if there is no outrage against these behaviours within the family; then such normalised patterns of violence are accepted in society, insisting that males are inherently dominating, and superior, and everyone is deemed too weak, especially females. Society supports the males to maintain that dominance through various forms of psychological violence.

### 3.1.3. The normalisation of environments conducive to gender-based violence

Patriarchy does emphasise that our society is somehow organised by placing the male gender as a controlling, as a strong figure that represents everyone else. The woman is regarded as the helper of the man or one of the dominated. Thus, by looking at patriarchy as a system that oppresses and dominates women, and all other non-binary persons, this subordination has always to be maintained by violence. Violence is thus the most important way which is used to enforce the patriarchal structure of power that is present in society. It forces women and all other non-binary persons to feel ashamed. It makes women to feel pain and also to demonise their feeling out of that sense of shame that they do experience for

being beaten, without support, without resort, without the ability to stop violence that is perpetuated against them in society. Thus, patriarchy is supported by blind obedience, on the basis of fear, and the destruction of individual willpower. Hence, an environment conducive to violence on the basis of gender and sex has been normalised in our society, and this is gender-based violence.

Such an environment creates norms, policies, and institutions that contribute to the significant vulnerability and victimisation of women, and of sex and gender minority groups more than men. Hence, Gender-based violence affects sex and gender minority groups as much as it affects women. Girls and women are often the victims and survivors of violence, sexual assault, and rape which significantly affect them psychologically and their future life; even though these are not clearly understood and recognised as important areas of human rights concern. Gender-based violence affects the family as a whole. It affects the male who perpetrates it. It turns them into perpetrators, instead of reasonable human beings. And also, it affects the lives of children and their future life in terms of understanding how the world works. Gender-based inequality is also expressed in the way women go out to work, which puts in jeopardy the projection and realisation of their human rights. How human rights instruments respond to inequalities and power relations that perpetuate gender-based violence in society is not known, nor discussed in society; normalising policies conducive to gender-based violence.

### 3.1.4. The lack of accountability in human rights treaties

Talking critically about the international human rights instruments or treaties and how they represent, protect, and serve women, we can see that there is exclusion and invisibility of women and gender minority groups. By exclusion, women were generally excluded from human rights treaties when these declarations were made. Most of them omitted women from their provisions, several United Nation documents on human rights contained references to man to mean humanity, as if the experience of man, represents the whole of human experience that we have in the world. Through invisibility, women's experience, women's rights, women's presence and LGBTIQ rights have been made invisible throughout the human right discourse. That is to say that a large portion of the human rights documents depicts in our mind the image of a man, which is a standard, an ideal, or a default human being. Human rights are described, written, from the perspective of men.

For example, if we look at the protection of human beings from torture, the UN Declarations that are written around torture often seem to have taken into account the situation of a political prisoner, in a government cell, or the situation of a man being beaten by another man, and thus, blind to torture experienced by women as well as sexual or gender minorities. Hence, the provisions on human rights against torture tend to protect men from other men. But how about the experience of women who are abused within the home, or within a relationship? Or LGBTIQ persons who are dehumanised both physically and psychologically within the home, and in the public space? This type of torture is not clearly identifiable, clearly seen, through the human rights discourse and provisions around torture.



Instead, there is this emphasis on men's experience, and protecting men's dignity using the human rights provisions, but not the dignity of women and of gender minority groups.

Another important area of concern is public versus private space. Human rights are often protected in the public life, whereas the private life is often left to private individuals. But women, who are often confined within the domestic or within the household, face various forms of gender violence and discrimination. However, human rights provisions have very little to offer to protect them, even though domestic violence in many cases cause psychological trauma, and the tortured people remain tortured. The raped do not necessarily come out of that and forget it as an incident. It has intergenerational and psychological trauma on the course of the victims and survivors' life. Further, in this home is a place where boys and girls are raised, and what happens within the household affects their personal and psychological development that have predictable outcomes on their future lives. Thus, because human rights provisions significantly emphasise on the public dimension of our life, they tend to make women's experience, vulnerability, and suffering invisible and leave them without protection to a large extent. And those other invisible experiences of the LGBTIQ persons in the home, and in the public make them unequal before the application of the human rights law, and hence, they lived experiences remain concealed, and invisible.

## 3.2. Analysing gender-based violence's common causes & underlying prejudices

In every community across the world there are people who are affected by acts of gender-based violence that are often publicised, whereas abuses committed behind closed doors in the confines of one's own home often remain completely hidden. LGBTIQ persons who do not enjoy the protection of their governments within many countries, are among those most vulnerable to acts of gender-based violence. Gender-based violence is most prevalent in the environments where there is a general lack of respect for human rights, and gender-based violence is itself a human rights violation. Girls, women, and children who are the most vulnerable to human rights abuses, they are also the ones who suffer most from gender-based violence. Gender-based violence is a violation of fundamental human rights that perpetuate sex-stereotyped roles on the basis of power inequalities and relations that reinforce female subordination and perpetuate the male power and control through physical, sexual, and psychological harm that deny human dignity and the self-determination of the individual and hamper human development.

The common causes of gender-based violence are largely rooted in the unequal power relations between male and female that perpetuate and condone various type of violence within the family, the community, and the State. The exclusion of women and girls from the public arena increases their vulnerability to violence within the family, and domestic violence reinforces gender-based discrimination and keeps women subordinate to men. The distinction made between public and

private spheres should not serve as an excuse for not addressing domestic violence as a form of gender-based violence. So, this is one of the most persistent challenge that continues to impede the efforts to effectively address gender-based violence. Another underlying challenge is the disconnection between gender equality and gender-based violence. Gender-based violence is further embedded and rooted in gender inequality and strengthened by women dis-empowerment which makes it one of the primary obstacles to achieving gender equality. Gender inequalities perpetuate attitudes, norms, and policies which promote gender-based violence. As a result, the actors involved in the field of youth education and training often miss out the inherent link between gender inequality, power relations, and gender-based violence and their relevance to the overall youth work.

Thus, capacity and accountability become issues; in many countries, there are no policies or systems for gender-based violence prevention and response. Lack of state accountability to protect and promote the realisation of human rights for all, significantly constrains capacity development of the agents of change; and thus, hinders effective and timely response. This is the most dominant and persistent prejudice in gender-based violence prevention as specialised considerations for gender-based violence against children and LGBTIQ persons are not consistently integrated into gender-based violence response programmes or child protection programmes. Hence, with the absence of accountability, policies, and guidelines related to the protection from gender-based violence and assigned responsibilities, tend to be discriminatory against some persons and to focus less on their lived experiences. Engaging equally with women, children, and LGBTIQ persons is critical for a successful gender-based violence prevention work, especially in youth work and youth initiatives as these interventions may challenge prevailing cultural and social norms in collaboration with young people, including women's groups and LGBTIQ communities as essential partners. The equal inclusion of both women and LGBTIQ persons in community-based intervention is too often ignored but their capabilities should be brought to the forefront from the earliest stages of planning, designing, and implementing gender-based violence interventions.

## 3.3. Reporting, exposing, and changing the discourse of gender-based violence

Looking at historical and contemporary issues in the civil rights communities, one can find ample evidence of how both community's acceptance and normalisation of dominant framework of man-power over women and other gender minorities, hinder the development of adequate, inclusive, diverse preventive and response measures to address the problems of gender-based violence and their impact on the broader community. Such a man-oriented framework and binary notions of gender not only marginalise women and other gender minorities within the very community that has human rights obligation to protect them, but they also make the elusive goal of ending gender-based violence and patriarchy even more difficult to attain. If any real efforts are to be made to free women and non-binary people of the constraints and conditions that characterise gender subordination,

then policies or strategies purporting to reflect women and LGBTIQ community's needs and lived experiences must include an analysis of sexism, gender inequality, power relations, and patriarchy.

Similarly, any attempts to changing the discourse of gender-based violence must include an analysis of gender with a focus on intersectional experiences of various persons who experience gender-based discrimination to fully report and expose the impact of gender-based violence on different individuals. That is, in order to include everyone affected by gender-based violence, all preventive and response interventions must move from the current approaches in which experiences are relevant only when they are related to certain binary gender persons; for example, the discrimination, violence, and oppression of women when based on the binary notions of gender, and then embark on inclusive and diverse approaches centred on the lived experiences and life situations of all persons without regard to binary notions of gender. It is somewhat ironic that those concerned with alleviating the ills of gender discrimination, gender inequalities, and power relations adopt such an exclusive approach to gender-based violence prevention. If the efforts instead begin with addressing the needs and the problems of those most disadvantaged, such as girls and women, then the others who might be singularly disadvantaged, such the LGBTIQ persons would also benefit; and thus, resist forces that undermine their lived experiences.

But some of the ways in which the women are related to human rights within the civil rights community tend to view females as homogeneous entities with similar views, experiences, and positions in society. Hence, it is important to highlight that there are women in high positions in society within the patriarchal system. It is also important to highlight that women have multiple lived experiences; for example, the lived experience of a black women is different from the experience of white or Asian women, given that in Western societies, racial differences play a significant role in opening up opportunities for people. Thus, when considering the rights and interests of women, we should not look at the interests of women and those of other gender minorities from the position of or the interests of men; but instead to transform the relationship between males and females by taking into account, and by giving a central and important position the lived experiences of women and gender minorities in their own contexts. So, women's experience and gender minorities experiences are critical in changing and transforming human rights, to report, expose, and change the discourse of gender-based violence.

