



• İNSANCA YAŞAM VE DEMOKRATİK TOPLUM DERNEĞİ •
• İNSANCA YAŞAM VE DEMOKRATİK TOPLUM DERNEĞİ •

IYAGENDER PROGRAM

GENDER

EQUALITY

TRAINING

KIT



IYAGENDER PROGRAM GENDER EQUALITY INSTRUCTOR'S GUIDE

HUMAN LIFE AND DEMOCRATIC
SOCIETY ASSOCIATION

Second Edition

IYAGENDER PROGRAM GENDER EQUALITY INSTRUCTOR'S GUIDE

Editors : Merve DEMİRCAN
Zeren İŞSEVENLER

Writers: Dr. Semahat Dicle MAYBEK
Dr. Ayşe GÖNÜLLÜ
Mehmet Burak DEMİRCAN
Büşra TUFAN
Buruç PARLAK
Atilla YARDAŞ
Rıza YILMAZ

Edition 1: February 2018
Edition 2: September 2020

IYAGENDER Program (www.iyagender.org) is a study of Human Life and Democratic Society Association (www.iyader.org.tr).

Email: info@iyader.org.tr
Facebook: iyader2014
Instagram: iyader2014
Twitter: iyader2014

Table of Contents

Preface.....	6
Preface for 2nd Printing	7
CHAPTER 1: IYAGENDER DICTIONARY	9
Concepts related to Sexual Orientation/Attraction	13
Gender related Concepts.....	15
CHAPTER 2: Concepts Related to Gender Inequality	20
Patriarchy.....	20
Patriarchal Bargaining	21
Gender Roles	21
Feminism	22
Masculinity Typologies	23
CHAPTER 3: 1-Day Gender Equality Training Program	28
Non-Formal Education Methodology.....	28
Presentation of the Program	28
Session Plan	28
1. Introduction Session	28
3. Communication, Exclusion and Flirt Violence Awareness Session	31
4. Violence Session	32
5. Masculinity Session.....	33
6. LGBTIQ+ Session	34
7. Evaluation and Closing.....	35
1. Hand Shake	36
2. Name-Ball	37
3. Expectation Tree.....	38

4. Presentation of Program	40
Once you have the attention of your participants, stick the A4 papers with the session list you have prepared in a place where the whole group can see it for the whole day (for example, next to the board or stage).....	41
Explain to your participants the session objectives and the relationship of the session themes to gender equality, as described on pages 19-26 of this manual.....	41
5. Good, Better, the best	41
6. Choose your side!	46
7. Listen Carefully!	49
8. Knight on the White horse.....	51
9. Blame the Media	58
10. Who is this Guy?	61
• Flipchart	62
• Boardmarker	Hata! Yer işareti tanımlanmamış.
• Scissors	62
• Glue	62
• Optional visual printed magazines, newspapers, etc.	62
11. Take a step forward!	63
12. Who am I?	66
13. Which one of you forks?	68
14. Transgender on the Street!.....	69
15. “24 Hours”	70
16. Genderbread Puzzle!.....	86
17. Evaluation with the Dice	88
18. Written Evaluation and Closing.....	89

CHAPTER 4: ATTACHMENTS	91
BÖLÜM 5: İleri Düzey Okuma Listesi	105

Preface

This booklet, despite all the social, political, economic, cultural, technological developments and improvements experienced in the private and public sphere of the 21st century, aims to raise awareness among young people about gender equality, which is still very shortcoming.

Gender equality is one of the most important value for young people who will be the architect of the future should learn and practice. Thus, in primary education age, schools need training that will give a new vision to prevent the production of gender inequality.

This education undoubtedly will not use formal education methods and its curricula, which include many constraints within itself and is very troublesome to update.

Young people no longer search for information in books, but on the internet. This kind of information seeking makes interpersonal communication and transformative learning difficult. The education model we present in this booklet is far from the traditional formal education methodology and the virtual reality of the digital age's methodology. The methodology we use brings discussion, thinking, questioning and common sense to the centre.

I wish this booklet guides experts / trainers / activists / young people who want to organise training on gender equality.

Merve DEMİRCAN
Humane Life and Democratic
Society Association
President

Preface for 2nd Printing

The IYAGENDER program is two years behind. In these two years, the iyagender program gained 48 activists and reached more than two thousand young people in Ankara, giving them a gender equality-based perspective.

IYAGENDER has become a program that started in Ankara and received requests from many cities. After the first activist training, we began to receive activist requests and training requests from many different cities. Our education, especially in high schools, attracted the attention of many principals and parents of students, and thus we organized trainings in many high schools. As we received demand from young people, we started to implement our program in universities by making it suitable for the university age group. As demands from different cities increased, we expanded our activist network outside Ankara. In this way, we started to work in other cities on gender equality by including activists in the IYAGENDER program in different cities.

The IYAGENDER program has been a motivator for many non-governmental organizations to work on gender equality. Some non-governmental organizations used the IYAGENDER manual as a source document and organized trainings. Some NGOs, on the other hand, have contributed to gender equality in Turkey by taking the IYAGENDER guide as an inspiration and developing new educational programs.

We have touched the lives of many young people through our trainings through activists. For the first time in their lives, we had participants who said that they saw the application of a different educational methodology other than formal education, for the first time they were listened to and their views were respected. We've accumulated different stories in different cities. With the contribution of non-formal education methodology, it was possible not only to gain at the level of knowledge, but also to gain at the level of skill and approach in young people. IYAGENDER was able to touch a very wide audience thanks

to our participants who carried their achievements in education to their family and environment, as well as deep changes in their own lives. In order to analyze the sustainability of our qualifications and the impact of education, the participants we visited for the second time reflected on us that the gains and changes were permanent. These returns motivated us more and increased our determination to work.

In this way, I would like to thank all our activists who are trying to promote gender equality in their locals and who contribute with all their belongings as a part of IYADER, the Board of Directors and members of our association who do not deny their support in all matters, all young people who participate in the training and persuade the young people around to participate in this training, school principals, civil society organizations, university student societies and organizations that fund the IYAGENDER Program.

The Iyagender program opens to other cities of Turkey by turning into a digital education program with the effect of the Covid-19 pandemic. I wish that the educational program that we have brought to the digital environment with its 2nd version will continue to contribute to making our country a better place for tomorrow...

Merve DEMİRCAN
Humane Life and Democratic
Society Association
President

CHAPTER 1: IYAGENDER DICTIONARY

Gender ID

- Birth / Assigned Sex
- Gender
- Gender Expression
- Gender Identity
- Intersex
- Trans+
- Gender Fluid
- Cisgender
- Non-binary
- Agender
- Gender non-conforming
- Queer / Kuir

SEXUAL ORIENTATION

- Sexual orientation
- LGBTIQ+
- Lesbian
- Gay
- Bisexual
- Bi+
- Asexual
- Ace+
- Demisexual
- Pansexual
- Heterosexual
- Sexual preference

The Other Terms about LGBTIQ

- Cis-Sexism
- Normativity
- Heteronormativity
- Homonormativity
- Drag
- Homophobia
- Biphobia
- Transphobia
- LGBTIQ+ Phobia
- Transfeminism

Gender-Related Concepts

- Discrimination
- Positive Action
- Hate Crime
- Socialization
- Glass Ceiling
- Reverse Glass Ceiling

Concepts related to Violence

- Cycle of Violence
- Physical Violence
- Economic Violence
- Psychological Violence
- Sexual Violence
- Digital Violence
- Dating Violence
- Direct Violence
- Structural Violence
- Cultural Violence
- Gaslighting
- Abuse

- Stalking (persistent pursuit)
- Consent with coercion
- Survivor
- Self-Defense
- Stealthing

Concepts related to Gender Identity

Birth/Assigned Sex: The pattern used to express the gender assigned at one's birth. It is usually assigned through Female-Male duality in line with external reproductive organs. It does not have to contain information about gender identity.

Gender: 1) A socially constructed system of classification that ascribes qualities of masculinity and femininity to people. Gender characteristics can change over time and are different between cultures. Words that refer to gender include: man, woman, transgender, masculine, feminine, and gender queer. 2) One's sense of self as masculine or feminine regardless of external genitalia. It is often considered parallel to the assigned sex, but the assigned sex refers to gender characteristics, while it refers to things such as internal and external reproductive organs, hormones, and secondary sex characteristics.

Gender Expression: It refers to the presentation of the person's gender identity externally. It can be expressed in clothing, hair style, voice, behaviour, etc. Gender expression does not include information about sexual orientation.

Gender Identity: Gender identity is our internal experience and naming of our gender. It can correspond to or differ from the sex we were assigned at birth. Its identities typically fall into binary (e.g. man, woman), non-binary (e.g. genderqueer, genderfluid) and ungendered (e.g. agender, Queer) categories; the meaning associated with a particular identity can vary among individuals using the same term.

Intersex: Intersex is an umbrella term used to describe a wide range of natural bodily variations. Intersex people may simultaneously have different proportions or non-existence of the

accepted gender characteristics of female assigned (FA) and male assigned (MA) individuals.

Trans+: Trans+ is an umbrella term for person whose gender identity does not conform to that typically associated with the birth/assigned sex.

Gender Fluid: Gender Fluid is a gender identity that recognizes the existence of fluid movement between genders and includes more than one gender identity. It is also used as a Genderfluid.

Cisgender: A description for when someone's sex assigned at birth and gender identity correspond in the expected way (e.g., someone who was assigned male at birth, and identifies himself as a man). The word cisgender can also be shortened to "cis."

Non-Binary : Covers all gender identities except for male or female identification. It contains many of gender identities (bigender, pangender, genderfluid etc.)

Agender: A person with no (or very little) connection to the traditional system of gender, no personal alignment with the concepts of either man or woman, and/or someone who sees themselves as existing without gender. Sometimes called gender neutrois, gender neutral, or genderless.

Gender Non-conforming: A gender descriptor that indicates a non-traditional gender expression or also a gender identity label that indicates a person who identifies outside of the gender binary. Often abbreviated as "GNC."

Queer: An umbrella term to describe individuals who don't identify as straight and/or cisgender.

Concepts related to Sexual Orientation/Attraction

Sexual Orientation/Attraction: An identity or label typically based on the gendered direction of sexual attraction, or the lack thereof. For example: straight, gay, pansexual, bi+ etc.

LGBTIQ+: An abbreviation for Lesbian, Gay, Bi+, Trans+, Intersex, Queer and the other sexual minorities.

Lesbian: Women who are primarily attracted romantically, erotically, and/or emotionally to other women.

Gay: A person who has sexual, romantic, emotional attraction towards men.

Bisexual: It is also abbreviated as bi. A person who is attracted to two sexes or two genders, but not necessarily simultaneously or equally. It has been criticized for being thought to emphasize the binary gender system.

Bi+: A term that refers to people who are attracted to more than one gender. It is also used instead of bisexual. It is used to indicate that the person is not monosexual. It has the quality of being an umbrella term that can include pansexual, queer, omnisexual and more orientations.

Asexual Spectrum: Sexual orientations that all fall under the umbrella term of asexual. People on the asexual spectrum may lack sexual attraction or feel it so little that they related more to the asexual experience.

Pansexual: A person who can be attracted to everyone regardless of their birth sex or gender.

Heterosexual: The term used to describe people who enjoy a gender identity that differs from one's gender identity within the binary gender system.

Other Concepts of LGBTIQ +

Cis-Sexism: A form of discrimination that acts with the assumption that the normal and common is being cis-gender and establishes the other from this assumption.

Normativity: All “normal” and “legitimate” accepted by a culture.

Heteronormativity: It is an ideology that accepts the natural and valid single sexual orientation is heterosexuality and ignores and humiliates other sexual orientations.

Homonormativity: It is the becoming common and mainstream of heterosexist values and beliefs in the queer community. An example of this is that masculine cis men are seen hierarchically higher in the queer community.

Drag: The act of dressing in gendered clothing as part of a performance. It is usually divided into Drag Queen and Drag King. Drag may be performed as a political comment on gender, as parody or simply as entertainment. Drag performance does not indicate sexuality, gender identity, or sex identity.

Homophobia: It is hatred, fear and related discrimination against homosexuals.

Biphobia: It is hatred, fear and related discrimination against bisexuals and bi +

Transphobia: It is hatred, fear, and discrimination against trans+. Also look at cis-sexism

LGBTIQ+ Phobia: It's an umbrella term covering sexual orientation/identity sources phobias such as acefobia/aphobia, homophobia, biphobia, transphobia etc.

Transfeminism: Transfeminism is primarily a movement by and for trans women who view their liberation to be intrinsically linked to

the liberation of all women and beyond. It is also open to other queers, intersex people, trans men, non-trans women, non-trans men and others who are sympathetic toward needs of trans women and consider their alliance with trans women to be essential for their own liberation.

Gender related Concepts

Discrimination: Exposure to inequality and mistreatment due to certain qualities such as age, gender identity, faith, language, political opinion, ethnicity, race, sexual orientation etc.