### 3.4. Addressing gender-based violence's biased behaviour & socio-cultural norms

As discussed in chapter 1, the causes of gender-based violence are deeply rooted in socio-cultural norms and imbalanced power relations that pave ways for gender inequality and discrimination. Hence, preventing gender-based violence requires changes in power relations, gender biased behaviours, and socio-cultural norms within the community. That is, the socially prescribed roles, norms,

responsibilities, expectations, limitations, opportunities, and privileges assigned to persons in the community on the basis of sex and/or gender have to be averted. Only by identifying, analysing, addressing the factors (*gender biased knowledge, behaviours, attitudes, lack to respect, protect, and fulfil human rights, omission of key human rights principles of equality, non-discrimination, participation, inclusion, accountability, and transparency*) that contribute to and influence the disparities in power relations, could it then be feasible to develop appropriate and effective prevention strategies for addressing, and responding to the effects of gender-based violence. That is, only by shifting the imbalanced power relations present in our society, it is then feasible to tackle gender inequality and gender discrimination that normalise environments conducive to the gender-based violence behaviours and the socially prescribed gender roles, relations, and norms.

Preventing power relations that perpetuate gender inequality and discrimination involves assessing, analysing, addressing, and removing those factors that make certain members of the community more vulnerable to gender-based violence and conceptualising community-based interventions that can improve gender biased behaviour and socio-cultural norms to shape an egalitarian, inclusive community. Hence, such community-based interventions should aim at potential perpetrators, potential victims, or survivors, as well as witnesses: active and passive bystanders. Like any other effective preventive programmes, community-based interventions aiming at combating gender-based violence, are the most effective when all men, women, sexual and gender minorities are all equally and without discrimination, included and involved in their planning, designing, implementation, and evaluation. Effective community-based interventions include actions that focus on:

1. Transforming power inequalities, gender discrimination, and socio-cultural norms; emphasising on awareness-raising among the most marginalised women, girls, as well as sexual and gender minorities.
2. Transforming the factors that contribute to and influence disparities in power relations that perpetuate gender inequality and discrimination within the community through empowerment: education and training.
3. Monitoring, evaluating, and reporting the impact of the community-based interventions toward addressing and preventing gender-based violence at the community level.

Such community-based interventions support positive transformations in gender relations within community over the long-term. Delivered preventive actions also seek to contribute to ending harmful traditional practices, such as female genital mutilation. It is thus essential to understand the consequences of gender-based violence to design effective preventive actions aiming at supporting the victims, or survivors, and educating the perpetrators. All members of the community should be aware of how and where to report incidents of gender-based violence. If the victim or survivor does not report the incident, adequate services, support cannot be provided. Hence, a community-based intervention empowers the community to take a lead in designing mechanisms to support victims and educate perpetrators.

3.4.1. Gender-based violence’s response measures

It is essential to identify, analyse and understand the consequences of the various types of gender-based violence in order to develop appropriate responses. These consequences can be grouped into four main areas: *health*, *psycho-social*, *safety or security*, and *legal or justice*, and all response to gender-based violence should focus principally on these four priority areas. Therefore, actors in the civil society and the community leaders should be trained and provided with guiding principles on human rights standards, confidentiality, and the physical security in order to respect the wishes, the rights, and the dignity of the victims or survivors, regardless of their sex, gender, sexual identity, sexual orientation, or gender expression. That is, the key human rights principles of equality, non-discrimination, participation, inclusion, accountability, and transparency must be upheld in every situation.

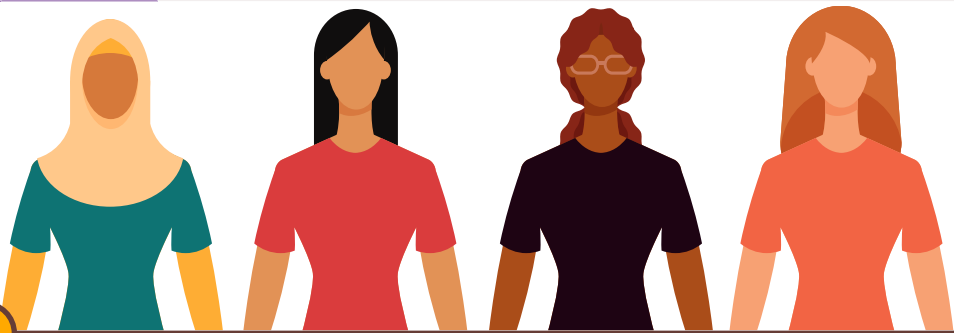
Community-based intervention response actions include developing community education, awareness, empowerment, and advocacy activities aiming at training the various actors in civil society on how to respond to victims or survivors’ needs, and to perpetrators’ knowledge gaps; and on how to establish referral, reporting, monitoring, or evaluation mechanisms. The goal is to empowering the community leaders on how to develop response to the health or medical needs of victims or survivors; plan to meet the psycho-social needs of victims or survivors; developing a security or safety response by establishing a legal, justice mechanism to provide remedy victims or survivors, hold perpetrators accountable, and develop a plan to work with perpetrators to transform the circle of gender-based violence.

Victims of gender-based violence are at high risk of severe health, psycho-social problems, sometimes death, even in the absence of physical assault. The potential for debilitating long-term effects of emotional or physical trauma should never be underestimated. Understanding potential consequences of gender-based violence help civil society actors and community leaders to develop appropriate strategies to respond to these after-effects and prevent further harm.

Table-6. Consequences of gender-based violence

AREA	CONSEQUENCES			
Health	Fatal outcomes	Acute physical	Chronic physical	Reproductive
	<ul style="list-style-type: none"><li>• Homicide</li><li>• Suicide</li><li>• Maternal mortality</li><li>• Infant mortality.</li></ul>	<ul style="list-style-type: none"><li>• Injury</li><li>• Shock</li><li>• Disease</li><li>• Infection</li></ul>	<ul style="list-style-type: none"><li>• Disability</li><li>• Somatic complaints</li><li>• Chronic infections</li><li>• Chronic pain</li><li>• Gastrointestinal problems</li><li>• Eating disorders</li><li>• Sleep disorders</li><li>• Alcohol or drug abuse.</li></ul>	<ul style="list-style-type: none"><li>• Miscarriage</li><li>• STIs</li><li>• Menstrual disorders</li><li>• Pregnancy complications</li><li>• Gynaecological disorders</li><li>• Sexual disorders.</li></ul>

Psycho-Social	Emotional and psychological	Social
	<ul style="list-style-type: none"><li>• Post-traumatic stress</li><li>• Depression</li><li>• Anxiety, fear, and anger</li><li>• Shame, insecurity, self-hate, self-blame</li><li>• Mental distress</li><li>• Suicidal thoughts or behaviours.</li></ul>	<ul style="list-style-type: none"><li>• Blaming the victim or survivor</li><li>• Loss of role or functions in society (e.g., earn income, childcare)</li><li>• Social stigma</li><li>• Social rejection and isolation</li><li>• Feminisation of poverty</li><li>• Increased gender inequalities, and discrimination.</li></ul>
Legal / Justice	<ul style="list-style-type: none"><li>• Most societies tend to blame the victim or survivor. This social rejection results in further emotional damage, including shame, self-hate, depression.</li><li>• As a result of the fear of social stigma, most victims or survivors never report the incident. Indeed, most incidents of gender-based violence go unreported.</li></ul>	
	<ul style="list-style-type: none"><li>• If national laws do not provide adequate safeguards against gender-based violence, or if practices in the judicial and law enforcement bodies are discriminatory, gender-based violence continues to be perpetrated with impunity.</li><li>• Community attitudes of blaming the victim or survivor are often reflected in the courts. Many gender-based crimes are dismissed or guilty perpetrators are given lighter sentences.</li><li>• In many countries, the verdict handed out to perpetrators constitutes another violation of the victim’s or survivor’s rights and freedoms, such as in cases of forced marriage.</li><li>• The emotional damage to victims or survivors is compounded by the implication that the perpetrator is not at fault.</li></ul>	
Safety / Security	<ul style="list-style-type: none"><li>• The victim or survivor is insecure, threatened, afraid, unprotected and at risk of further violence.</li></ul>	
	<ul style="list-style-type: none"><li>• When dealing with incidents of trafficking in persons, police and security workers are retaliative towards the victim or survivors.</li><li>• If police and security workers are not sensitive to the victim’s or survivor’s needs for immediate care, dignity, and respect, further harm and trauma may result because of delayed assistance, or insensitive behaviour.</li></ul>	



### 3.4.3. Limitations to community-based interventions

Community-based interventions aim at working with all community members to transform gender-based violence's biased behaviours and socio-cultural norms. This implies that all the persons (women, men, sexual and gender minorities) come together and engage in this process, the process of dialogue and discussion. This means that those persons or groups, jointly look at the human challenges they are facing on a daily basis. There might be so many problems and/or challenges in the community, including violence, suffering, hunger, disease, discrimination, or any other issues. They identify those issues, problems, or challenges to create priorities, to understand the root cause and perpetuation of their problems and then translate them into the human rights language. That is, they explain what they are facing in terms of human rights violations and in relation to the protected and guaranteed human rights, and then make priorities and take actions toward meeting those priorities. After taking actions, they should sit down and re-assess, evaluate their situations to see if they are satisfied with the results or not.