Positive Action: These are policies and practices developed to reduce and prevent the exclusion of groups that are discriminated against and therefore do not have access to certain rights or have limited access (disability, belief, language, race, sexual orientation, etc.) in the long term.

Hate Crime: Crimes committed for a person or group with prejudice based on race, ethnicity, language, color, religion, gender identity, age, disability, sexual orientation, or similar factors.

Socialization: It is the transfer of existing values and norms of society to the individual. It is the process of socialization that continues from birth to death.

Glass Ceiling: It is a concept that symbolizes the fact that a woman can only rise to a certain point in business life, because of patriarchal structures, she cannot move beyond a certain level.

Reverse Glass Ceiling: Due to the horizontal competition, men cannot take part in sectors where women are concentrated, or they can only take a limited place (For example, men do not want to be employed as teachers in kindergartens).

Concepts related to Violence

Cycle of Violence: It consists of the stages followed by the course of male violence against women. This cycle repeats itself and generally occurs in three stages. In the first stage, the perpetrator of violence increases the tension and opens the way for the fight. Power is established (tried to be established) over women on the grounds of so-called jealousy. In the second stage, the perpetrator of violence applies physical violence by carrying the male tension to the highest point. The third stage of the cycle of violence is also called the honeymoon stage. The perpetrator of violence asks the woman who survives the violence (flowers, jewellery, etc.) and promises that she will not repeat it again. However, 95% of the perpetrators of violence can repeat the act of violence after the first violence.

Physical Violence: Harming a person physically or by using force. (Sallan Gül, 2012: 19). Physical violence acts; hitting, punching, strangling, beating, using a knife or weapon, etc.

Economic Violence: It includes actions such as preventing a person from working, confiscating her money, working in a job that she does not want by force, damaging domestic items or women's private belongings, deprivation of money for household expenses.

Psychological Violence: It includes actions such as psychological pressure, humiliation, nicknames, jealousy, insults / swearing, mobbing, restrictions of behaviour by a person.

Sexual Violence: The use of sexuality as a tool of violence to control, dominate, humiliate, insult and punish. It consists of acts such as rape (including partnership), forcing the individual to do any sexual act he / she does not want, forcing sex work, forcing porn, comparing sexual performance with others, female genital mutilation.

Digital Violence: Keeping control of someone else's digital tools or following them persistently. Requesting or extorting the password of social media accounts; sneaking sms, e-mail, whatsapp

correspondence; sending messages from these platforms to others without the knowledge of the account holder.

Dating Violence: It is seen in partners between the ages of 13-23. It means the use of physical, economic, psychological, sexual and digital violence by one partner against the other partner. The act of violence can take place in a relationship or after the relationship ends.

Direct Violence (Simeonov, 2019): Actions aimed at causing physical harm.

Structural Violence (Simeonov, 2019): It is the invisible form of violence and does not directly target physical harm. For example, inequalities in income distributions and living conditions across regions are expressions of structural violence. Structural violence can only be eliminated by comprehensive structural measures.

Cultural Violence (Simeonov, 2019): Cultural violence is related to the symbols used in creating human existence and social identity. Statements by political and religious leaders, artists, movies, cartoons, songs and many popular symbols; It may recommend discrimination, intolerance and impatience's to differences.

Gaslighting: A type of emotional violence that we can describe as constant manipulation of a person in a way that makes them doubt their perception and memory. It appeared in the 1944 film 'Gaslight' and later began to be used in psychology as the concept of 'gaslighting'. It is a criterion for the perpetrator to act consciously for the purpose of obtaining an emotional/material interest. The methods of manipulation that can be applied can vary widely. The constant for Gaslighting can be called "constant suspicion of his own reality, perception and memory" over what the exposed person experiences. But situations such as feeling guilty and finding yourself apologizing while wanting to express the problem they are experiencing can also be characterized as gaslighting, regardless of whether the perpetrator acts consciously/unconsciously. For many people who feel they have been subjected to emotional violence but

cannot identify what happened, it has been quite a guide in making sense of what they are living.

Abuse: Abuse of one's goodwill. In particular, sexual abuse is observed against individuals (children, intellectual disabilities, etc.) who do not have the ability to make decisions with themselves.

Stalking (persistent pursuit): includes actions such as following through physical or digital means, waiting without permission in front of her home/school/workplace; narrowing her safe space by attacking a person's private forehead or boundaries; tracking places she goes, people she meets; identifying places she often goes and confronting them here. (Öztürk, Sertoğlu and Yetiş, 2017).

Consent with Coercion: Building his/her consent with coercion by applying emotional pressure to turn a sexual behaviour that one of the partners doesn't approve of into "yes". (by making feel him/herself guilty, with polite threats, self-pity, sweet insistence etc) (Öztürk, Sertoğlu ve Yetiş, 2017).

Survivor: A person who has been subjected to any form of sexual violence at some point in his life. For individuals who have been subjected to sexual violence, it may be preferable to use the more empowering word 'survivor' rather than 'victim' or 'sufferer'. It is best for the person to decide which definition to use. Survive; Regardless of the extent of the violence experienced and the trauma it creates, it tells us that we can find healing and live a more satisfying and productive life with the strength within us, holding on to ourselves and support from our environment. (Association for Struggle Against Sexual Violence)

Self Defense: A person's protection against a violent attack on himself/herself by using physical force when necessary. It comes from the English word "self-defence". In law, this concept is used as self-protection and expresses the legal legitimacy of physical acts performed for self-protection. Self-defence is also the methods we use to protect, defend and strengthen ourselves as part of the self-help process. These methods can be both physical and mental

methods. Owning our lives, resisting together and solidarity are also part of self-defence. (Association for Struggle Against Sexual Violence)

Stealthing: To make protected sexual intercourse risky by removing the condom during sexual intercourse or by making actions that will damage the condom before / during sexual intercourse. It is the mutual consent of the partners and the person who will use the condom during sexual intercourse with the mutual consent of the partners, without the consent of the partner. This situation creates the risk of unwanted pregnancy and sexually transmitted infection, and disrupts the sexual agreement of partners, sexuality becomes unsafe and violates the right to make and maintain decisions about the person's body and health. It is also one of the behaviours that constitute the crime of sexual assault. In sexual behaviours, the person determines himself under which behaviours he approves. If one of the partners changes one of these conditions without the consent of the other, it is not sexuality, but a form of exercising power / control over someone else's body. Stealthing can be seen in all kinds of relationships. Talking about pre-sexual boundaries and establishing mutual trust can reduce the risk. (Association for Struggle Against Sexual Violence)

CHAPTER 2: Concepts Related to Gender Inequality

Patriarchy

Patriarchy is the system in which men are superior to women and all institutions such as family, religion, law, politics, media, education are committed in the favour of men. The patriarchal system may differ in class, socially and historically. In the patriarchal system, women's labor, fertility, sexuality, freedom of movement, property and access to other economic resources are controlled by men. Patriarchal or male domination is a concept that has come to life with the desire of humanity to move into the permanent settlement and leave its capital to its offspring. It is possible to see the patriarchal relations and its consequences in every social field today. The housing area of the family is in the “nests”, workplaces, state levels, and of course in the media.

Patriarchy emerged with the phenomenon of “masculinity,” and when this phenomenon is destroyed, the patriarchal network and the system collapse. It is not the biological masculinity that is mentioned here. On the contrary, it is “hegemonic manhood” instilled in humans and internalized in harmony. Patriarchy needs these hegemonic men in every sense (young, urban, white, heterosexual, full-time, pious at reasonable levels, with physical performance capable of successfully performing at least one of the branches of sport) because it can only provide its own continuity.¹

¹ ÜŞÜR, Serpil Sancar (2009), Erkeklik: İmkânsız İktidar Ailede, Piyasada ve Sokakta Erkekler, Metis Yayınları, İstanbul.

Patriarchal Bargaining

The concept of " patriarchal bargaining " is actually a means of reproducing patriarchy without being aware of many women in everyday life. This concept is also directly related to economic violence. Because the biggest bargaining in the household is that the man works outside the house and makes a living and the woman does housework. However, when it comes to the needs of the house, or when the woman wants to buy something for herself, the man does not buy it unless he finds it necessary to buy it because the economy of the house is in men's hands by bargaining rules. Or, as a result of the negotiations in which the woman is employed, she works both at home and abroad and does not have the right to speak on the money she earns.

Gender Roles

Gender is a collection of codes, roles and expectations attributed to gender, society. Gender roles are a collection of attitudes and behaviours that conform to these codes. Gender roles are internalized from childhood through socialization. In other words, the "appropriate" roles to the individual, the biological gender to which he / she is born, are imposed by all the institutions of society, especially the family, for the rest of his / her life. Before the child is born, "suitable clothing color for the gender" is taken, "that's my strong boy"/"beautiful girl," the baby in the womb is loved. After the child is born, the roles approved by the society are vaccinated through "gender appropriate" adjectives. In this context, men must be strong, hard, protect, govern, aggressive, and be administered, etc. while women are expected to behave in accordance with the attributes and roles, they are emotional, delicate, servant, gossip-loving, empty-talking, compassionate, etc. She is expected to act in adjectives and roles. None of these attributes and definitions come from birth; they are perceptions and roles in which culture is instilled to individuals. Other than these roles, individuals exhibiting attitudes, behaviour or actions are discriminated against or even violent by the community or the community in which they are involved.

Gender roles are not stable. These roles can change from society to society, as well as in the same society. Due to these roles, professions

have been assigned to women.

The fact that women come out of the private sphere and go into the public sphere (without leaving their responsibilities in the field) has added the role of “Superwoman “(on the affairs of their children, spouse and home) to the working life. In other words, women working in the public sphere did not cause any change in domestic production or in the unseen labor. It is produced with mass communication tools.

It would also be wrong to consider gender only through dual sex (femininity). In such a case, we will have ignored gender identities other than manhood and fallen into the middle of the patriarchal trap. The existence of many gender identities is a clear proof that this binary sexist system is produced by society.

Feminism

The Feminist movement is a collection of ideologies and social/political movements aimed at understanding, defining and changing the secondary positions of women in the political, economic and private spheres of society; and the gender exploitation and repression they are subjected to in these areas. The feminist movement was born in the 18th century as a reaction to the absence of women in the American Declaration of Independence, the Natural Rights Doctrine and the French Declaration of Human Rights. This reaction has then risen to encompass the whole world.

There are three waves in the history of feminist movement. The first of these is 18th and 19th centuries. The area and its main demands for a century advocate equality between women and men on political and educational issues. The second wave (1960-1990) is based on the woman's body, birth control and abortion (my body, my decision). Third wave (1990 -....) is focused on the identity of the woman. During this period, women developed awareness raising activities (which started in the second wave) and organized around the concept of "sisters brotherhood".

The feminist movement has criticized all the institutions of society (politics, economy, religion, education, health, etc.), especially the family. These criticisms of the patriarchal system have led to the formation and development of feminist theories such as “enlightened

liberal feminism, cultural feminism, Marxist feminism, radical feminism” etc.

Masculinity Typologies

Male studies are relatively new in the academic environment compared to women's studies and research, especially with the second-wave feminist movement, whose numbers and qualities have increased immensely. One of the first names to ponder the history of masculinity is Michael Scott Kimmel. Kimmel (2013) addresses masculinity in 3 periods in 19th century:

- **Genteel Patriarch:** He secured his identity from land ownership. As he ruled his land, he was in a subtle, elegant and relaxed sensuality. He was a devoted father to his children, while spending most of his time running his land and with his family. (Traditional Aristocracy Male)
- **Heroic Artisan:** He teaches his son his own craft and has moved him from an apprenticeship full of rituals to the status of master craftsman. Economically autonomous, The Heroic Craftsman trembled over his own democratic community and enjoyed the participatory democracy at town meetings. The heroic Craftsman embodied the democratic community, an association of urban artisans or craftsmen.
- **Marketplace Masculinity:** As he accumulated wealth, power and status, he began to secure his identity entirely from his success in the capitalist market. He was an urban entrepreneur and businessman. A market man who could not stand still, excited and anxious, on the one hand, devoted himself to his work, which became more and more social in an all-male environment in which he was competing with other men, while on the other hand, he was a master who resided in some other place for his home, and a father who suffered from the absence of children. Self-cultivation efforts transformed the political and economic spheres, turning the polite Master –sweet, but

ineffective and outdated - into an outdated, effeminate snob, while the heroic Artisan turned the dispossessed proletarian and paid slave. The market Man is the capitalist man, and he made both freedom and equality equally problematic while eliminating the freedom of the aristocracy and proletarian the equality of the Craftsman.

Connell (2019), one of the pioneers in the field of masculinity studies, developed male typologies and revealed 4 types of masculinity: The concept of "hegemonic masculinity" points to a specific type of masculinity that is determinant on women and other men. According to Connell, there are four types of masculinity shaped in (patriarchal) power, labor / production and catexis (emotional and sexual attachment) relationship: **"Hegemonic Masculinity"**, **"Complicit Masculinity"**, **"Subordinate Masculinity"** and **"Marginalized Masculinity"**.

"Hegemonic Masculinity", the most critical of these types of masculinity, is an ideal type that enables a certain way of experiencing masculinity to establish power over women and other men by obtaining their consent. Men who are closer to hegemonic masculinity get more shares of patriarchal power. Likewise, men assert hegemonic masculinity and contribute to the reconstruction of patriarchy with different strategies. However, with the exception of fictional texts such as cinema, media, novels, stories, myths (the main examples that Connell gave to hegemonic masculinity are the characters played by Humphrey Bogart, John Wayne, and Sylvester Stallone in cinema), male individuals often present a complete and embodied expression of hegemonic masculinity. It does not appear. Only some big businesspeople, politicians and public figures such as high-ranking soldiers, writers, actors are in a position to influence these collective expressions of masculinity. As Connell points out, because experiencing hegemonic masculinity in life is too weary, in reality few men put their hands under the burden. For this reason, one can speak of "masculinities", which is a concept that refers to different and multiple experiences of masculinity, not a universal masculinity. At this point, Connell extends the idea of hegemonic masculinity to a quadruple masculinity theorizing (Bozok, 2011).

Sancar (2009, 30), lists the features in her general map regarding hegemonic masculinity as follows;

- Young,
- Urban,
- White,
- Heterosexual,
- A full-time job owner,
- Reasonably religious,
- It is masculinity represented by men who have an active physical performance at a level that can successfully perform at least one of the sports branches.

Another contribution to hegemonic masculinity came from Tony Coles: Mosaic Masculinity. This concept refers to the process of “the process of men reformulating the concept of masculinity by taking the parts appropriate to them from the concept of hegemonic masculinity and combining them with their own masculinity in order to establish their own dominant masculinity standards” (Görgün Baran, 2012, p. 425). Such men are individual in that they reject features of hegemonic masculinity other than those that privilege them. Coles gives an example of mosaic masculinity with a fictional character named Frank, who was good at one of the sports, but lost his physical capital because he had to quit sports. For Frank, who gained academic success by exhibiting a very competitive attitude instead of his lost physical capital and thus strengthened his cultural capital, physical capital lost its importance and a new model of masculinity was implemented on cultural capital (Görgün Baran, 2012, p.425).

If we need to briefly touch on the other 3 types of masculinity that Connell has put forward based on hegemonic masculinity (Bozok, 2011):

- Although complicit masculinities do not play an active role as "hegemonic masculinities" in the construction of patriarchy, they benefit from the oppression and subordination of women by approving patriarchy. The characteristic of complicit masculinities, unlike hegemonic masculinities, is

that they take advantage of the "patriarchal share" without getting their hands dirty. According to Connell, the vast majority of men fall into this category. "Companion masculinities" are men who can choose to fight against women's oppression and subordination by changing sides and becoming feminist men and who can become "opposing men".

- On the other hand, "marginal masculinity" is at a disadvantage compared to "hegemonic" and "complicit" men in the face of patriarchal power due to their race, ethnicity and/or class positions. Examples of marginalized men in Connell's theory are men belonging to minorities and men in subclass positions.
- On the other hand, "Subordinate Masculinities", which are the most disadvantaged group in the face of patriarchal power, are the group that least benefits from the social privileges of male domination due to their sexual orientation other than heterosexuality.

On the other hand, toxic masculinity and inclusive masculinity are becoming more and more common in the literature.

Toxic masculinity: "toxic masculinity" in general is used to refer to a collection of loosely related norms, beliefs, and behaviours associated with masculinity that are harmful to women, men, children, and, more broadly, society. Aside from the debate about the biological or socially structured character of these norms, beliefs and behaviours, which is not a trivial debate, the use of the term "toxic" refers to the harmfulness of practices and discourses that constitute the concept of masculinity.

Inclusive Masculinity: As homophobia decreases, previously excluded forms of behaviour/patterns become accepted among heterosexual men. It is an increase in the acceptance rate of features like being bi+, being feminine etc

Gender inequality, discrimination and Positive Action

Gender inequality is that the individual isn't discriminated for the use of opportunities, allocation and resources, access to services due to the gender of the individual. In general, discrimination covers exclusion and mistreatment of a person or group due to their gender, sexual orientation and identity, ethnicity, bodily characteristics and similar characteristics from birth or from the culture in which they live.

There are many forms of discrimination. But here we will rather address discrimination caused by gender inequality. The subject of discrimination that develops due to gender inequality is (usually) men, and the object is (usually) women, girls, and LGBTI+. These discrimination practices are applied indirectly as well as directly. Sourced direct gender discrimination LGBTI+'s pay more rent than biological heterosexual men and women, women and LGBTI+'s more difficult than men and less access to services such as education and health, and may include representation in politics. Perhaps the best example of indirect discrimination is the practice of "gentlemanliness". Giving a place to sit on a public transport under the name of a gentleman in order to reproduce the "weakness" of a woman, opening a door, pulling a chair in a restaurant are the most common examples that we encounter in everyday life. This also reproduces gender inequality.

Although all groups are considered equal in official documents, this equality does not apply in everyday life practices for cultural or other reasons. For this reason, a number of special measures are taken to eliminate this disadvantageous situation. Such practices, on the other hand, are called positive discrimination.

CHAPTER 3: 1-Day Gender Equality Training Program

This program consists daily training program based on informal education methods, elements of the program and notes for the facilitator. Anyone who has basic knowledge about gender equality can easily implement this training program, which will open the horizons of young people on Gender Equality and will give them a new perspective.

Non-Formal Education Methodology

It is a historical fact that human beings do not only need books to learn but learning by experience is humanity's first and most effective learning tool. This training program aims to encourage young people to observe, experience and discuss gender inequality in an environment planned and structured with non-formal education methods. Thus, training program is full of statements and events with crucial discussion points rather than raw information and terminology. Our long-term goal is not making young people memorize the information but motivate them to question the life they live.

Presentation of the Program

To use this program, you should focus to the topic and be ready both mentally and physically. It's very important to know what to do, where to stand, what to say for maintaining/leading the discussions between young people and making sure that program reaches its goal. A nervous facilitator would not be able to use the program's methods and also would make the young people nervous and prevent them joining the discussions.

Session Plan

1. Introduction Session

Generally, people tend to share their ideas with people they trust. Therefore, in informal education method, introduction session is planned as a session that all participants call other participants by their name and build a safe environment. Introduction session starts

as facilitator enters the room. If possible, participants sit in a U-shape. It's very crucial that there's not obstacles between participants and facilitator. Everyone should see each other clearly for a healthy conversation.

Start the work by introducing yourself when participants re-settle into the new seating arrangement (when they give all their attention to the facilitator if the seating arrangement cannot be changed). How much information you give, what you talk about, is entirely up to you. After introducing yourself, ask participants to practice the "handshake" dating method by walking freely in the classroom.

Calling each other by their name builds a safe environment and physical contact helps to build it. After Handshake method, ask them to a circle while standing up and use to "**Name-Ball**" method.

You can complete the introduction and teambuilding phase of the program when you think that all participants have relieved the tension caused by being in a new environment. If you think it's necessary you may use more trust-building methods.

Getting together is not just for meeting and trusting. When you think the group is ready, ask them about their expectations, what interests them the most, other education experiences and measure their knowledge on this topic. For this, you should use the "**Expectation Tree**" method. When the application of the method is done, read the notes on the tree out loud. Group members' motivation will increase by seeing that they're listened to and their wishes are taken into consideration.

To complement the training ground created by the group, if possible, proceed to the "**Presentation of the Program**" stage, taking into account the data presented by the group using the expectation tree method. Make a few comments about how their expectations will be or will not be satisfied. Make a general comment on to what extent the expectations of the participants will be met by this program. According to the Expectation Tree method data, if there is any data that is out of the scope of the training, share this with the group honestly. If you know any other training program or source to satisfy some of the expectations, share them with the group in coffee breaks.

After the Expectation Tree, you may move on to the next step:

Presentation of the program. You may ask questions after presenting the program to make sure that all the elements of the program are clearly understood. Make a few comments about how their expectations will be or will not be satisfied. Be frank about these comments. If you know any other training program or source to satisfy some of the expectations, share them with the group in coffee breaks.

Invite the participants to a break for discussing the elements of the programs. Even if they don't want to leave the room, make sure everyone is stand up and walk around the room.

2. Gender Roles and Inequality Session

Before the break, be in the training hall at the time you agreed with your participants. Ask participants if they have any questions about the goals and elements of the training that explained in the presentation of the program. Make the work understandable for all participants by answering any questions about the aims and components of the training.

If your 1-day gender equality Training program is related to gender roles, use the "Good, Better, The Best", "24 Hours" or "Choose Your Side" workshops.

Split the participants into two groups and start the **“Good, Better and the Best”** method. Tell your participants that they are introducing gender roles. In the evaluation part, spark a debate about culture-based generalizations. In order for the group to leave the effect of the previous method, have everyone get up from the chair they are sitting in and have them sit on another chair after walking around the hall.

Encourage group to express their ideas freely and honestly and then initiate the **“Choose your Side!”** method. While reading the statements of the method get serious and discourage unserious answer. The important thing is making them question their values. After this tiring method, have a lunch break and let the participants spend some time with themselves.

When you think the participants are ready for the **“Choose Your Side!”** method, initiate it. You may force the participants to answer the “why” questions for every statement. Be generous about time and let them object to each other. If you think discussions are getting pointless or personal you may stop the discussion. At this point, it’s up to you to change the statement.

The **“24-Hour”** method can be applied in order to see the reflection of gender norms in our daily lives, to recognize the binary sex system, to realize that women are secondary in heterosexist relationship practices, to recognize that gender roles are part of our daily lives. When applying the method, it is divided into groups of 4 or 5 according to the number of participants. Each group is dealt role cards. Couples with different stories on role Cards are expected to tell how they spent 1 full day. At the end of the workshop, groups are expected to determine how long couples work for 1 day, how much they rest and how much time they devote to themselves. In a large group, presentations of each group are made and the effects of domestic labor on relationship practices are discussed through relationship practices.

3. Communication, Exclusion and Flirt Violence Awareness Session

Gender inequality is most often associated with the communication skills of individuals and codes that belong to the culture in which they grow up and influence the way they think actively. Third session of this training program aims to make participants think and question their ways of thinking and to create an attitude about active listening. Another purpose of the session is to raise awareness of the types of violence in the flirting relationship of all participants.

Start the session by asking participants about lunch, how they feel and if they have any thoughts or questions about last session. A brief discussion will make them focused again but you may use an energizer.

When you think participants are ready, initiate the **“Listen Carefully”** method to make them question their communication skills and to create awareness. Ask participants to sit in a circle when the application is finished. Ask assessment questions in order to make

participants think about their experience.

If you want to conduct a workshop on discrimination, you can use the **“Take A Step Forward”** method. If you do this activity outside, especially with a crowded group, make sure that the participants can hear you! In the initial imagining phase, some participants are likely to say they know little about the life of the person they are supposed to play a role in. Tell them it's not particularly important and they need to use their imagination and do it as best they can.

The strength of this activity lies in seeing the distance between participants increase, especially when there must be a great distance between those who often stand out and those who do not step in. To increase impact, it is important to adjust the roles to reflect the realities of participants' own lives. In doing so, be sure to adapt roles in such a way that only a minimal number of people can take steps forward (i.e., answer "yes"). This also applies if you have a large group and need to create more roles.

During debriefing and evaluation, it is important to discover what participants know about the character they need to play the role of. Is it through personal experiences or through other sources of information (news, books and Jokes)? Are they sure that the information and images they have about the characters are reliable? In this way, you can reveal how stereotypes and prejudice work.

Underline the fact that communication is important at every phase of life span and environment. Ask the group if anyone is in a dating relationship, saying that communication gets denser as relationships get closer. Moving from here, give briefing about next method and how it is about flirting violence. Initiate **“Prince Charming”** method. Give them a break to think about what kind of things they should be careful about in their relationships and if they had any flirting violence experience before.

4. Violence Session

Violence is the most concrete version of gender inequality. Violence creates permanent traumas and even ends lives. Thus, it is mandatory to prevent every kind of reflection, especially violence, of gender inequality by intervening through education. Preventing violence is possible by learning its structure and the cultural structure it lives in. It is also very crucial to study media to discover the social

and cultural aspects of violence.

Inform your participants that you have started the last session of the day. If there is a need for attention, start your session with a heater. When you think your group is ready, apply the **"Blame the Media"** method by saying that you are about to embark on a journey to explore the violence and its repercussions in the media. If you think your participants are highly motivated, you can ask them to continue the method with "violent glasses" for 1 week. During the assessment phase, discuss with your participants the aspect they discovered while applying the method, and the context of violence in the media and culture.