Though this sounds straightforward and promising; community-based interventions have complex common challenges of their own that are faced when people come together to decide on issues or problems that are affecting them. Because power is not equally distributed in society, this affects how people are engaging in the process of dialogue and discussion and the choices that they are making are thus affected by those who have the power to influence the decision-making process. Thus, some people or groups, including disabled persons, girls, women, or racial, ethnic, sexual, and gender minorities often do not have equal representation and say in that process. For everyone to be equally engaged, involved in the decision-making process, inequality and power relations should not dominate the process. But there is the language issue also because most of the problems that individual experience may not be easily expressed during such a process. There might be challenges that are particularly affecting certain groups of individuals such as the capacity, the ability to reason, the ability to explain one's challenge. So, even with this approach which seems to be participatory, there could be the challenges of power, lack of capacity, and lack of human rights knowledge that should always be kept in mind when engage with people in community-based interventions.

## 3.5. The role of non-formal learning in gender-based violence prevention

Non-formal learning refers to the teaching-learning-training instruction which is organised and structured but that occurs outside of the formal education system. Non-formal learning is therefore not obligatory and may have differing practices. Herein, we will refer to those differing practices as a youth work that is practiced by the youth workers as a means to educate and/or training young people in order to [facilitate their empowerment](#). Hence, non-formal learning paves the way for effective community-based interventions which are delivered through and by youth work practices to advocate for changes in community's knowledge, attitudes, skills, or behaviour. The added value of community-based interventions delivered

through youth work in non-formal learning setting in addressing, preventing and responding to gender-based-violence, is its embedded voluntary characteristics. The teaching-learning-training process is structured around participants learning needs and knowledge gaps and teaching-learning-training activities are delivered through collaborative and experiential learning, which makes it the effective way of education in addressing sensitive and more complex topics left out by the formal education system, but which somehow society assumes everyone should know.

Another important characteristic of youth work delivered in non-formal learning settings, is its flexible nature in terms of participatory training approaches that are planned, designed, and conducted with active involvement of young people that further encourages participation through community mobilisation. Since the overall goal of non-formal learning is to build confidence, self-esteem, emotional intelligence, and interpersonal skills toward personal and professional development among young people, makes it the most fit form of education to empower young people on topics such as gender, human rights including women, girls', children, and the LGBTIQ persons' rights; gender roles and expectations in society; support services available for the survivors or the victims and how to access them; harmful traditional practitioners; etc. based personal experiences and local histories. Thus, with such an earlier age education on those sensitive and complex topics, but most relevant in shaping young people lives and who they can become in their adulthood, it is feasible that over time, the unequal power relations could be challenged and the local legal systems or frameworks that do not consider gender-based violence a crime and a human rights violation, could be changed.

Changing knowledge, attitudes, and behaviour is easier when they begin earlier. By targeting the community, non-formal learning encourages young people who have been trained in human rights, gender awareness and non-violent conflict resolution to pass these messages on to their peers and families. The trained youth workers can incorporate these topics into their youth work or practices by further establishing support for youth and children through peer education, making thus awareness-raising about gender-based violence and its consequences learnt at an earlier stage in one's life. Non-formal learning creates the means to incorporate discussions about binary and non-binary notions of gender into youth activities, such as exchange programmes, training courses, or campaigns that target youth, designed in imaginative ways to re-shape children and young people's thinking about what it means to be a boy, a girl, a mix of both, or none of both through such media like theatre, poetry, or art; giving children and young people opportunities to express their needs, concerns or emotions in a safe and supportive environment.







## CHAPTER 4.

### Gender-based violence prevention through youth work

## 4.1. Strengthening youth organisations' capacity through social research

For a youth work delivered by youth-based institutions in non-formal education practices to be recognised and valued, it is important for the youth interventions in the field of gender-based violence prevention to integrate and appreciate the value of using a theory of change approach by developing an Impact Pathway that considers the causal-effect of the result-chain from project Inputs, activities to generating Outputs, Outcomes, and Impact; See our [Guide GTEP, Chapter-1](#). That is, focusing on defining a longer-term desired social change, the gender-based violence context that needs to be addressed, and the potential targeted groups that will take a part in the youth interventions to facilitate their empowerment to acquire the skills, attitudes, or knowledge necessary to address and transform the problem of gender-based violence within their community, and thus, contribute to the desired social, gender, and cultural change.

Understanding, integrating, and appreciating such a rewarding, but yet complex transformation of a theory of change to Impact Pathway or a log-frame requires doing an in-depth research through needs, gaps, and opportunities to better understand the root causes of gender-based violence within the concerned community. That is, the potential targeted group must be consulted to identify its unmet learning needs, gender, and human rights knowledge gaps, and assess community opportunities that could be leveraged such as existing gender-based violence programmes or partnering with the organisations already established within the community to share resources, join forces, or have access to services and facilities provided by the community. This highlights that for the youth work interventions to create sustainable results, we as Youth Workers should have the knowledge, the skills, and the capacity to develop a theory of change for our youth projects, and at the same time, be able to transform that theory of change into the most feasible Impact Pathway (log-frame) with integrated monitoring and evaluation mechanism to make room for impact measurement.

### 4.1.1. Designing an open-ended consultation

To collect such information, requires a research methodology that provides the skills and tools to work with the targeted groups to better understand the why, the what and the how they want to be facilitated in achieving the desired gender social and cultural norms change. Thus, our Open-Ended Consultation approach is a research sounds methodological process for facilitating the targeted groups voices their unmet needs and unfilled gaps before planning, designing, and delivering gender-based violence interventions at the community level. This aims to strengthen youth workers' capacity to practice a youth work that respects the cause-effect relationship of an impact pathway: the context allows to have a clear picture about the needs, gaps, and targeted groups; Inputs are used to undertake training interventions that lead to the delivery of outputs; Outputs are used to undertake post-training interventions that lead to an attainment of outcomes; Outcomes are used to undertake community-based interventions

that lead to impact, which contributes to the desired social change. Hence, impact pathway journey begins with an Open-Ended Consultation.

Hereinafter, an open-ended consultation is to be understood as a problem-solving and problem identification workshop that aims at voicing the priorities, concerns, opinions, perspectives, unmet needs, unfilled gaps, frustrations, and ideas of a specific targeted group on gender-based violence. A facilitator leads workshops activities on various aspects of gender-based violence which the project seeks to address to achieve the desired gender socio-cultural norms change. Participants are provided with the opportunities to express and present the factors limiting them to address, prevent, and respond to gender-based violence, from which solutions are created in terms of training interventions.

An effective open-ended consultation must have:

#### 1. A GOAL

An open-ended consultation must have a clear, well-defined goal of what it wants or aims to accomplish.

- Assess, identify, and analyse gender literacy learning needs and gender and human rights knowledge gap among youth workers vis-à-vis addressing, preventing, and responding to gender-based violence in their youth work or practices.

#### 2. OBJECTIVES

Open-ended consultation's objectives are well-defined learning outcomes at the knowledge, skills, and attitudes level the participants need to acquire and/or present to achieve the goal. At the end of the consultations, participants:

1. have expressed the required knowledge, skills, and attitudes to address, prevent, and respond to gender-based violence in their youth work.
2. have illustrated the factors limiting their capacity and participation to address, prevent, and respond to gender-based violence in their youth work.
3. have expressed and presented their frustrations in accessing current educational and training offerings, and how they wish or want those offerings would be changed to better serve them.
4. have expressed and present the appropriate educational and training interventions that would meet their learning needs to effectively address, prevent, and respond to gender-based violence in their youth work.
5. have presented the types of resources, materials, and tools that could be developed and produced to help them effectively address, prevent, and respond to gender-based violence in their youth work.

3. WORKSHOP ACTIVITIES

These are tasks or the processes of an open-ended consultation that participants engage with and involve in, and that prepare them to answer research questions, and thereby, achieve the set objectives through experiential learning.

Table-7. Applying workshop learning activities

LEARNING METHODOLOGIES	LEARNING ACTIVITIES
<p><b>1. Experiential learning</b></p> <p>Provides learners with an opportunity to think about, talk about, and process training materials through an exercise in which their work together to create or develop a final product, a declaration, a plan of action, a policy, etc.</p>	<p><b>1. Workshop learning activities</b></p> <p>Include efforts to develop skills and attitudes by producing concrete post-training interventions visualising how learners will transfer, apply, or use training outputs at the individual or organisational level beyond the training.</p> <p><b>1.1. Reflecting on experience</b></p> <p>This workshop is used to capture motivation, imagination, and energy of learners. It encourages them to look back on their personal or professional behaviour in a way that prepares them for new learning and change.</p> <p><b>1.2. Experimenting and practicing</b></p> <p>This workshop encourages learners to use skills and attitudes in a practical way and provides a safe environment in which to try out new things before putting them into practice in the real world.</p> <p><b>1.3. Planning for application</b></p> <p>This workshop provides a stimulus for implementing and utilising new learning outside the workshop context. It prepares participants for and increase the likelihood of transfer of learning. These activities are often used at the conclusion of a workshop to identify ways to put new learning into practice in the real world.</p>