5. Masculinity Session

From the late 1970s, research on men and masculinity began to emerge in academia as a new area of gender studies. As Raewyn Connell, one of the founders of the field of critical studies on men and masculinity, emphasizes, masculinity is not universal, essentialist, divine, and/or invariant. The current state of masculinity is not caused by biological grounds. It shows historical, cultural, social differences and differences based on sexual orientation, ethnicity, class and bodily characteristics. Moreover, it can change and be changed. The second is that gender is addressed with a focus on power relations. If a study of masculinity is to be done in this direction, apply the **"Who Is This Guy?"** method.

In the **"Who Is This Guy?"** workshop, the basic concepts of masculinity research are examined and the perception of masculinity of people is examined by presenting a visual study of social masculinity perception. Divide the groups as 4 or 5 according to your number of participants. Ask the groups to draw a male figure and write sentences in conjunction with the male figure by drawing or pasting what they have acquired from visual materials. Then discuss the masculinity drawn by each group in the large group. Discuss with the large group why they are drawing such a man with the questions asked here.

6. LGBTIQ+ Session

In workshops held, to explain LGBTIQ + concepts, to discover some beliefs of society about different gender identities, to understand and dissolve stereotypes and prejudices about LGBTIQ +, to recognize transphobia in the society, to recognize transphobia in the LGBTIQ + community, “Who am I?” , “Which one of you forks?” , “Transgender on the Street” , “Genderbread puzzle” methods can be used.

Within the scope of the “**Transgender on the Street**” method, a circle is formed, and all participants are taken out of the circle and divided into 3 groups. The facilitator asks the participants to view themselves as transgender individuals. The facilitator is asked to imagine the participants' lives and experiences. The area divided into three is then disclosed to the participants. The leftmost field is the most unsafe, the middle field is unsure, and the rightmost field is the safe area. These places are read to the participants and asked to choose a place. Ask participants how they felt when they were standing there but avoid asking why. Then ask participants how they felt where they were, how they felt when they changed their position.

You can apply the "Genderbread Puzzle" method to understand the differences between the concepts of gender identity, sexual orientation, gender (etc.) and the examples in different LGBTQ + situations. Divide the groups in 4 according to your number of participants. Give each group a Genderbread drawing and ask them to discuss in groups. Ask the concepts verbally in the large group and have the groups define them. Regardless of whether there is a missing dimension in the definition after the first word, ask other groups if there is a point they want to add to the description or a point they object to.

To explore some of the community's beliefs about different gender identities and to understand and resolve stereotypes and prejudices about LGBTIQ +, “Which one of you forks?” method can be applied. As part of the workshop, participants are seated in a circle. The facilitator asks the participants to write down questions they fear to ask out loud and put them in the box anonymously. After the

participants put their questions into the box, the Facilitator reads each question aloud. First of all, the questions are answered by the participants. Then the facilitator answers the question by summarizing it.

Using terms related to gender identities and sexual orientations, the **“Who Am I”** method can be used to hold workshops on topics such as discrimination, stigmatization and marginalization. Participants are asked to form a circle and take a piece of paper from the middle box and read it without showing it to each other. After the people reading the paper say they are ready, the game's moderator turns from outside the circle to explain what each participant has done in a day.

After the participants finish the first round, they make their predictions. Predicted and known identities move one step away from the circle and the second round begins. In the second round, participants are asked to share an imaginary memory about the discrimination they experienced regarding the identities they matched with. The point to note here is that the memories participants will share may be traumatic, severe, or phobic for some participants. Here, the event moderator may need to intervene. After the imaginary memories of the participants are finished, an estimation of their identities is made and then the workshop ends with everyone saying their identities.

7. Evaluation and Closing

Tell your participants that you have reached the evaluation stage, and that there will be a two-stage evaluation, written and oral evaluation. First of all, apply the “Evaluation with Dice” method for verbal evaluation. Remember to note down the comments made by the participants while applying the method for later study. After the oral evaluation, distribute the “written evaluation” forms to the participants and ask them to fill in and submit the forms anonymously - without giving anonymous information.

When all your participants complete the assessment, ask everyone to form a standing circle. Thank and applaud all participants for their time, energy and value. If there is information source such as internet connection, documents and brochures that you want to distribute, the participants share and end your training.

Methods

1. Hand Shake

15 Min / 10-30 Participant / Level 1

Overview

- It is a good starting point for a group to get to know each other and learn each other's names.

Aims

- To ensure participants know each other's names
- To ensure that the participants have confidence with each other through handshake

Materials

None

Preparation

In the eyes of the participants, in various places (shop, workplace, relatives visit, etc.) be prepared to explain a few scenarios to illustrate how we traditionally salute ourselves and what we are talking about.

Prepare an empty and large space where participants can walk freely.

Instruction

Tell them you will start the study with introduction. Then ask the participants to give examples of how they introduced themselves during the day when they entered a new environment. After listening to a few examples, describe your own example focused on “handshake”.

Invite participants to stand up and walk freely in the training room. When the participants start to wander, ask them to shake hands with the first

person and introduce themselves to them by saying their names as in “Hello my name is Ahmet”. Tell them that the participants who introduced themselves to this handshake will get the names of each other. For example, Zeynep, who meets with Ahmet, will introduce herself as Ahmet in the next handshake, and Ahmet will introduce him as Zeynep. When they shake hands again, ask them to continue taking the name of the new participants who they met again. Continue meeting this way for 5-10 minutes according to the number of participants. Then ask the participant to sit back who has his / her name with the handshake. In a few minutes, all participants will be seated by taking back their names.

2. Name-Ball

20 Min / 10-30 Participant / Level 1

Overview

It is very important for participants to establish a name-person relationship in order to address each other’s by name. Addressing each other by name is the most important starting point for a group to begin learning together and engage in discussions

Aims

- Ensure that participants know each other's names
- Ensure that participants can address each other by name

Materials

- 4 to 6 cm diameter balls in 3 different colors

Preparation

- Prepare a wide area where participants can stand in circles.
- Remove the items that can be broken by the weight of the balls.

Instruction

Ask the participants to stand in the form of a circle. Introduce the first ball by saying its color. Ask the participants to throw the ball by first saying their names to each other. Tell the group that everyone should take the ball once, and that the same person should not take the ball twice. At the end say the participants to send the ball to you. Start the first round by saying the name of a participant and throwing the ball at him. As the ball returns to you, continue to throw the ball to the same participant. Make sure all participants follow the same route. After a few rounds with a single ball, introduce the second ball by telling the participants the color of the ball. Tell them to throw the ball in the opposite direction, so let the second ball follow the route in the opposite direction to the first ball. While the first ball is watching the route, move the second ball to reverse the route. Make sure that two balls stay a few rounds between the participants in circulation. Ask participants if the process is difficult. Introduce the participants by saying the color of the third ball. Tell each participant that the feature of this ball is a ball that each participant can throw each ones. The only rule is that as soon as the ball returns to you, you will move it out of circulation. Insert 3 balls into circulation. Continue to circulate all the balls until the third ball returns to you. Continue to exercise for 5 minutes under any circumstances.

3. Expectation Tree

20 Min / 10-30 Participant / Level 1

Overview

Both young adults and adults, unlike children, learn only on the basis of their needs. In each educational study, it is very important for participants to learn their expectations from that training and to reflect them on the educational content. In the same way, the

participants' own life experiences are an important source of learning and it should be identified.

Aims

- To know the expectations of participants from the training program
- Explore the experiences that participants may be able to source to each other

Materials

- A0 Paper
- Two – or three color markers pen
- Two colors post-it
- Ballpoint pen (number of participants)

Preparation

Create the ground by drawing a wood using colored marker pens on a sheet of paper.

Place the tree-lined paper on a wall or board so that participants can see it from where they are sitting.

Instruction

Distribute the materials to the group by asking the participants to take as much of the two color post-it as they want and take a ballpoint pen. Ask the participants to think about the subjects they want to learn during this training. Ask what they are aiming to learn, what their motivation is when participating in this training. Ask the training to write a color that you specify every expectation on the post-it and on each post-it only one expectation must be stated. Ask participants to write to other color Post-its as the sole contribution to each post-it, if any, of the experience, knowledge, or contribution

they wish to share with other participants and educators within the context of the subject of the training.

When the writing phase is over, ask all participants to place their expectations as fruit of the tree and their contributions as roots of the tree.

Information & Evaluation

Ask participants to actively participate in the discussions and contribute to the roots, while learning expectations will be met as fruit matures when the training is over. At the end of the evaluation phase, ask the participants to find their own expectations, if the training has been useful and learning has taken place. Just ask the tree to keep the expectations that have not yet been fulfilled or have not been satisfied. Leave the expectations that are left behind in the tree as they are not associated with this training by reading them to the whole group loudly. You can redirect these unrelated topics to other trainings or resources. Share and direct to the extent of your knowledge for the rest expectations.

4. Presentation of Program

10 Min / 10-30 Participant / Level 1

Overview

Participants want to know what they are allocating their time and energy for.

Aims

- Participants will be informed about the content of the training
- Ensuring that they are prepared to learn at a personal level

Materials

- A4 White Paper

- Marker Pen
- Paste glue

Preparation

Type the following session titles on the A4 papers in large and legible format as each session header specified on an A4 paper.

- IYAGENDER Training Session Plan
- Introduction Session
- Gender Roles and Inequality Session
- Communication, Exclusion and Flirtation Awareness Session
- Violence session, Evaluation and Closure

Instruction

Once you have the attention of your participants, stick the A4 papers with the session list you have prepared in a place where the whole group can see it for the whole day (for example, next to the board or stage).

Explain to your participants the session objectives and the relationship of the session themes to gender equality, as described on pages 19-26 of this manual.

5. Good, Better, the best

60 Min / 8-14 Participant /Level 2

Overview

This activity shows the ways in which gender bias and society's 'feminine' and 'masculine' characteristics are labeled as desirable or undesirable.

Aims

- To realize that people are socialized to perceive certain traits as feminine and certain traits as masculine
- Discover how society treats certain traits as 'positive' or 'desirable', and some of them as 'negative' or 'undesirable'.

- Creating awareness about the almost automatic nature of social categorization

Materials

- Two group cards with adjectives from the list below (see preparation and information material)
- A study and explanation sheet for each group
- Adhesive or tape

Preparation

Prepare materials for the group in advance.

Instruction

Card groups

Each card contains one pair of opposing adjectives (see information material). Although these adjectives are contrasting, the cards must be shuffled so well that they are not visible at first sight.

Worksheet for Group A

Divide an empty paper into two columns. Each column must have a title: one should write 'Feminine', one should write 'Masculine'. Type the following instructions on a separate sheet of paper and add them to the worksheet:

"While some characteristics are considered more feminine, others are considered more masculine. Place the cards in the column that you think they belong to. Work as fast as you can without thinking too much about it."

Worksheet for Group B

Divide an empty paper into two columns. Each column must have a title: one should write 'positive/desirable', one should write 'negative/undesirable'. Type the following instructions on a separate

sheet of paper and add them to the worksheet:

“While some features are considered more positive or desirable, others are considered to be negative or undesirable. Place the cards in the column that you think they belong to. Work as fast as you can without thinking too much about it.”

Refer to the information materials for previously prepared cards and work/instruction papers.

Explain how this exercise works in society to understand how gender bias works. Establish two groups of equal number of participants. Ask groups to sit on two corners of the room. Give them envelopes which cards and explanations of working papers stated in.

Instruct participants to follow the instructions on the worksheet and work as fast as possible. Tell them they have about 10-15 minutes to complete the task with the instructions on the worksheet.

When they're ready, gather the whole group again. Write two titles on two large papers: Feminine and Masculine. Ask Group A to read what they wrote under the title of 'Feminine'. After each adjective, ask Group B whether they have written this adjective in the positive / desired column or in the negative / undesired column. Specify this by putting a plus (+) or minus (-) sign next to the adjective.

Information & Evaluation

Ask them first impressions about exercise and results. You can ask participants some of the following questions:

- How did you find exercise? What do you like or don't like? Why?
- Now that you see the summary, how do you feel about the results?
- Does anything amaze you in the results? What are they? Why does it surprise you?

The following topics should be discussed in the Information section of exercise:

a) The features in the column titled feminine are most likely (-) marked, and the ones in the column titled masculine are most likely (+) marked:

- What do you think about this difference?
- Where do these differences come from?
- Do you find it right to characterize feminine and masculine traits in this way?
- How do we learn gender bias?
- Do you notice any of these in yourself or in someone that you know?
- In your opinion, how does gender bias affect us/others ' evaluation or judging women and/or men?

b) The list of characteristics of women and men (positive or negative) is closely related to how we perceive men and women. When we first meet people, pre-established ideas are already present in our minds:

- What do you think are the consequences of gender bias on young women and men?
- What do you think can be done to deal with the negative consequences of gender bias?
- How does gender prejudice contribute to gender-based violence?
- What kind of effects can be seen on the people who are not adapted gender stereotypes?