4. DATA COLLECTION SHEET

GROUP NAME	
<p>Question -1. Unmet knowledge, skills, and attitudes. 2000 Characters max*</p>	
<p>What are your learning needs in terms of knowledge, skills, attitudes, competences needed to address, prevent, and respond to gender-based violence in your youth work?</p>	
<p>Question -2. Factors limiting capacity and participation. 2000 Characters max*</p>	
<p>What are the factors in the community that limit or/and facilitate your capacity and participation to address, prevent, and respond to gender-based violence in youth work?</p>	
<p>Question -3. Frustrations with the current offerings. 2000 Characters max*</p>	
<p>How do you feel about accessing or using current education or training offerings to strengthen your skills and capacity in order to address, prevent, and respond to gender-based violence in your youth work?</p>	
<p>Question-4. Education and training interventions. 2000 Characters max*</p>	
<p>4What are the appropriate learning activities that you would like to be involved in, to strengthen your knowledge, skills, attitudes, or capacity to effectively address, prevent, and respond to gender-based violence in your youth work?</p>	
<p>Question-5. Resources, materials, and tools. 2000 Characters max*</p>	
<p>What kind of learning, or training resources, tools or materials should be developed and produced to facilitate you address, prevent, and respond to gender-based violence in an effective manner, in your youth work?</p>	
<p>Recommendations – Optional. 2000 Characters max*</p>	
<p>Any other information</p>	



4.1.2. Conducting an open-ended consultation

SESSION-1. Information and arousing presentation

ACTIVITY-1	INFORMATIVE AND AROUSING PRESENTATION
Purpose	<p>A good start of an open-ended consultation is very important. It is recommended to take time to introduce the programme and make sure that everyone is on the same page.</p> <p>It is essential to create an inclusive and interactive learning environment where every person feels respected and valued. It is equally important to emphasise that you are not there to validate your knowledge, but to support the participants to analyse their strengths and the areas for improvement to meet their learning needs.</p>
Audience	Young people or young learners, and youth workers and trainers, volunteers, etc. in non-formal learning settings.
Instructions	<p><b>TASK-1: Getting acquainted &amp; expectations.</b></p> <ol style="list-style-type: none"><li>1. Introduce yourself and welcome participants to the Open-Ended Consultation.</li><li>2. Go over any logistics about timing, breaks, etc.</li><li>3. Talk briefly about the goal of the Open-Ended Consultation and what participants can expect from attending the consultations.</li><li>4. Ask if any person in the group has questions about the goals, and then present the expected impact. On a successful completion of this consultation, you will:<ul style="list-style-type: none"><li>• have expressed the required knowledge, skills, and attitudes to address, prevent, and respond to gender-based violence in their youth work.</li><li>• have illustrated the factors limiting their capacity and participation to address, prevent, and respond to gender-based violence in their youth work.</li><li>• have expressed and presented their frustrations in accessing current educational and training offerings, and how they wish or want those offerings would be changed to better serve them.</li><li>• have expressed and present the appropriate educational and training interventions that would meet their learning needs to effectively address, prevent, and respond to gender-based violence in their youth work.</li><li>• have presented the types of resources, materials, and tools that could be developed and produced to help them effectively address, prevent, and respond to gender-based violence in their youth work.</li></ul></li></ol>

Instructions	<p><b>TASK-2: Making ground rules.</b></p> <ol style="list-style-type: none"><li>1. Write down “Ground rules” on a flip-chart and invite participants to add any other conditions which are needed to feel safe and confident to openly discuss about the sensitive topics, to realise full participation during consultations sessions..</li></ol> <p>Basic ground rules should include:</p> <ul style="list-style-type: none"><li>• <b>Confidentiality:</b> in case of sharing sensitive or personal stories; it is encouraged to not disclose who said what, outside this room.</li><li>• <b>Communication:</b> listen to each other and/or give each other enough time to respond or speak up;</li><li>• <b>Cultural diversity:</b> respect differences in opinions, be on time, cell phones in silent mode, and help your group;</li><li>• <b>Gender diversity:</b> respect and value how each person identifies with regards to their gender expression and sexual orientation.</li></ul> <ol style="list-style-type: none"><li>2. Hang the flip-chart with the Ground Rules at a wall in a way that it is visible for all participants during the Open-Ended Consultation.</li><li>3. If something happens during the consultations, which is not in line with the Ground Rules, please refer to them again.</li><li>4. If something happens which should be a Ground Rule but is not yet defined as such, agree with the participants to add a new Ground Rule, to avoid repeating problems or conflict.</li><li>5. In addition to Ground Rules, each group might need to appoint, per session or for whole the training:<ul style="list-style-type: none"><li>• A note taker, a timekeeper, and presenters.</li></ul></li></ol>
	<p><b>Logistics</b></p> <ol style="list-style-type: none"><li>1. Flip-chart paper, sticky notes, markers, and a tape;</li><li>2. A wall with enough space to attach several sheets of flip-chart.</li></ol>
	<p><b>Required time</b></p> <p><b>30 minutes:</b> As a trainer or facilitator, you should expect to spend:</p> <ul style="list-style-type: none"><li>• <b>20 minutes</b> on introducing yourself, presenting the agenda, and giving instructions on how the consultation is delivered.</li><li>• <b>10 minutes</b> on explaining the ground rules and inviting feedback from the participants.</li></ul>
	<p><b>Advantages</b></p> <ul style="list-style-type: none"><li>• Participants become aware of differences in the individual participant, which is the basic condition needed for creating a safe environment for sharing.</li><li>• Participants feel encouraged to fully participate, give input and get ownership about what they want to learn and how they want to be approached.</li><li>• Participants experience and learn new methods on how they themselves can create a safe environment in their work.</li></ul>



## SESSION-2. Reflecting on experience learning activities

ACTIVITY-2	REFLECTING ON EXPERIENCE WORKSHOP
Purpose	This workshop is used to capture the motivation, imagination, and energy of a workshop audience, encouraging them to look on their personal or professional behaviour in a way that prepares them for new learning. It is often used at the beginning of an open-ended consultation or at a transition from one topic to another.
Audience	Young people or young learners, and youth workers and trainers, volunteers, etc. in non-formal learning settings.
Instructions	<p><b>TASK-1:</b></p> <ol style="list-style-type: none"> <li>1. Issue blank 3X5 cards to each of the participant. Then, ask each to think and write down a sentence that describe gender-based violence.</li> <li>2. Divide the participants into small groups and ask each participant to share the reasons to why they chose that sentence with their group.</li> </ol> <p><b>TASK-2:</b></p> <ol style="list-style-type: none"> <li>1. After each group has finished discussing their sentences, ask each of the group to select 3 sentences that reflect the whole group.</li> <li>2. And then, handout follow up questions and ask them to explore these questions in the smaller groups: <ul style="list-style-type: none"> <li>• What are your learning needs in terms of knowledge, skills, attitudes, competences needed to address gender-based violence?</li> <li>• What are the factors in the community that limit or/and facilitate your participation in addressing gender-based violence in your life, work, or practices?</li> </ul> </li> </ol>
Debrief	<ul style="list-style-type: none"> <li>• Start by asking for a volunteer from each group to share points that highlight their discussions. Keep in mind that the next workshop is built on the outputs from this activity.</li> <li>• Therefore, in the debriefing, invite questions and feedback about each group's presentation.</li> </ul>
Logistics	<ul style="list-style-type: none"> <li>• Flip-chart paper, large sticky notes, markers, and a tape.</li> <li>• A wall with enough space to attach several sheets of flip-chart paper for each group.</li> </ul>
Require time	<p><b>90 minutes:</b> as a facilitator, you should expect to spend:</p> <ul style="list-style-type: none"> <li>• <b>15 minutes</b> on giving instructions.</li> <li>• <b>50 minutes</b> for group discussion and to have written the outcomes.</li> <li>• <b>25 minutes</b> on the debriefing at the end of the activity.</li> </ul>
Challenges	<ul style="list-style-type: none"> <li>• Timekeeping is important.</li> <li>• Discussions can very easily go beyond 50 minutes per group.</li> </ul>

## SESSION-3. Experimenting and practicing learning activities

ACTIVITY-3	EXPERIMENTING AND PRACTICING WORKSHOP
Purpose	This workshop is used to encourage participants to use knowledge and attitudes in a practical and interactive manner, providing them with the opportunities to practice and involve in new behaviours and skills in a safe environment in which to try new things before putting them into practice in the real world.
Audience	Young people or young learners, and youth workers and trainers, volunteers, etc. in non-formal learning settings.
Instructions	<p><b>TASK-1:</b></p> <ol style="list-style-type: none"> <li>1. Ask participants to go to their small groups and then issue a blank flip chat to each group.</li> <li>2. Ask each group to think, by describing: how do you feel about accessing or using current education or training offerings to strengthen your skills, capacity to address gender-based violence?</li> </ol> <p><b>TASK-2:</b></p> <ol style="list-style-type: none"> <li>1. After each group has finished discussing what they wrote, ask them to discussion: what are the appropriate learning activities that you would like to be involved in, to strengthen your knowledge, skills, attitudes, or capacity to effectively address gender-based violence in your life, work, or practices?</li> <li>2. Handout this follow up questions and ask groups to explore it: <ul style="list-style-type: none"> <li>• What are the appropriate learning activities that you would like to be involved in, in order to develop your knowledge, skills, attitudes, or competences to effectively transform the factors that limit your participation in prevent and respond to gender-based violence in your life, work?</li> </ul> </li> </ol>
Debrief	<ul style="list-style-type: none"> <li>• Start the debriefing by asking for a volunteer from each group to share three points that highlight their discussions.</li> <li>• For interactive learning, in debriefing, invite questions and feedback about each group's presentation.</li> </ul>
Logistics	<ul style="list-style-type: none"> <li>• Flip-chart paper, large sticky notes, markers, and a tape.</li> <li>• A wall with enough space to attach several sheets of flip-chart paper for each group.</li> </ul>
Require time	<p><b>90 minutes:</b> as a facilitator, you should expect to spend:</p> <ul style="list-style-type: none"> <li>• <b>15 minutes</b> on giving instructions.</li> <li>• <b>50 minutes</b> for group discussion and to have written the outcomes.</li> <li>• <b>25 minutes</b> on the debriefing at the end of the activity.</li> </ul>
Challenges	<ul style="list-style-type: none"> <li>• Timekeeping is important.</li> <li>• Discussions can very easily go beyond 50 minutes per group.</li> </ul>