Tips for Facilitators

By giving the results in the information section, you may want to tell participants that research shows that there are gender biases even in 5-6 year old children. There is also consensus on differences, regardless of age, education, gender and social status. A different dimension of information may also focus on the fact that groups with undesirable characteristics are generally less valuable and considered to be inferior in society. This usually means that the group is exposed to prejudices and verbal and physical violence. You can ask participants to think about groups experiencing such problems in their own localities and how they can handle such kind of problems.

Monitoring Tips

Ask participants to think about ways to raise awareness about prejudices and to prepare a guide to confront and question these prejudices in daily life. In daily life, tell them to act in accordance with this guide and observe its consequences. Discuss the different experiences in this regard at a later meeting.

Action Ideas

Develop a 'research project' on prejudices in daily life. If your group members are going to school, discuss how they will be able to observe and document prejudice in the long run. According to the results, your group can offer suggestions to school administrators to combat prejudices, and participants can inform students with activities in order to raise awareness in their school.

Information Material

Instructions for Group A

Titles: Feminine-Masculine

While some characteristics are considered more feminine, others are considered more masculine. Place the cards in the column that you think they belong to. Work as fast as you can without thinking too much about it.

Instructions for Group B

Titles: Positive / Desired - Negative / Undesired

While some features are considered more positive or desirable, others are considered to be negative or undesirable. Place the cards in the column that you think they belong to. Work as fast as you can without thinking too much about it.

Card Groups

- Dependent - Independent
- Emotional - Logical
- Neutral - Non-objective
- Submissive - Dominant
- Passive - Active
- Ambitious - unambitious
- Diplomatic - Outspoken
- Gossipy - Secretive
- Fragile - Strong
- Coward - Brave
- Protected - Protector
- Vigilant – Naive
- Obedient – Demanding
- Self-sacrificing-Selfish
- Anxious-Cold-blooded
- Sympathetic-Distant
- Sensitive-Insensitive
- Leader-Non-leader
- Quarrelsome-Gentle
- Thrifty- Wasteful
- Hard-working-Lazy
- Obsolete-Prig

6. Choose Your Side!

45 Min / 10-30 Participant / Level 2

Overview

Participants can express their views through expressions which are widely supported in the society and with this method issues that are generally accepted can open to discussion.

Aims

To enable participants to realize the role of gender inequality in culture and language.

To enable participants to develop perspectives by discussing on gender equality issue

Materials

- Projector (if equipped)
- Two A4 paper or cardboard
- Marker Pen

Preparation

Write “YES” and “NO” on an A4 paper or carton.

Instruction

Make sure the participants are standing and in the middle of the hall. On the one side of the hall, place YES written cartons; on the other side of the hall, place NO written cartons.

Invite all participants to meet in the middle. Show the participants the first suggestion in the “Choose Your Side!” Presentation with projection device. If there is no projection device, read the first proposal verbally from your own notes. Ask participants to move to the yes or no side of the hall to respond to this proposal as agree or disagree. Then start discussion by asking participants from both sides why they joined or opposed to this proposal. Allow participants who wish to change their location/response as the details of the proposal and opinions of the participants become clear. Ask them why they changed their responses.

Then repeat the above process with the next suggestion.

Information & Evaluation

After discussing all the suggestions, ask the participants to tell them if they know any other suggestions similar to those in this session. You can get short insights on these new suggestions.

Ask participants in the evaluation stage, in this session what kind of things effect their views, and especially ask the participant's feelings who change their response.

Monitoring Tips

If your participants are in the same school or class and will be able to see each other again, you can ask your participants to meet again in the future to discuss new patterns and suggestions they have learned.

Information Material

Proposals Presentation

1. Women need protection more than men.
2. The woman's career is damaging to the child's development.
3. Men are discriminated against like women.
4. I support positive discrimination for women.
5. Men drive better than women.
6. Men should work because they are stronger.
7. Women like to dwell on a subject in discussions.
8. Men are more prone to analytical thinking than women.
9. A man is more combative than a woman.
10. Men never cry.
11. Women can't do sports like weightlifting, wrestling, boxing.
12. Feminists are mens' enemies.
13. Homosexuality is a disease.
14. Men shouldn't be involved in housework.
15. Women are more emotional.
16. Women have the right to go out at night.

17. Housework is also the responsibility of men.
18. Men should make the proposal to date.
19. The man brings the bread of the house.
20. Gays always become artists.
21. Professions such as nursing and teaching suit women better.
22. It is not nice for women to swear.
23. Crying does not suit men.
24. Since the girls are always playing hard, the man always takes the first step.
25. Women earn less than men.
26. Men should not wear pink clothes.

7. Listen Carefully!

60 Min / 6-30 Participant / Level 1

Overview

It's common to have a sense of indifference in gender discussions. An exercise that focuses on communication can reveal the subject of gender-based exclusion.

Aims

- Understand the processes of gender-based exclusion
- Understand the role of communication in exclusion

Materials

- None

Preparation

Be sure to share examples with participants about experiences or stories in your mind.

Prepare a large empty space where participants can work in 2 groups without disturbing each other's.

Instructions

Ask participants to form binary groups. A person's task is to tell an experience or a story. The other person has to make every effort to show that he does not listen, except to speak or to get away. After 2-3 minutes, ask the groups to change their roles and repeat the exercise. When this is over, the first person should tell the same story again. This time, the listener should listen carefully and do everything, including small gestures and nods, to make it clear that he/she is listening. Again, two or three minutes later, they change their roles.

Information & Evaluation

Start the discussion with the process and how people feel during activity. The following questions may direct the discussion:

- How did it make you feel that you didn't care?
- How did it feel not to be cared about someone?
- How did it feel to be listened?
- How did it feel to be an active listener?
- Which role was better, why?

Continue the discussion with the role that communication plays in the exclusion process:

- What does "active listening" mean?
- How to become an active listener?
- What can be gained with the active listening?
- What can you do when you don't care?

End your exercise by discussing how gender-based exclusion works:

- What is the role of gender in exclusion?
- How do exclusion mechanisms affect young people in the environment that you live in?
- How can you or your organization help young people to overcome gender-based exclusion.

Tips for Facilitators

This exercise is quite common and it also can be used to examine exclusion and communication on non-gender issues. However, it should not be forgotten that you only use this exercise to examine the process of exclusion. Try to move from the gender-based exclusion stories of the participants as much as possible in the evaluation part of the exercise.

Monitoring Tips

Create guidelines for gender-sensitive and inclusive communication with participants through brainstorming and discussion techniques, which participants can use in situations where they face gender-based exclusion for the rest of their lives.

Action Ideas

Apply the guiding principles of gender sensitivity and inclusive communication to the group that you are working with. Ask the group to follow their own development and assess the differences in their experience in group working. Start a discussion at a local school and your organization to mainstream these guidelines.

8. Knight on the White horse

60 Min / 10-20 Participant / Level 3

Overview

This activity deals with the difficulties of closely recognizing abuse and early signals from potential victims of violence. It is a good basis to discuss how society has made romanization of violence and oppression.

Aims

To discuss the limits of safe and democratic relations

Discuss the role of education and / or youth work in the prevention of violence in close contacts

Materials

Susie, Copies of the story of the knight on the white horse for the narrator and knight

Preparation

Before you start this exercise, keep informed about violence and violence in relationships.

Choose two participants or two teammates that you feel you can easily make this exercise easier with their help. Tell them in advance about what to do in the activity. Give a copy of the description of the exercise and a copy of the Knight on the White Horse's story.

If possible, let the person who plays Susie be a woman. If you do not have a suitable participant to play this role, ask one of your teammates to be Susie. The other participant or teammate should be a narrator. You (the facilitator) will play the knight.

Prepare the workspace so that all participants can sit in front of half-circle players and observe them clearly.

Instructions

Tell the participants that they will listen to a story about a knight with a white horse, and then there will be a discussion about the feelings that the story brings about.

Actors must be in the middle of the room. You (the facilitator) will be the knight. Kneel in front of Susie, or sit next to her and hold her hands. Instead of reading these 'courting' scenes from paper, it would be better to play them as drive your way. So if possible, memorize the dialogue in the story beforehand. The narrator will stand by the stage. The narrator will read that part of the story.

The text of the story can be found in the Information section below.

Information & Evaluation

After the 'courting stage' and the story is complete, look at the faces of the participants to understand their reactions or feelings.

If participants look a little shocked or angry, take a short break to recover themselves.

Start the evaluation by taking into account the feelings and views of the person who played Susie about this little game before taking the views of the other group members.

Keep the story in your hand to show references and read some parts to the group.

You can start the discussion by using the following questions as a router:

- How did the story make you feel? Why?
- What do you think about this relationship?
- At what point do you think Susie should have realized that this was a dangerous affair?
- What other signals are there that the relationship is based on abuse?
- What can we tell about the relationship of love from this

story?

- Where does an open and democratic relationship end, where does an abusive relationship begin?
- Where do we learn about how relationships should be?
- How accurate are these information sources?

Ending the discussion with a focus on how society romanticizes violence and oppression.

You can use the following questions to direct this part of the discussion.

- Where and when do we come across violence, especially gender-based violence?
- How is violence and / or gender-based violence portrayed?
- How can the violence be romanticized?
- How do young people interact with these images or descriptions of violence?
- How does this affect young people's ability to communicate with other people, especially from other gender or other sexuality?
- What can be done to make gender-based violence more fair and realistic?

Tips for Facilitators

This exercise can be very emotional for some participants, so the participant needs a safe area. It is not an exercise that can be performed with a newly introduced group. If your group works together regularly, this exercise needs to be done when the group knows and trusts each other and you (as facilitator) If your group is in a one-time study, it is recommended that you follow this activity after your group is working together for several days. It is important for participants to rely on facilitators and each other for the success of this exercise.

Remember, as mentioned earlier, you will not know exactly “who is in the room”. One of the participants may have had an abusive relationship. You should not make these people feel compelled to say things that they do not want to talk to others or in the community. Try to formulate the questions you ask in the evaluation section in a “non-personal way” so that even those with a personal experience of violence can respond without having to talk about themselves directly.

Also remember that these experiences can cause pain to the participants and you are responsible for the emotional consequences that may arise when you practice this exercise with your group as a facilitator. In other words, based on practice, if one of the participants gets angry or starts crying, then you should be ready to deal with the participant individually and with the group together. The solution can be easy to take a break, ask the participant if he/she wants to go to his/her room, and tell the rest of the group that the participant needs some time and will talk to the group when he/she is ready, or why the participant is so angry and to discuss the problem whole group with his/her prior permission.

Action Ideas

Participants can contact a local call centre established for women who have problems with their relations or are victims of domestic violence. They can look for ways to introduce the call center to the public. Either some participant may also want to be a volunteer for the call center. If there is no such local call center, participants can look for ways to establish such a call center for their local communities. When working in a call center or setting up a call center, it is extremely important to go through training to respond to calls efficiently.

Information Material

Knight	Oh, My God, Susie! You're so beautiful! I like your style so much! You're a complete individual, and I love it...!
Narrator	Susie is very happy and feels like she likes the Knight.
Knight	I've never felt this close to anyone. You're the only one that I trust, the only one that I can share my problems, and the only one that who understands me.. It's so nice to be with you.. I love you so much...
Narrator	Susie feels that she's very important to this man. She feels safe.
Knight	I feel like I found the other half of me. We were created for each others. We don't need anyone else, do we?
Narrator	Susie thinks the whole world is out there and every second they spend away from each other is stealing from their love.
Knight	You're so pretty, so sweet. But don't you think your skirt's a little short? Don't you see, I'm worried about you.
	I think you should wear something else. I feel better. We belong to each other, don't we? You're mine.
Narrator	Because Susie loves him and doesn't want to fight for such little things, she starts dressing up like he wants.
Knight	You spend a lot of time with your girlfriends. However, we have a good time together. Am I not enough for you? You shouldn't trust them. I think they're hurting you. I don't like talking about them and what you did with them. After speaking with them, I don't like the way you talk to me.

Narrator	And Susie starts seeing her friends less and less because she wants to be nice to him. She soon lost contact with her friends.
Knight	Yesterday I looked at your Instagram account and realized that your photos with your ex-boyfriend are still there. This upset me because I love you so much.
Narrator	The princess feels uncomfortable. She gets upset about this and thinks it's just a photograph and it doesn't make any sense.
Knight	Honey, I want to share our photo on Instagram, give me your phone.
Narrator	The princess says she will share the photo and wants to do it herself.
Knight	Why don't you give me your phone, are you hiding something from me?
Narrator	The princess feels guilty and is afraid of losing him, the Princess gives away her phone. The Prince deletes some photos without the Princess's permission. Then the princess takes the photos down and sees that some of them have disappeared. She asks the Prince where the photos are.
Knight	I don't understand what you're talking about. Why are you blaming me?
Narrator	He had his phone, who else could do that?
Knight	I love your family, but do we have to see them every Sunday? I want to spend more time alone with you. Besides, they don't like me very much. They always criticize me. I'm not allowed to rest on a Sunday. They're looking forward to our break-up. I wish you wouldn't want us to spend so much time with them.
Narrator	Susie is worried about their relationships. But since she doesn't want to lose the man, she starts spending less time with her family. Now they're at peace... Or is it?