## SESSION-4. Planning for application learning activities

ACTIVITY-2	PLANNING FOR APPLICATION WORKSHOP
Purpose	This workshop is used to provide a stimulus for implementing-utilising new learning outside the workshop context. Planning activities prepare participants for and increase the likelihood of transfer and application of new learning. These activities are often used at the conclusion of an open-ended consultation or when the focus is about to shift.
Audience	Young people or young learners, and youth workers and trainers, volunteers, etc. in non-formal learning settings.
Instructions	<p><b>TASK-1:</b></p> <ol style="list-style-type: none"> <li>1. Ask participants to go back to their small groups and then issue a blank flip chart to each group.</li> <li>2. Ask them to discuss: what kind of learning, or training resources, tools or materials should be developed and produced to facilitate you address gender-based violence in an effective manner, in your life, work, or practices?</li> </ol> <p><b>TASK-2:</b></p> <ol style="list-style-type: none"> <li>1. After each group has finished discussing the above question, handout these questions and ask each small group to explore them: <ul style="list-style-type: none"> <li>• What kind of resources or materials that should be developed and produced to help you prevent and respond to gender-based violence in an effective way?</li> <li>• What kind of resources or materials that should be developed and produced to help you better transfer and apply new skills to address, prevent, and respond to gender-based violence in an effective manner, in your life, or work?</li> </ul> </li> </ol>
Debrief	<ul style="list-style-type: none"> <li>• Start the debriefing by asking for a volunteer from each group to share three points that highlight their discussions.</li> <li>• For interactive learning, in debriefing, invite questions and feedback about each group's presentation.</li> <li>• After this part is done, please collect the data by using the data collect sheet.</li> </ul>
Logistics	<ul style="list-style-type: none"> <li>• Flip-chart paper, large sticky notes, markers, and a tape.</li> <li>• A wall with enough space to attach several sheets of flip-chart paper for each group.</li> </ul>
Require time	<p><b>90 minutes:</b> as a facilitator, you should expect to spend:</p> <ul style="list-style-type: none"> <li>• <b>15 minutes</b> on giving instructions.</li> <li>• <b>50 minutes</b> for group discussion and to have written the outcomes.</li> <li>• <b>25 minutes</b> on the debriefing at the end of the activity.</li> </ul>
Challenges	<ul style="list-style-type: none"> <li>• Timekeeping is important.</li> <li>• Discussions can very easily go beyond 50 minutes per group.</li> </ul>

## 4.2. Integrating a gender-sensitive and a participatory approach in youth work

In our context, gender-sensitive means looking at gender-based violence from a human rights perspective; acknowledging that even though the vast majority of the victims or survivors of gender-based violence are girls and women; the non-binary persons, sexual, gender minorities in the LGBTIQ community experience a wide range of gender-based violence both on the basis of their sex and their non-binary gender identities or expressions. Whereas a participatory training approach means an active participation by the participants as the most important factor that enables learning and performance. A participatory training approach takes into account the participants' characteristics and their lived experience and facilitating a critical reflection and analysis of their work or practices, so that they can develop strategies for actions, by facilitating attitudes, skills, and knowledge retention through experiential learning.

### 4.2.1. Gender-sensitive and human rights principles

The rights of all the persons and/or groups are respected and protected equally, but it often happens that sexual and gender minorities in the LGBTIQ community are excluded in both the definition of gender-based discrimination and violence. Thus, they human rights are not respected nor protected which makes it impossible for them to claim and realise their human rights and have the freedom to decided what they want to do and work toward becoming the persons they want to become. Hence, for human rights to be claimed and realised by all the rights-holders, for the duty-bearers to comply with their obligations to respect, protect, and fulfil human rights, and for youth work interventions to effectively prevent and respond to gender-based violence; requires a thorough application of the key human rights principles of equality, non-discrimination, participation, inclusion, accountability, and transparency. See our manual [PFHD Chapter-4](#).

#### 4.2.1.1. Equality and non-discrimination

- All persons are equal before the law without explicit legal inequalities based on racial and gender discrimination, social distinctions, and exclusions of marginalised and/or vulnerable groups. The laws must prohibit discrimination on any ground, including on the basis of sex, race, ethnicity, national or ethnic origin, colour, religion, language, sexual orientation, gender identity and expression, age, disability.

#### 4.2.1.2. Participation and inclusion

- There is an active and informed participation by all people regardless of sex, race, ethnicity, national or ethnic origin, colour, religion, language, sexual orientation, gender identity and expression, age, or disability, including the most marginalised and the most vulnerable in the conduct of public and civic affairs. The voices of the poorest, most marginalised, most vulnerable must be included in decision-making processes.

#### 4.2.1.3. Transparency and accountability

- There are innovative, formal, and non-formal accountability mechanisms that secure the active and informed participation of the poorest, most marginalised, and the most vulnerable. The dynamics around responsibility-holders in the civil society engage to hold the duty-bearers accountable for their obligations to respect, protect, and fulfil human rights, and in transparency.

#### 4.2.2. Participatory training approach in youth work

An effective youth work requires consensus among key actors on what is to be achieved, how to achieve it, and which monitoring, and evaluation strategies will best inform any adjustments required to ensure expected results are achieved. Thus, an effective youth work requires that youth projects be designed, planned, and implemented using a participatory approach. Whether the project focuses on gender literacy or human rights education, young people, or the people most marginalised and most vulnerable to gender-based violence, all the stakeholders should be consulted, and the project training activities must make an active effort to meet their specific gender and human rights' learning needs and fill the gaps in the current gender literacy and human rights education offerings. That is, the training should be based on the follow:

##### 4.2.2.1. Involving the appropriate people

- Taking a participatory approach means that the training ensures that all potential participants, including intermediaries and beneficiaries, both female, male, and non-binary participants are involved and consulted throughout the training cycle, from planning and design, organisation, to implementation, monitoring, and reporting. While a participatory approach usually requires time and resources, it yields enormous and sustainable benefits over the longer term.

##### 4.2.2.2. Ensuring a realistic training development

- Bringing together the training potential participants inputs, including intermediaries and beneficiaries, helps ensure that their knowledge, experience, needs, and interests inform the training planning, and design. This is essential for obtaining information about local, cultural, and socio-political contexts about gender, and about other practices, institutions and capacities that may influence the training, and thus ensuring a more realistic training planning, design, and delivery.

##### 4.2.2.3. Fostering local ownership and engagement

- Close collaboration and participation of beneficiaries, intermediaries, and other stakeholders during planning, design, and implementation phases increases the likelihood that training outcomes will reflect their needs and interests; be relevant to, and realistic for, the local context or situation; and be monitored on an ongoing basis. It creates a sense of ownership of the training and its expected outputs and outcomes.

#### 4.2.2.4. Achieving results sustainability

- When beneficiaries and intermediaries are fully engaged in the planning, design, implementation and monitoring, and evaluation of a training, the expected results (outputs, outcomes, and impact) are more likely to be achieved in a sustainable fashion. That is, an inclusive participation increases ownership of the results achieved and makes it more likely that the participants will continue to be active agents in their own youth work or practices within their local communities.

### 4.3. Youth workers' empowerment in gender-based violence prevention

Before developing this handbook, we conducted a research through open-ended consultations among the youth workers on gender-based violence prevention through youth work. The research uncovered challenges faced by youth workers, which limit their capacity, progress in planning, designing, delivering, monitoring, evaluating, and sustaining community-based interventions aiming at addressing, preventing, and responding to gender-based violence in their youth work. The main problem is the lower level of youth workers' gender and human rights knowledge, skills, and attitudes, gender literacy, gender-based violence context analysis from a human rights perspective, potential targeted groups analysis in terms of unmet learning needs, gender knowledge gaps, and potential targeted groups' tasks, roles, occupation, age, and language barriers, as well as assessing, and analysing how their youth work contributes to the long-term desired gender social, and cultural norms change.

Hence, meeting those challenges, require youth workers' empowerment. Such an empowerment should be done through Youth Workers' Training with training learning activities aiming at capacity strengthening and gender-based violence prevention knowledge, skills, and attitudes retention. We as Youth workers, we should be knowledgeable and comfortable discussing gender-based violence root causes, protective and risk factors. Hence, training programmes should be conducted to provide the youth workers with guidance on how to appropriately design and run community-based interventions to ensure an effective day to day programming. The training should cover these key topics related to effective community-based interventions with training activities that focus on:

1. Transforming power inequalities, gender discrimination, and socio-cultural norms; emphasising on awareness-raising among the most marginalised women, girls, as well as sexual and gender minorities.
2. Transforming the factors that contribute to and influence disparities in power relations that perpetuate gender inequalities and discrimination within the community through empowerment: education and training.
3. Monitoring, evaluating, and reporting on the impact of the community-based interventions toward addressing and preventing gender-based violence at the community level.

4.3.1. Gender-based violence’s preventive measures

It is essential for us as youth workers to become familiar with root cause, the risks and the protective factors, behaviours, and attitudes or narratives that encourage gender-based violence among young people within our communities and in our local contexts, prior to designing and implementing a gender-based prevention community-based intervention. Thus, youth workers’ empowerment in gender-based violence preventive measures through training is the single most effective learning approach for addressing, preventing, and responding to gender-based violence among youth. Further, there is a need to becoming familiar with factors that can affect the individuals, groups, institutions in our communities, including demographic composition of the population, assumptions about gender, social and cultural norms; the structure of family and community support systems; the knowledge, attitudes, and the behaviours of persons in leadership and decision-making positions; the services and facilities for victims or survivors, including the physical environment, access to services for the most marginalised, the most vulnerable women, girls, and LGBTIQ persons; and the legal framework, judicial practice, and tradition, both formal and informal.

Empowering youth workers with gender-based violence prevention knowledge, skills, and attitude, means facilitating their empowerment in planning, designing, implementing, motoring, and evaluating youth community-based interventions that contain prevention activities aiming to transform gender-based violence’s biased behaviours and socio-cultural norms as a means to influence knowledge, attitudes, or behavioural change among young people through a human rights-based approach. These include:

Table-8. Gender-based violence’s preventive measures

Facilitating youth workers to integrate a human rights-based approach in gender-based violence prevention	Strengthening youth workers’ capacity in understanding the role and responsibility of stakeholders of human rights in the perpetuation of power relations and gender inequalities, by demonstrating the rights-holders, duty-bearers, and responsibility-holders’ claims, power, duties, and influence; and how they shape the political, civic, and gender-based violence contexts in the presence and/or absence of the respect for, protection of, and fulfilment of human rights.	Strengthening youth workers’ capacity strengthening get familiar with important concepts behind gender to be able to understand the root causes and the context in which gender-based violence takes place. How to discuss gender knowledge, skills, and attitudes or behaviour among the targeted groups.
	Strengthening youth workers’ capacity in integrating and applying the key human rights principles of equality, non-discrimination, participation, inclusion, accountability, and transparency in the overall life-cycle of a gender-based violence prevention intervention.	Working with a human-rights based approach in gender-based violence to identify the relationship between human rights, LGBTIQ rights and gender-based violence; to understand the real dimensions of gender-based violence and its consequences on women, men and LGBTIQA+ lives; and to strengthen youth workers capacity to advocate for gender diversity and LGBTIQ rights, and to raise awareness on various forms of gender-based violence.
		Increasing the gender diversity attitudes among youth workers to appreciate the key human rights principles of equality and non-discrimination, inclusion, participation, accountability, and transparency allowing them to facilitate behavioural change among youth people.
		Believing in equal human rights for all at both the community and individual levels; respecting the worth of each individual’s contribution to the community; involving young people in gender-based violence processes; being supportive of victims or survivors of gender-based violence; and showing zero tolerance for persons who abuse their power.
		Providing youth workers with the tools enabling them to assess, identify, and analyse the root causes of and the potential contributing factors to gender-based violence to understand the gender problems context, and thus, be able to tailor interventions that reflect community’s gender norms and culture, allowing them to meet the unmet need or unfilled gap, and thereby, be able to address gender-based violence to contribute to the desired gender social and cultural norms changes.
		Addressing and reporting all incidents of gender-based violence by treating all persons equally and without discrimination regardless of their gender or sex; denouncing both the perpetrator and the act and developing community-based interventions strategy targeted at structural changes, including promoting and advocating for human rights and changes in social and cultural gender norms, and gender biased behavioural, attitudes or narratives changes.



### 4.3.2. Developing a GVB community-based intervention

When used in youth work in non-formal education settings, community-based interventions have proven effective. They were tested in various projects we have implemented in the past years in different countries, to determine how they best fit, what works, and what does not work. Based on this experience, and lessons learned, our approach to community-based intervention considers the following core elements:

**1. STRUCTURE:** The structure addresses the programme type, audience, and setting:

- **Programme type:**  
Community-based interventions are effectiveness in reaching young people both at community and individual level when prevention activities focus on training, media campaigns, youth inclusion and participation through arts, theatre, etc.
- **Audience:**  
The audiences or the targeted groups should be defined and the reason why they are being targeted must be outlined to meet their learning needs and unfilled gaps more effectively.
- **Setting:**  
A community-based intervention is implemented after a needs assessment has been conducted and empowerment of youth workers has taken place. This ensures that youth workers have the skills and relevant educational materials for delivering the community-based intervention, and that the needs assessment insights are considered not only to design prevention activities, but also to training those who will facilitate the targeted group's change in knowledge, attitudes, and behaviours.

**2. CONTENT:** Content addresses information, capacity strengthening, strategies, and services:

- **Information:**  
Information includes facts about the gender-based violence context and the current policies and their effects on the lives of the targeted groups. Although the information about the gender problem context and current policies is important, it has not been found to be an effective intervention by itself, without an additional component of prevention activities.
- **Capacity strengthening:**  
The content of community-based intervention helps to build and improve the gender knowledge, skills, and attitudes or behaviour among the targeted groups allowing them to meet the unmet need or unfilled gap, and thereby, be able to address gender-based violence to contribute to the desired gender social and cultural norms changes.
- **Strategies:**  
Community-based intervention programme strategy should be targeted

at structural changes, including promoting and advocating for human rights and changes in social and cultural gender norms, and gender biased behavioural, attitudes or narratives changes.

- **Services:**  
A community-based interventions services or prevention activities include community forums, training courses, media campaigns, peer to peer learning, counselling, arts, theatre, photo exhibitions, youth-oriented information, etc.

**3. DELIVERY:** This includes programme adaptation and implementation:

- **Programme adaptation:**  
The community-based intervention's programme must match community needs in order to ensure the right fit. Adaptation involves changing the programme to fit the needs of a specific group in various settings and conducting a structured review of existing programmes to determine remaining gaps.
- **Implementation:**  
Implementing a community-based programme refers to how it is delivered, including the number of sessions and type of methods used for prevention activities, and their follow-up. Thus, a proper implementation is key to community-based intervention effectiveness.

## 4.4. Raising awareness about gender-based violence and its consequences

In our context, raising awareness means creating visibility about the problem and challenges of gender-based violence and its consequences at the community level through youth work by youth organisations. Therefore, our role of as youth workers is to provide regular training and sensitisation on human rights, gender, relevant national and international laws, policies, and guidelines on the prevention of gender-based violence. These include providing human rights education and gender awareness training to the youth community, and the other stakeholders in the field of youth education or training. These bring about community education and awareness activities through public information campaigns about gender-based violence that reflect the cultural sensitivities, ethics, and particular circumstances that prevail in community settings. To spread such awareness-raising messages, is more practical with tools like small booklet or leaflet containing information about the role of a human rights-based approach in gender-based violence prevention. While for more experienced youth organisations it has become more practical to use newsletters and social media posters, theatre, arts exhibitions or presentations at youth community meetings or other youth education or training initiatives.

After awareness about gender-based violence and its consequences have been raised and the community is ready to address this problem, it is then feasible to start the training of youth workers, youth activists, and other community actors

in how to respond to the needs of victims or survivors as means to engage the community in discussions about gender-based violence; encouraging the various community members to report gender-based violence cases or incidents and ensure that the actors involved in responding to victims' or survivors' needs are ready and able to provide services. That is, raising awareness is the first step towards finding out the feeling within the community. So, once the community members feel that gender-based violence is problem that needs everyone's attention, the community actors involved in providing care should receive training on gender issues to be sensitive to victims or survivors regardless of their gender or sex. Thus, priority awareness-raising activities focus on encouraging the community actors to provide follow-up services, psycho-social support, a safe haven for victims or survivors who feel threatened or afraid and support them in pursuing a legal case against the perpetrator if they so decide. If a victim or survivor reports an incident and there is no service or care is not provided in a timely, compassionate, and confidential manner, then their trust in the system and service provider is broken and other victims or survivors will not report.

Hence, empowering the community at large; from family, relationships, to public space to report or respond to gender-based violence incidents are essential steps in developing the sustainable prevention community-based interventions towards gender-based violence by engaging the community in building the knowledge and understanding the role of power relations, gender discrimination and gender inequality in gender-based violence at the community level. Thus, such campaigns are effective when they target all the community members: men, women, children, non-binary, and LGBTIQ persons from all ethnics, racial, or religious groups. When all concerned persons and/or groups are involved, then awareness-raising helps to influence traditional gender roles, norms, and attitudes, and thereby helps develop a community-based system that responds to and prevents gender-based violence which helps people to understand how gender-based violence just hurts the entire community. Further, awareness-raising maintains and strengthens the existing social support networks in encouraging victims to come forward and seek assistance which ensures that gender issues are raised and examined.