9. Blame the Media

90 Min / 10-30 Participant / Level 1

Overview

This activity uses research and observation techniques to identify problems in the use of violence in the media.

Aims

- Exposing conspicuous use of violence in the media
- To develop gender sensitivity among participants

Materials

- White board
- Magazines
- Newspapers
- Television
- Serials, TV Shows
- Advertisements
- Movies
- Computer
- Computer Games

Preparation

Move out the tables and chairs. Prepare an area in the room where participants can prepare a poster/ large paper in groups.

Instruction

Tell the participants that they are going to wear "gender glasses" to read some magazines analyse the television programs or observe the advertisements etc.

If this activity is exercised with a regular meeting group, tell them that you are going to explain the exercise and they will have to use "gender glasses to observe and scan the media in their local environment for a week. They might think of it as a homework assignment. At this point, participants will work alone and bring their observations to the next session of the group.

As an alternative, if you are working with a group that meets once, it is also possible to exercise scanning through the media materials selected and distributed by the activity facilitator. The facilitator can pre-record and present relevant television programs and advertisements in addition to printed and other media output. Participants can work on their own or in subgroups (depending on the number of participants). In this case, especially if participants are asked to work with the group, the facilitator should consider that this type of 'research and analysis' activity is a time-consuming one, and should adjust the duration and layout of the discussion accordingly.

(Individually or in groups) participants are asked to:

- Count how many times you see violence or violent images in TV shows, ads, magazines etc.
- Save (by cutting, recording) violent images to show to other participants.
- Count how many times men have been shown as 'perpetrator' or 'victim' of violence.
- Count how many times women have been shown as 'perpetrator' or 'victim' of violence.

- Count how many times you have seen a violent image from the perspective of the perpetrator and the perspective the victim.
- Write down the ways of media to encouraging the violence.
- Write down how the media deals differently with images of violence perpetrated by men and women.

Ask participants to form groups of four and share the results they found. Display the materials they found for 20 minutes. Then invite everyone in the group to compare ‘what’s found’ and ask them to make some conclusions about the use of violence and its impact on young people in different gender groups.

The participants will probably see more ‘male’ violence. Discuss why men’s violence is more frequent in the media (or elsewhere) and potential strategies to struggle against the types of violence mentioned before.

Discuss the violence against men and why this is a sensitive and controversial issue.

Discuss the violence against men and why this is a sensitive and controversial issue.

Information & Evaluation

Ask the participants if they have previously looked at violence with the ‘gender glasses’. What did they learn from this new perspective if they haven’t? Did anything happen to surprise them?

You can continue the discussion by going into more detail by asking following questions:

- What was the most “mind-blowing” aspect of this activity?
- What did you learn by attending this activity?
- Can the materials found and displayed describe the conditions of your local environment?

- How can the media be persuaded to change its attitude on the way it presents violence and violence perpetrators and gender stereotypes?

Monitoring Tips

Encourage your participants and/or colleagues to read and research more about media and violence.

Action Ideas

Contact your local media organizations and ask them about the policies they use to address violence. Call for the refinement of their approach to violence through 'gender glasses'. Organize a meeting with media professionals and the participants in your group about the content and their responsibilities as professionals.

10. Who is this Guy?

45 Min / 10-30 Participant / Level 1

Overview

This activity examines people's perception of masculinity by presenting a visual study of social masculinity perception by addressing the basic concepts in masculinity studies.

Aims

- To be able to analyse participants' perceptions of masculinity
- To be able to draw Social "who's this?" scheme
- To be able to connect the resulting images with Connell's hegemonic masculinity concept
- Awareness of different-marginal, subordinate, collaborative-masculinity
- To be able to make participants aware that masculinity also occurs in social context

Materials

- Flipchart
- Board marker
- Scissors
- Glue
- Optional visual printed magazines, newspapers, etc.

Preparation

The event facilitator allows participants to sit in U position, then say the name of the event, and then separate groups by number of people to be groups of 2 and above.

Instruction

The facilitator gives each of the groups a board marker and a flipchart after waiting for each group to come side by side with each other after determining the groups. The visual materials, on the other hand, are displayed in a way that leaves them open for everyone to use. After the groups are dispersed to their desired work areas, facilitation groups are asked to draw a male figure into flipcharts and to write sentences linked to the male figure by drawing images linked to that figure or by pasting what they have acquired from visual materials. Groups are given 15 minutes. The groups are given a period of time at the end of 15 minutes to study the work of the other groups, leaving their flipcharts in the middle of the field where the discussion will take place. After reviewing the charts, everyone is asked to sit down and discuss.

Information Material

Questions

- What do you think of a man?
- What distinguishes a man from a woman? Are these characteristics biological or social?
- What were the most important and challenging ones while preparing the images?

- Why did they use the images linked to the figure in the images they prepared? How does that relate to masculinity?
- In which environments do they hear the sentences they write? Why are these sentences related to men?
- What are the similarities and differences between the images? What are the elements that create these differences and/or similarities?
- Why didn't each team draw the exact same man? Can the concept of masculinity be more than one?
- If there is more than one masculinity, what is this masculinity? How does it occur?
- What do you know about hegemonic masculinity?
- What is the connection between hegemonic masculinity and social norms?
- What are the concepts of toxic masculinity, mansplaining?

11. Take a step forward!

45 Min / 10-30 Participant / Level 1

Overview

Through this event, participants will experience what it is like to be someone else in society. Topics to be covered include the following:

- Social inequality, often as a result of discrimination and exclusion
- Empathy and boundaries

Aims

- Developing empathy towards different ones
- Raising awareness on inequality of opportunity in society
- To develop an understanding of the personal consequences of involvement in certain social minorities or cultural groups.

Materials

- Role Cards

- Large space (a corridor, large room or open air)

Preparation

Read the event carefully. Review the "status and events" list and try to adapt it for the group you are working with. Prepare the role cards so that one falls on each participant. Copy the adapted role card sheet either manually or with the copier, cut and fold the paper.

Instruction

Create a relaxed atmosphere with relaxing music playing in the background. Or ask participants to sit quietly.

Distribute the role cards casually, giving each participant one. Tell them to keep the cards to themselves and not show them to anyone else.

Now, let them begin their roles. Ask a few of the following questions to help. Take a short break after each question so that participants can decipher themselves and their lives in their eyes.:

- How was your childhood? How was the house you lived in? What kind of games did you play? What did your parents do for work? How's your day-to-day life right now? What are your social settings? What do you do in the morning, afternoon and evening?
- What kind of lifestyle do you have? Where do you live? How much do you make a month? What do you do in your spare time? What do you do during the holidays?
- What are the things that excite you? What are the things that scare you?

Now, ask the participants to line up side by side in absolute silence as they do at the kick-offline in athletics. Tell attendees to read a list of situations and events. They should take a step forward for every phrase they answer "yes." Otherwise, they should stay where they are, not move.

Read” states " sequentially. After each statement, wait a short time for them to step forward and figure out where they stand compared to others. At the end of the event, participants should look at where they are located. Give them a few minutes to get out of the role. Then proceed to the general session and begin the Information section.

Information Material

Role Cards

You're an unemployed single mother	You're the head of the youth organization of a political party currently in government.
You're a 27-year-old homeless man.	You're the daughter of the American ambassador to the country you live in now.
You're a 24-year-old refugee from Afghanistan.	You're the girlfriend of a young heroin addict.
You're a disabled young man who can move in a wheelchair.	You're an African photo model.
You're a middle-aged whore who's HIV positive.	You're a soldier in the army.
You're a 17-year-old Romany (Gypsy) girl who never finished primary school.	You do compulsory military service.
You're the Mayor of an Opposition party.	You're the owner of a successful import-export company.
You're a trans immigrant woman who works as a sex worker	You're a 22-year-old lesbian.
You're a Muslim Arab girl who lives with all her religious parents.	You're the owner of a successful import-export company.
You're an illegal immigrant from Mali.	You're an illiterate Syrian woman

12. Who am I?

30-45 Minutes / 10-30 Participant / Level 1

Overview

This activity examines issues such as discrimination, stigmatization, and othering using terms related to gender identities and sexual orientations.

Aims

- Ability of participants to define gender identity and sexual orientations, to distinguish the intertwined terms
- Awareness of discriminatory attitudes towards sexual minorities
- Participants become aware of the results of LGBTI + phobias
- To show that despite different identities, vital experiences may be the same
- Recognizing stigma and stereotypes

Materials

- Papers with pre-written IDs

Preparation

The moderator of the event provides information about the event. Participants are told to draw ID cards of their sexual identity and orientation and they eventually try to guess them.

Instruction

Participants are asked to make a circle and take a paper from the box which stated in the middle and read it without showing it to each other. After the people who read the paper say they are ready, the game's moderator takes turns from outside the circle to tell them what each participant does in a day. Participants tell their predictions after finishing the first round. The presumed and known identities take a step away from the circle and the second round begins.

In the second round, participants are asked to share an imaginary moment about the discrimination they experienced regarding the identities that they matched. What should be noted here is that the memories that participants will share may be traumatic, violent or phobia-related for some participants. Here the event moderator may need to intervene. After the participants ' imaginary memories are finished, an estimate of the identities is made and then the workshop is finished with everyone saying their identities.

Information & Evaluation

- Were there any differences in the actions taken in daily life?
- When did identities become more specific?
- Do you think that the problems of identities are biological or social?
- What are the differences between socially accepted identities and those marginalized by society?
- What is the origin of LGBTI + phobia?
- How can discrimination and stigma be prevented?

Information Material

Heterosexual cisgender woman who owns two cats	Lesbian cisgender woman who owns a dog
A secret gay man who is a CEO at a big company	Heterosexual male father of three children with traditional family
Sex worker a cisgender woman	A transwoman who owns a bakery
A lawyer lesbian who lives with her partner	College student trans male

An intersex individual who underwent surgery from the moment he was born and who by chance learned his identity	A bisexual male abandoned after opening up to his female partner as bisexual
A drug-addicted gay man who lives on the street rejected by his family	A middle-aged heterosexual woman, a college student who returned to her education after her divorce

13. Which one of you forks?

15-20 Min/ 10-30 Participant / Level 1

Aims

- Explore some of society's beliefs about different sexual identities
- Understand and solve stereotypes and prejudices about LGBTIQ+

Materials

Paper, Pen and Box

Preparation

The participants sit in a circle. The facilitator asks the participants to write the questions that they are afraid to ask aloud and put them in the box as anonymously.

Instruction

After all the people put their questions in the box. The facilitator reads each question aloud. First of all, the questions are answered by the participants. Then, facilitator answers the question by summarizing it.

14. Transgender on the Street!

15-20 Min/ 10-30 Participant / Level 1

Aims

- Empathy with transgender individuals
- Recognizing transphobia in society
- Recognizing the transphobia in the LGBTI + community
- Understand the socialization process of transgender individuals

Materials

Colored Tape

Preparation

All items must be removed from the workshop area. Then, with the colored tapes, the training area is divided into three parts.

Instruction

Participants gather outside the area. The facilitator asks the participants to consider themselves as transgender individuals. The facilitator is asked the participants to imagine their lives and experiences. The area divided into three is then explained to the participants. The leftmost area is the most unsafe, the middle area is unsure, and the rightmost area is the safe area. Some places are read to the participants and they are asked to choose a place according to these places. Ask the participants how they felt when they were standing there. Avoid asking why.

Information & Evaluation

- How did you feel in your location?
- How did you feel when you change your location?

- How might reactions differ for transgender individuals/ colored / refugee?
- What did this workshop teach you to be trans?

Information Material

Locations

- School
- Class
- Toilet
- Restaurant
- LGBTI+ Bar
- Gym
- Cinema with your partner
- Main Street of your city
- Pride Parade
- Night Club
- Football game in stadium
- Family event
- Your apartment
- Hanging out with friend in cafe
- Workplace
- Hospital

15. “24 Hours”

30-45 Min / 10-30 Participant / Level 1

Overview

This activity examines the reflections of gender norms in our daily lives and defines the gender roles of participants based on gender norms.

Aims

- Participants define gender norms
- To be able to recognize the binary sex system
- To be aware of gender roles created by gender norms
- To realize that women are subordinated in heterosexist relationship practices.
- Recognizing that gender roles are part of our daily lives.

Materials

- Pre-Prepared Schedule
- Pencil

Preparation

Divide the participants into groups of four. Distribute 24-hour training material to each group.

Instruction

- Design couples of different social statuses for each group (eg doctor / architect, artisan / housewife, unemployed / cleaner)
- Ask each group to write down what the couple mentioned in their material are doing in one day
- When the study is completed, ask them to rate themselves in the case of daily routines, their working time, what they receive in return, sleep, leisure time, self-improvement, meeting with friends, etc.
- Divide the participants into 4 groups.
- Ask each group to list what they can do individually to ensure gender equality and what the institution they work for can do.
- Discuss the results with the participants.

Information & Evaluation

- What is the reason for this distinction in the leisure and working time of each couple?

- Is domestic labor considered as a work?
- Who is responsible for household chores?
- Does the sharing of domestic labor vary according to the educational and socio-economic status of individuals? If so, what is the reason?
- What is the separation of domestic labor in homosexual relations?
- Why is the marginalization of women in heterosexism?
- Why is childcare always compulsory for women?
- Is sharing of domestic labor a help or an obligation?

Information Material

GROUP 1: Mr Tahir and Mrs. Tahire, mathematics teachers living in Gaziantep have been married for 10 years. They have two children, Türkan at the age of 8 and Timur at the age of 4. Türkan is a sophomore at the school where his mother works. Timur goes to a kindergarten in the neighbourhood where the family lives.

Hour	Mr Tahir	Hour	Mrs Tahire
01:00		01:00	
02:00		02:00	
03:00		03:00	
04:00		04:00	

05:00	05:00
06:00	06:00
07:00	07:00
07:00	07:00
09:00	09:00
10:00	10:00
11:00	11:00
12:00	12:00
13:00	13:00
14:00	14:00

15:00	15:00
16:00	16:00
17:00	17:00
18:00	18:00
19:00	19:00
20:00	20:00
21:00	21:00
22:00	22:00
23:00	23:00
24:00	24:00

GROUP 2: Ali, who is studying at the medical school of the university, and Ali, who is studying in the psychology department of the same university, have been together for two years and live in the same house. Three months ago, Veli's 18-year-old brother, who had serious health problems and needs care, started to live with Veli and Ali.

Hour	Veli	Hour	Ali
01:00		01:00	
02:00		02:00	
03:00		03:00	
04:00		04:00	
05:00		05:00	
06:00		06:00	
07:00		07:00	

07:00	07:00
09:00	09:00
10:00	10:00
11:00	11:00
12:00	12:00
13:00	13:00
14:00	14:00
15:00	15:00
16:00	16:00
17:00	17:00

18:00	18:00
19:00	19:00
20:00	20:00
21:00	21:00
22:00	22:00
23:00	23:00
24:00	24:00

GROUP 3: Selma and Cemil live in slums located in the neighbourhood designated as an Urban Transformation Zone. The youngest of the couple's five children are twins and are only 6 months old. Their eldest child is 18 years old and is preparing for a university exam. The median children are 7 and 10 years old. Selma works sporadically as a casual cleaning worker. Cemil works as a worker in a construction company.

Hour	Selma	Hour	Cemil
01:00		01:00	
02:00		02:00	
03:00		03:00	
04:00		04:00	
05:00		05:00	
06:00		06:00	
07:00		07:00	
07:00		07:00	
09:00		09:00	

10:00	10:00
11:00	11:00
12:00	12:00
13:00	13:00
14:00	14:00
15:00	15:00
16:00	16:00
17:00	17:00
18:00	18:00
19:00	19:00

20:00	20:00
21:00	21:00
22:00	22:00
23:00	23:00
24:00	24:00

GROUP 4: Kadriye who is 33 years old, and Neriman who is 40 years old, have been together for a year and live in the same house. Kadriye, who takes care of a 4-year-old boy, is not working. Neriman has a small textile workshop.

Hour	Kadriye	hour	Neriman
01:00		01:00	
02:00		02:00	

03:00	03:00
04:00	04:00
05:00	05:00
06:00	06:00
07:00	07:00
07:00	07:00
09:00	09:00
10:00	10:00
11:00	11:00
12:00	12:00

13:00	13:00
14:00	14:00
15:00	15:00
16:00	16:00
17:00	17:00
18:00	18:00
19:00	19:00
20:00	20:00
21:00	21:00
22:00	22:00

23:00	23:00
24:00	24:00

GROUP 5: Bihter and Tarık have two children. Their 5-year-old children move with difficulty due to physical disability. The other children are 13 years old and have some problems related to their adolescence. Tarık was dismissed six months ago during the pandemic and is looking for a job. Bihter is home-based working.

Hour	Bihter	Hour	Tarık
01:00		01:00	
02:00		02:00	
03:00		03:00	
04:00		04:00	
05:00		05:00	

06:00	06:00
07:00	07:00
07:00	07:00
09:00	09:00
10:00	10:00
11:00	11:00
12:00	12:00
13:00	13:00
14:00	14:00
15:00	15:00

16:00	16:00
17:00	17:00
18:00	18:00
19:00	19:00
20:00	20:00
21:00	21:00
22:00	22:00
23:00	23:00
24:00	24:00

16. Genderbread Puzzle!

45 Min / 10-30 Participant / Level 2

Overview

An exercise in which participants can discuss new concepts about gender definitions.

Aims

The differences between the concepts of gender, sexual expression, biological sex

Overview

An exercise in which participants can discuss new concepts about gender definitions.

Aims

- Differences between the concepts of gender, sexual expression, biological sex (etc.)
- Understand examples for different LGBTQ + situations.

Materials

- Projector (if equipped)
- Genderbread puzzle printouts
- Marker Pens
- Gender example presentation

Presentation

A sufficient number of Genderbread printed puzzle printouts are taken. Have participants create groups of four.

Instruction

Ask the participants, who are in teams of four, to discuss the Genderbread Person drawing. 10 minutes are given to describe the concepts of gender, gender, sexual expression, sexual orientation (can be completed during translation etc.) by discussing. Concepts

are asked verbally and how teams define them. Regardless of whether there is a missing dimension in the definition after the first word, the other teams are promised by asking if there is a point they want to add to the definition or if there is a point they object to. All concepts are introduced to the participants by following the same processes.

The participants are asked to divide the teams of four into two to work in pairs. 5 genderbread puzzle printouts are distributed to each team. Participants are given exercise presentation. They are asked to identify the person present in each presentation using the genderbread puzzle.

Information & Evaluation

After the puzzle exercise, participants are asked if they have heard the concepts of gender before. During the evaluation phase, it is asked how the concept differences lead to changes in their perspectives. They are asked what they feel and whether they will allow for behavioural change in their daily lives.

Information Material

Genderbread puzzle:

<https://www.genderbread.org/wp-content/uploads/2018/10/Genderbread-Person-v4-WORKSHEET.pdf>



Genderbread presentation:

<https://www.genderbread.org/wp-content/uploads/2018/10/Genderbread-Person-v4-POSTER.zip>



17. Evaluation with the Dice

30 Min / 10-30 Participant / Level 1

Overview

As a learning process ends, participants are likely to have gained deep life experiences, especially if this learning process has been extensively applied by non-formal education methods. Evaluation – especially verbal evaluation – is a very valuable moment for participants to share their feelings and experiences with each other.

Aims

To enable participants to conduct oral assessment with a semi-structured method.

Ensuring that participants who are shy about speaking are included.

Materials

- Dice
- A0 paper
- Marker pen

Preparation

Draw numbers from 1 to 6, similar to the dots on a dice on a sheet of paper. Type one of the following statements next to each of the numbers.

1. Today I've learned ...
2. If I had a chance, I would have change ...
3. I won't forget ...
4. I've loved the most...
5. TRY AGAIN! 😊
6. Next year, I will definitely remember ...

Instruction

Have participants sit in circles to see each other. Place the A0 paper in the middle of the group with the words on it.

Ask a volunteer to roll the dice and evaluate the training program by using the statement related to the number. If there are comments they would like to add, allow participants to add their other comments by using the statement that comes with the dice first.

You can consider the oral evaluations of the participants later by taking short notes without specifying their names.

Before closing the exercise, follow the evaluation activity described in the briefing and evaluation section of the “Expectation Tree” methodology in this manual.

18. Written Evaluation and Closing

15 Min / 10-30 Participant / Level 1

Overview

Especially for scientific researches and written activity reports, evaluations are needed in order to use the learning outcomes of the participants scientifically.

Aims

Ensuring that educational achievements are measured for all participants

Ensuring that the participants are aware of their own learning processes

Materials

- Evaluation form (considering number of participants)
- Pen
- 2d-code printed A4 paper for connecting digital evaluation form

Preparation

Hang 2d-code printed A4 paper on easy-to-see place.

Instruction

Tell the participants they're at the final stage of the training. Thank them for their patience and energy. If possible, ask the participants to applaud themselves. Tell them you want everyone to fill out an evaluation form before leaving the venue.

At the end of the training, tell them that you want to measure whether the study is useful for the participants, that there is no grade or similar criteria in any way, and that education can be further improved if they respond honestly.

Explain that they can scan the 2d-code if they want to fill out the evaluation form on their mobile phone or tablet. After filling in and saving the form digitally, specify that the pop-up message should not be closed.

Give a form and a pen to those who want to fill out the evaluation form manually. Tell them they must fill out the form completely anonymously without writing any name or student ID. Specify that it is mandatory to answer all scoring questions, in addition to this the comments they will write to the opinion sections are very valuable.

Tell them that those who complete the evaluation can leave. Ensure that participants submit a written evaluation form before leaving the venue or display the form submission success message on the electronic device.

CHAPTER 4: ATTACHMENTS

a. Presentation of the Program

The program presentation can be downloaded from the link below. You can use it with the projection device or you can print it out.

Link Address: www.iyagender.org/?p=49

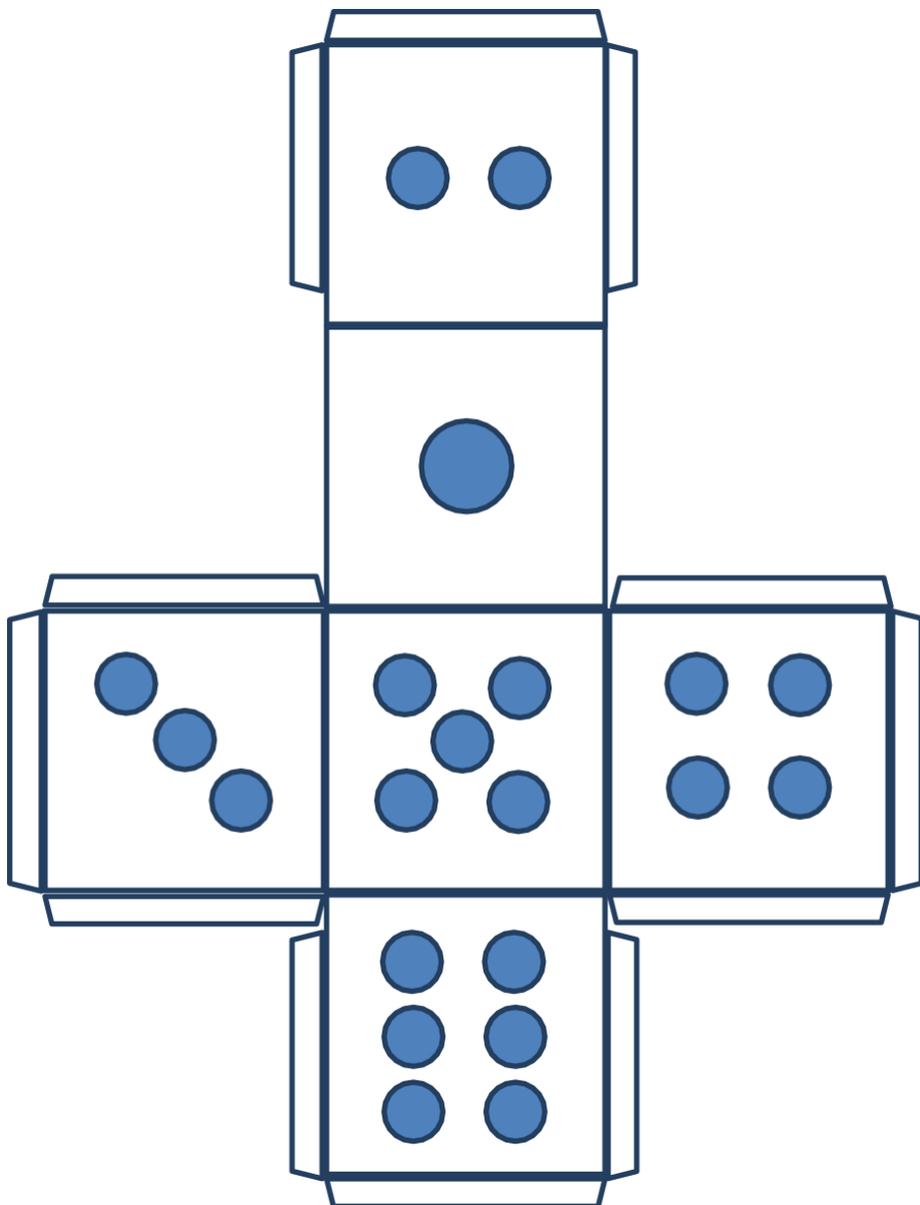
b. Media Contents for Blame the Media

Media content can be accessed at the link below.