## 4.5. Disseminating GBV information and relevant legal framework

For this purpose, dissemination means spreading and providing information on gender-based violence prevention and the relevant legal framework applied to respond to gender-based violence to key parties and the key target groups of a community-based intervention in its lifetime and beyond. Hence, the difference between dissemination and awareness-raising is that after an awareness has been raised there is an accountability to take further actions as discussed in the above section. Whereas dissemination about spreading and/or providing information at a larger scale and there is no accountability to take any further actions. The goal of dissemination is to inform the target groups of a community-based intervention that such an information exists: *where they can find it, who is responsible for it,*

*and how they can use that information if they so decide.* It is thus crucial that dissemination starts with the beginning of a community-based intervention and does not end with the successful ending of it; a dissemination strategy should be managed throughout the life-cycle of the community-based intervention. So, the topics covered in dissemination campaigns could include how and where to seek assistance in case of sexual or gender exploitation and abuse; the importance of reporting the incidents and seeking assistance as soon as possible; the national and international laws that prohibit sexual and gender-based violence; and the penalties associated with the acts of sexual and gender-based violence.

When dissemination campaigns are well planned, designed, and integrated in a community-based intervention, they make a huge impact in influencing the formal and informal legal framework to view gender-based violence as human rights violation, and thus ensuring the protection of its victims. This is because, the extent of gender-based violence within a community is influenced by the existence of laws that condone such violence or the extent to which laws within the country are enforced where gender-based violence is perpetrated with impunity as laws and policies support gender discrimination and condone men power. It is unarguable that in many countries there is limited legal protection for women's rights and LGBTIQ persons' rights because there are no laws against gender-based violence. Such poor administration of justice results in a lack of trust in the law enforcement authorities since the law enforcement or judicial practice reinforce gender-based discriminatory practices. So, here is where dissemination campaigns come in handy, they familiarise key partners and key target groups with both the formal and traditional or customary legal systems at the community and country level; determining whether there are laws and policies in place that protect against gender-based discrimination or violence; and determining how those laws can be strengthened through key human rights principles by civil society organisations.

Basically, the civil society organisations in the community should observe or work closely with traditional or customary legal systems in their role as *responsibility-bearers*. These traditional or customary legal systems are usually administered by elders; operating in many local communities as mediators for cases that would not go to the formal courts. So, the rules, procedures, and decisions of these groups do reflect society's gender, social, and cultures norms, beliefs, and attitudes. Hence, these informal legal systems often do pass judgements in gender-based violence cases, including incidents of domestic violence. In situations where such tribunals or committees pass judgements that are offensive to international human rights standards relating to the rights of victims, civil society organisations should take steps to educate the members of such bodies about existing international human rights standards. However, in many countries it has been documented that the civil society actors are not aware of this responsibility or lack capacity to provide such education; thus, dissemination campaigns are important as they target both by providing information on human rights and gender education by strengthening the respect for the human rights of all persons and ensuring that gender-based violence is not tolerated in order to benefit the community as a whole.



## CHAPTER 5.

### Reporting & exposing gender-based violence

## 5.1. Who can be a gender-based violence victim, survivor, or perpetrator

A victim of gender-based violence is a person affected by violence which targets that person on the basis of sex and/or gender. In our context, we have three faces of victims:

1. **Direct victims:** are those who have suffered the direct effects of gender-based violence; they are those who are assaulted or raped, or physically and psychologically abused, sexually exploited, tortured, detained, or discriminated against, on the basis of their sex and/or gender. They are those who are victimised during their entire lifetime or a big part of their lifetime such as in the cases of domestic violence, child marriage, abusive long-term intimate relationships, or gaslighting LGBTIQ persons from childhood for their non-binary behaviours.
2. **Indirect victims:** are those who are linked to direct victims in such a way that they too suffer because of that connection. The relatives of a direct victim often experience extreme hardship and pain, and they might be punished because of their connection to that person through socio-economic deprivation, humiliation, denial of opportunities, or family break-down. Children of a direct victim have to bear the consequences of what happened to their parents and they may feel and behave like victims, displaying deep hurt and bitterness. Trauma can be handed down; children tend to absorb and retain pain and grief, consciously or unconsciously. They carry traces of experience into adulthood, and this is a problematic heritage that can lead to them become perpetrators.
3. **Individual and collective victims:** brutal conflicts inflict severe harm on individual person when sexual and gender-based violence is used a weapon of civil wars or genocides. In such cases, individuals are targeted because of their connection to an identifiable collectiveness.

Herein, a survivor of gender-based violence is defined as the victim of gender-based violence who implicitly or explicitly recognises and reacts to acts of sexual and gender-based violence. Thus, in our understanding, those who are assaulted or raped, physically and/or psychologically abused, sexually exploited, tortured, detained, or discriminated against on the basis of their sex and/or gender and choose to live and take on the fight on day at time are survivors. This is because gender-based violence can be perpetrated by anyone, including family members. It is thus often difficult for victims to take actions, adding to the fact that in many places, the state and institutions condone and perpetrate gender-based violence when discriminatory practices are not challenged and prevented by using of legal or policy instruments.

This happens under different forms:

1. **Physical, sexual, and psychological violence** occurring in the family, including battering, sexual exploitation, sexual abuse of children in the household, dowry-related violence, marital rape, female genital mutilation, and other traditional practices or harmful practices, non-spouse violence, and violence related to exploitation.
2. **Physical, sexual, and psychological violence** occurring within the general community, including rape, sexual abuse, sexual harassment, and intimidation at work, in educational institutions and elsewhere, human trafficking, sex work, and forced prostitution.
3. **Physical, sexual, and psychological violence** perpetrated or condoned by the State and institutions, wherever it occurs.

The perpetrators of gender-based violence are sometimes the very people upon whom survivors depend on to assist and/or protect them. Most cases of gender-based violence involve a female victim or survivor and a male perpetrator. Most acts of gender-based violence against boys and men are also committed by male perpetrators. Perpetrators include:

- **Intimate partners:** in most societies, the accepted gender role for male intimate partners is one of decision-making and power over the female partner. Unfortunately, this power and influence are often exerted through discrimination, violence, and abuse.
- **Family members, close relatives, and friends:** Girls are far more likely to suffer gender-based violence within the domestic sphere. From neglect to incest, these human rights violations are not always reported, since they involve fathers, stepfathers, grandfathers, brothers and/or uncles as perpetrators. Harmful traditional practices also take place with the knowledge and sometimes the participation of family members and close relatives and friends.
- **Influential community members (teachers, leaders, politicians):** Leaders and other community members in positions of authority can abuse that power through acts of gender-based violence. The victim or survivor in these situations is even more reluctant to report the violence because of the perpetrator's position of trust and power within the community.
- **Security forces:** embodiment of ultimate power. They are armed and have a mandate to ensure security in communities. In some settings, they detain and/or arrest people with impunity. Often, security forces are in the position of withholding rights for LGBTIQ persons.
- **Institutions:** discriminatory practices in the delivery of social services and help, maintain and increase gender inequalities. Withholding information, delaying, or denying medical assistance, offering unequal salaries for the same work and obstructing justice are some forms of violence perpetrated through institutions.



## 5.2. Understanding gender-based violence from a perpetrator's perspective

If society aims to effectively tackle gender-based violence, then our youth work should take into consideration the development of a plan for working with the perpetrators. This is not in any way to justify or excuse the actions of perpetrators, this is to highlight that gender-based violence preventive and response measures should also look at how the perpetrator came to be. A lot of what we know about gender-based violence comes from victims, survivors, and witnesses. Not many have turned to the perpetrators to understand how gender-based violence is used in their particular setting and the circumstances that shaped their attitudes and behaviours over their lifetime. So, working with the perpetrators of gender-based violence is difficult but necessary. Perpetrators' human rights, including their own safety and fair trials must be respected. If the perpetrator is also a previous victim or a survivor of gender-based violence, then that person has protection and rights as guaranteed by international human rights law to have access to health support and psychological help. It has been established that children of the direct victims of gender-based violence have to bear the consequences of what happened to their parents as trauma can be handed down when the children absorb or retain pain and grief, consciously or unconsciously which is a problematic heritage that creates the perpetrators. That is, in many cases, the perpetrators are created by society, and excluding them in the process of gender-based violence prevention is in itself a human right violation, because inclusion and participation are human rights in themselves regardless on a person's social, legal, or criminal status.

Further, it is important to not only consult perpetrators, but also to consult with national authorities on what actions are taken locally to work with perpetrators of gender-based violence to ensure their rehabilitation. This also includes engaging security personnel and police, including community leaders and activists, to work with and monitor the actions of known perpetrators. Where possible, and when rehabilitation has not been completed to ensure an extended and a monitored period, ensuring that the perpetrator is not returned to the community or does not have access to their victims. This is relevant as many acts of gender-based violence are also related to other key global health issues such as substance abuse, trauma, depression, etc. Childhood trauma and witnessing of gender-based violence are also proven to be influential factors, which supports the idea that those exposed to gender-based violence in their childhood should be prioritised for interventions. Therefore, sustainable gender-based violence preventive and response measures require transformation of cultural and social norms and changes in attitudes and behaviours on how society views the perpetrators. This requires looking beyond the surface by establishing a conversation and getting to know the perpetrators to see and view gender-based violence in their particular setting and the circumstances that shaped their attitudes and behaviours over their lifetime. Only then, we will be able to state if progress has been made or not and further, stimulate public debate so that gender-based violence prevention discourses include experiences of all the concerned persons any the incident.

## 5.3. Challenges faced by survivors in reporting and exposing incidents of GBV

Partnerships and networks across multiple sectors, including the legal system, the medical and psychosocial services, police, and other support services, are the cornerstone of an effective gender-based violence response. However, gender-based violence survivors do not always have easy and unhindered access to all these services or to necessary information, support, and guidance as to how they could expose and report incidents of gender-based violence. Thus, without a safe space to go after incident, many survivors face some challenges as well in reporting harmful acts directed against them as once reported; they may not be able to return to their homes; if, for example, the perpetrator is a member of the family, a neighbour, or a member of the community. Hence, one of the risks of seeking that support is the possibility that the survivor's friends, family, or the community will find out, which can lead to them being stigmatised, throw out of their home or community, or exposed to a more severe violence as a form of punishment or with the intent to humiliate them. These often occur in societies where being a victim of gender-based violence is perceived as shameful, with women being considered guilty of attracting sexual assaults against themselves based on their lifestyle, or where being a LGBTIQ person is considered a taboo, a curse, or mental health problem seen by many families as humiliating.

In some community, it is very likely that the service providers are exposed to threats, hostility, and violence by the perpetrators and/or by the community when they are seen helping a survivor. Until recently, the law in many countries still differentiate between the public and private space, which leaves women particularly vulnerable to domestic violence, even though The Istanbul Convention that has been rectified by most of those countries ensures the right for everyone, particularly women, to live free from violence in both the public and the private spheres. However, while most forms of gender-based violence are criminalised in most European countries, the practices of the law enforcement in many cases favour the perpetrators, which helps to account for low levels of trust in public authorities; the main reason why most cases of gender-based violence incidents go unreported. In many countries, there is no or a limited access to medical care, healthcare services or psychosocial support for gender-based violence survivors. Whereas the support for the LGBTIQ survivors does not exist at all. There are not, for example, round-the-clock free telephone lines providing information, support and/or counselling, nor immediate points of contact so that the victims or survivor can easily access medical and legal services. In addition, in some cases, there is no provision of safe accommodation for the victims, nor access to gender sensitive primary health care and specialised gender-based violence services.

In addition, the gender-based violence survivors have often no access to advocacy and legal support, including free legal assistance, help, advice, advocacy, and court support services; the family and the community do not take the lead in providing safe spaces and security for victims or survivors. Gender-based violence survivors

do face many difficulties in finding information about their rights and entitlements, including free access to qualified and impartial interpreters, or translation of legal documents, if necessary. Further, a lack of support for professional and social reintegration of the survivors partly accounts for poor reporting and documentation of gender-based violence incidents with the legally required evidence. Moreover, the lack of education or economic resources generally makes victims or survivors, vulnerable to more violence; in the cases of child marriage, gender-based violence creates patterns of violence; poverty that is self-perpetuating makes it extremely difficult for the victims to extricate themselves. Thus, it is imperative that multi-sectorial services are strengthened and enhanced so that the effects of gender-based violence are tackled and further harm is avoided. Survivors have rights to protection and access to services that meet their needs and safety as guaranteed by the international human rights law.

## 5.4. Strengthening the survivors' capacity in GBV prevention legal framework

It is accepted that there is a pressing need to safeguard the rights and well-being of all human beings, especially of those who are vulnerable and more exposed than others, such as women and the LGBTIQ persons. The state, as institution, has the responsibility and the obligation to ensure that concerns of human rights violations are addressed and that victims of such violations are protected. That is, the state has the legal responsibility to address, prevent, and response to gender-based violence as a human right violation. The state should establish the laws and policies that aim to eradicate or at least, reduce the risk of gender-based violence on its victims. So, strengthening the capacity of the survivors of gender-based violence to be aware or understand the policy framework and the legal provisions within the justice system that protect them against gender-based violence of any forms whether in a public or in a private sphere, is a prerequisite before any attempts for reporting the incidents of gender-based violence could take place.

### 5.4.1. Understanding the legal or justice response

Understanding the legal or the justice response system to gender-based violence within the local community so that the victims or survivors who wish to seek legal redress for the crimes committed against them can do so in a legally binding and timely manner, is the most important or crucial element in ensuring that incidents of gender-based violence are reported and punished accordingly. This involves creating, maintaining strong GBV prevention support centres that work in closer collaboration with local law enforcement agencies, such as the police, judiciary, and public prosecutors as well as the community traditional courts to ensure that the victims or survivors receive appropriate redress.



### Knowing the applicable laws:

The staff in such GBV prevention support centre should know the relevant national law on the following:

1. What is the applicable national law and procedures? What are the legal definitions of the various forms of gender-based violence? Is domestic violence a penal offence, distinct from common assault or battery offences?
2. If the country's constitution incorporates the bill of rights, can the relevant provisions be invoked to address certain forms of gender-based violence?
3. What are the laws concerning the protection of LGBTIQ persons? If LGBTIQ rights are generally not protected, are there any special legal provisions that protect them?
4. What is the evidential requirement to satisfy a legal claim of a gender-based violence incidents?

### Knowing how to handle a complaint

Staff helping the victim or survivor who decides to seek legal redress must be sensitive at the same time, they have to provide full information about the legal process:

1. The staff should help the victim or survivor in finding a lawyer based on national laws and procedures concerning gender-based violence.
2. The survivor or victim should be informed about what to expect from the legal process. The staff should work closely with the lawyer, and the prosecutor's officer to ensure that the complainant is adequately informed of their rights, the procedures and time involved in the legal process.
3. The survivor or victim should be prepared to answer any queries the lawyer or the prosecutor may have, and the type of evidence needed. A complainant should be counselled on the nature of the crime under the law, the time it may take to investigate and prosecute the crime, and the possible outcomes from the judicial process.
4. The staff should also counsel the victim or survivor on what health services are available, including access to counselling and procedures to treat injuries, prevent disease, or terminate unwanted pregnancy, as authorised under national laws.

### Knowing the evidential requirement

Staff supporting the victim or survivor should inform them about the evidential requirement needed to prosecute a gender-based violence incidents:

1. The gender-based violence incident's report must be recorded with the local police;
2. The medical report and statements from the survivor or victim are recorded

so that they could be communicated to the relevant national authorities (police or prosecutor);

3. Crucial witnesses are required to comply with the legal procedures by providing statements and attending court when required;
4. When requested, security is provided to ensure that the victim is protected against intimidation and other threats to violence, harassment, or hostility;
5. Exploring the possibility of conducting the court hearing virtually to protect victims or survivors and their families from further trauma.

## 5.5. GBV prevention legal framework and its requirements in youth work

Protection against gender-based violence as guaranteed by national legislations and international conventions should be integrated and pursued in the context of youth work. This implies that the key human rights principles and national legal framework against gender-based violence need to be taken into considerations and applied to the youth work practices, more so as young people are a priority of the European Union's social vision. Youth is an important resource to society and can be mobilised to achieve higher social change. Thus, youth policy must above all promote equal rights and opportunities for young people regardless of their sex and/or gender to ensure inclusion, participation, and diversity within the field of youth education and training within which the youth work operates. So, looking at youth work as an important agent of socialisation in the position of breaking the cycle of gender-based violence from an earlier age, it is already supported by the Recommendation on Youth Work (CM/Rec (2017)4; A youth policy initiative contributing to the elimination of gender-based violence in the context of youth work adopted by the Committee of Ministers of the Council of Europe in 2018. This Recommendation encourages the member states to develop and strengthen youth work policies and practices. It also includes proposals for the youth sector of the Council of Europe to support member states in this task, maximising the positive contribution that youth work can make to Europe's future through co-operation, peer learning, and collaboration.

The Recommendation on Youth Work draws special attention to the fact that youth work needs legal and political support, sustainable funding and structures, improved co-ordination both across sectors, and between local and national levels, as well as a competency-based framework for the education and training of youth workers. Such demands are particularly meaningful when working with issues of gender discrimination and gender-based violence as working on these issues is particularly challenging in contexts where there is a hostile environment or where strong gender stereotypes prevail. Such youth policy initiatives play an important role in responding to gender-based violence, from supporting young people's access to proper information about gender-based violence, to advocating for the change of laws and policies. However, as youth organisations we need to

inspect our own youth work, to see how, and to what extent, gender issues are addressed. The best way to start this process of self-reflection is to analyse the ways in which gender diversity and the LGBTIQ rights are integrated in the overall education or training which are provided by our organisations while delivering our youth work. That is to say, gender mainstreaming does not mean simply counting the numbers of young women and men, nor does it necessarily demand running special activities for these groups, although this may be important.

It is essential for us as youth workers to enhance our knowledge on existing laws and the available enforcement mechanism in our respective countries that protect the victims of gender-based violence and punish perpetrators. Moreover, it is of great importance to furthermore inform ourselves on how the issues of gender and gender-based violence are reflected in the local and national media or if there are any other organisations carrying out their work on the same topics to initiate, if possible, collaborations with them. At the organisational level, within our youth organisations, youth workers are strongly encouraged to reflect on how the organisation itself address gender-based violence and if there are mechanisms in place to document and report violent incidents, as well as support youth workers that are victims of violence: *Who is involved in the decision-making structures of the organisation? Are men and women equally represented? Can LGBTIQ+ young people openly assert their identity and take part in the organisation activities? Are they part of any decision-making structures?* All these are legitimate questions that need to be addressed by us as youth workers and our organisations. In the case of insufficient action taken to tackle gender inequality in the workplace, a gender policy document should then be elaborated; containing statements of the principles relating to gender diversity, specific regulations about how these will be monitored, as well as mechanisms for safeguarding inclusive participation. So, effective actions to eradicate gender-based violence require not only implementing youth policies or binding to legal documents adopted by governments and institutions, but also building a culture, within our youth work which is based on values viewing gender-based violence and discrimination as human rights violations.



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