Link Address: www.iyagender.org/?p=108



c. Making the Dice



d. Example of Certificate



Dear

I would like to thank you for your participation in “İYAGENDER Gender Equality Training” organized on/...../..... by Humane Life and Democratic Society Association.

İnsanca Yaşam ve Demokratik

Toplum Derneği

IYD-(Year/Month/Group Nr)

f. Evaluation Form

Name of Training:		Name of Trainers:	
Location of Training:		Date of Training:	

We ask you to note yourself for each of the following training achievements (1 - I have never learned 5 - I have learnt completely), to write about the aspects you have learned very well for each of the achievements, or that you think you are weak.

I can define Gender Equality the best.	Grade:/5
Your Opinion	
I can tell my friends about Gender Equality.	Grade:/5
Your Opinion	
I know the roles of gender. I can describe..	Grade:/5
Your Opinion	
I know that gender roles make women and men victims.	Grade:/5
Your Opinion	
I can express myself without using stereotypes involving gender inequality in my daily life.	Grade:/5
Your Opinion	

I know that stereotypes of gender inequality reinforce inequality and discrimination.	Grade:/5
Your Opinion	
Some of the characteristics of society which are accepted as 'positive' or 'desirable', and some of them as 'negative' or 'undesirable' led to gender inequality.	Grade:/5
Your Opinion	
I know that people are socialized to perceive certain traits as feminine and certain traits as masculine.	Grade:/5
Your Opinion	
I know that discriminatory expressions in culture and language lead to gender inequality.	Grade:/5
Your Opinion	
I know that gender inequality is an obstacle to equality of opportunity.	Grade:/5
Your Opinion	
I don't decide whether others can accomplish a job by looking at their sex.	Grade:/5
Your Opinion	
I know gender-based exclusion is wrong.	Grade:/5
Your Opinion	
When my friends share their problems with me, I put myself in their place before I share my suggestion.	Grade:/5

Your Opinion	
Although most of my friends disagree with me, I can express my views comfortably.	Grade:/5
Your Opinion	
I know my partner making decisions about me is flirting violence.	Grade:/5
Your Opinion	
I know that flirting violence is a kind of violence.	Grade:/5
Your Opinion	
Even though I'm in a relationship I can freely make my own decisions.	Grade:/5
Your Opinion	
I know that I interference of my partner's clothes is kind of flirting violence.	Grade:/5
Your Opinion	
Tampering of partner's phone is a wrong action and it can be included flirting violence.	Grade:/5
Your Opinion	
I know, checking social media accounts and reading messages of partners is a flirting violence.	Grade:/5
Your Opinion	
I can differentiate the news of violence in the media.	Grade:

/5
Your Opinion	
I can notice when the Media uses a discriminatory language.	Grade:/5
Your Opinion	
I can notice the discrimination against gender inequality in the way news is presented	Grade:/5
Your Opinion	
I can analyse perceptions of masculinity	Grade:/5
Your Opinion	
I have an idea of what marginal, subordinate, hegemonic, and collaborative masculinity are.	Grade:/5
Your Opinion	
I can develop empathy for those who are different	Grade:/5
Your Opinion	
I believe that I have developed an understanding of the personal consequences that participation in certain social minorities or cultural groups can bring.	Grade:/5
Your Opinion	
I have an idea of what concepts of gender identity and sexual orientation are.	Grade:/5
Your Opinion	

I think vital experiences may be the same despite different identities.	Grade:/5
Your Opinion	
I think I am aware of the discriminatory attitudes towards sexual minorities.	Grade:/5
Your Opinion	
I know what the stereotypes and prejudices are about LGBTIQ +.	Grade:/5
Your Opinion	
I do not think I have prejudices against LGBTIQ + individuals.	Grade:/5
Your Opinion	
I know what society's opinions are about different gender identities.	Grade:/5
Your Opinion	
I can empathize with trans + individuals.	Grade:/5
Your Opinion	
I know what transphobia is in society.	Grade:/5
Your Opinion	
I know how the socialization process of trans + individuals is.	Grade:/5
Your Opinion	
I know what the gender norms are.	Grade:

/5
Your Opinion	
I know that gender roles are a part of our daily life.	Grade:/5
Your Opinion	
I noticed that women are subordinated in heterosexist relationship practices.	Grade:/5
Your Opinion	
I know the differences between the concepts of gender, sexual expression, biological gender (etc.).	Grade:/5
Your Opinion	
I think the methods used in this training are instructive.	Grade:/5
Your Opinion	
The methods used in this training were useful.	Grade:/5
Your Opinion	
In this training, I was able to discuss with other participants and express my ideas freely.	Grade:/5
Your Opinion	
I realized that I can learn by discussing in this workshop.	Grade:/5
Your Opinion	
In this training, I gained the motivation to use what I learned in my life and	Grade:

fight gender inequality./5
Your Opinion	
I feel ready for people to become aware of, especially my family and friends, and to change their lives..	Grade:/5
Your Opinion	
How do you evaluate the effects of our trainers / facilitators on the learning process?	Grade:/5
Your Opinion	
How do you evaluate the influence of other participants on the learning process?	Grade:/5
Your Opinion	
How can you evaluate the effects of the materials used and the environment (classroom, hall, etc.) in which the training is organized on the learning process?	Grade:/5
Your Opinion	
Do you want to add something?	

g. Instructor/Activist / Facilitator Report:

<p>Name of the Activists</p>	
<p>Location/Date</p>	
<p>Content of the Training</p> <p><i>What were the issues mentioned? Was the theoretical content strong enough? Which points can be strengthened?</i></p>	
<p>Organized Workshops</p> <p><i>Which workshops were held? Do you think the workshop has achieved its purpose? Have any breaks / glitches occurred? Have you made any changes to the workshop content? Do you have any suggestions to improve the workshop content and / or implementation?</i></p>	
<p>Target Group</p> <p><i>Was the theoretical content / workshop</i></p>	

<p><i>content appropriate with the target group? How was the target group participation? Did you apply the principles of non-formal education methods? What are the points to be considered in the trainings carried out with the target group you selected?</i></p>	
<p>Training Outcomes</p> <p><i>What are the Certificate sample (if any), participant signature list, photos taken during the training, screenshots if online, workshop outputs?</i></p>	
<p>Self-Evaluation</p> <p><i>What do you think were your strengths in this training? How was your interaction with your partner (if any)? Do you have sides that you need to strengthen, what are they, if any?</i></p>	

Technical Infrastructure

If your training is online, which platform did you use? (Zoom, Jitsi, Skype, Team Link etc.) Have you used any tools for workshops? (Miro, Padlet, Kahoot etc.) Have you encountered any problems while using the platform or tools?

If your training is face-to-face, did you have difficulty in providing materials (colored pencils, cardboard, paper, etc.)? How much did the technical problems you encountered disrupt the training? What can be done to prevent it in the future?

Do you want to add or suggest anything?

Use here for any topics not mentioned in the categories.

CHAPTER 5: Advanced Reading List

- “Bekaretin El Değmemiş Tarihi”, HanneBlank, İletişim Yayınları, 2017.
- “Bukalemun Erkek”, Ayşe Saraçgil, İletişim Yayınları, 2000.
- “Cariyeler, Bacılar, Yurttaşlar”, Deniz Kandiyoti, Metis Yayınları, 2015.
- “Cinsiyet Belası”, Judith Butler, Metis Yayınları, 2017.
- “Cinselliğin Tarihi”, Michel Foucault, İmge Kitapevi, 1992.
- “Damızlık Kızın Öyküsü”, Margaret Atwood, Doğan Kitap, 1985.
- “Dans Edemeyeceksem Bu Benim Devrimim Değildir, Emma Goldman, Agora, 2006.
- “Deliliğin Tarihi”, Michel Foucault, Ayrıntı Yayınları, 2016.
- “Erkeklik: İmkansız İktidar”, Serpil Sancar Üşür, Metis Yayınları, 2016.
- “Evli Kadının Tarihi”, Marilyn Yalom, Çitlembik Yayınları, 2002.
- “Feminist Bir Devlet Kuramına Doğru”, Catherine A. MacKinnon, Metis Yayınları, 2003.
- “Feminist Teori”, Josephin Donovan, İletişim Yayınları, 2007.
- “Feminizm”, Cogito Dergisi, Yapı Kredi Yayınları, 2009.
- “Feminizm Herkes İçindir”, Bell Hooks, Çitlembik Yayınları, 2002.
- “Feminizmin A, B, C’si” Necla Arat, Say Yayınları, 2010.
- “İkinci Cins: Genç Kızlık Çağı”, Simone de Beauvoir, Payel Yayınları, 1976.
- “İkinci Cins: Evlilik Çağı”, Simone de Beauvoir, Payel Yayınları, 1972.
- “İkinci Cins: Bağımsızlığa Doğru”, Simone de Beauvoir, Payel Yayınları, 1972
- “Kadınlar En Uzun Devrim”, Juliett Mitchel, Agora Kitaplığı, 2006.
- “Kadınların Sınıfı, Aksu Bora, İletişim Yayınları, 2005.
- “Marksizmle Feminizmin Mutsuz Evliliği”, Heidi Hartmann, Agora, 2006.
- “Maskeler, Süvariler, Gacılar”, Pınar Selek, Ayizi Kitap, 2011.
- “Modern Mahrem”, Nilüfer Göle, Metis Yayınları, 1991.
- ““O kadınlar”: Trans Kadın Seks İşçilerinin Dilinden Şiddet Hikayeleri”, Kırmızı Şemsiye Cinsel Sağlık ve İnsan Hakları Derneği, Ayrıntı Basımevi, 2015.
- “Sıcak Aile Ortamı” Demokratikleşme Sürecinde Kadın ve Erkekler”, Aksu Bora ve İlknur Üstün, TESEV Yayınları, 2005.
- “Toplumsal Cinsiyet ve İktidar”, R.W. Connel, Ayrıntı Yayınları, 1998.
- “Translar Anlatıyor: Vardık, Varız, Varolacağız”, Pembe Hayat LGBTT Derneği V KAOS GL Derneği, 2017.
- “Türkiye’de Kadına Yönelik Aile İçi Şiddet Araştırması”, Kadının Statüsü Genel Müdürlüğü ve Hacettepe Üniversitesi Nüfus Etütleri Enstitüsü, 2014.

- “Türkiye’de Kadına Yönelik Şiddet”, Ayşegül Altınay ve Yeşim Arat, Metis Yayınları, 2008.
- “Türkiye’de Trans Olmak”, Kırmızı Şemsiye Cinsel Sağlık ve İnsan Hakları Derneği, Şen Matbaa, 2016.
- “Toplumsal Cinsiyet: Faydalı Bir Tarihsel Analiz”, Agora Kitaplığı, 2007.
- “Yerli Bir Feminizme Doğru”, Necla Akgökçe ve Aynur İlyasoğlu, Sel Yayıncılık, 2001.
- “Sıcak Aile Ortamı” Demokratikleşme Sürecinde Kadın ve Erkekler”, Aksu Bora ve İlkur Üstün, TESEV Yayınları, 2005.
- “81 il İçin Toplumsal Cinsiyet Eşitliği Karnesi”, Hülya Demirdirek ve Ülker Şeker, Matsa Basımevi, 2014.
- “90’larda Türkiye’de Feminizm”, Aksu Bora ve Asena Günal, İletişim Yayıncılık, 2007.
- Türkiye’de Kadına Yönelik Aile İçi Şiddet Araştırması (2014) (<http://www.hips.hacettepe.edu.tr/KKSA-TRAnaRaporKitap26Mart.pdf>)
- “Medyada LGBTI’lere Yönelik Nefret Söylemi”, Kaos GL ve Pembe Hayat LBTT Derneği (<http://www.kaosglderneği.org/resim/yayin/dl/medyadalgbt.pdf>).
- “Osmanlı Kadın Hareketi”, Serpil Sancar, 1993
- Sürgün Ruhum, Zabel YESAYAN, Aras Yayıncılık, Kasım 2016
- Yıkıntılar Arasında, Zabel YESAYAN, Aras Yayıncılık, Haziran 2017
- Eşitsiz Kız Kardeşlik, Aslı DAVAZ, İş Bankası Kültür Yayınları, 2014
- Duygu ASENA, Kadının Adı Yok
- Birkaç Arpa Boyu, Serpil Sancar
- TheorizingPatriarchy, SylviaWalby
- Vejeteryan Külkedisi, Notabene Yayınları
- Femizim Üzerine Bazı Sorular, Kadav Yayınları
- Toplumsal Cinsiyet “Bize Yüklenen Roller”, Kadav Yayınları