



FACILITATOR'S MANUAL

CHAMPIONS OF CHANGE

YOUTH PROMOTING GENDER EQUALITY

because **I am a Girl**



OUR SPECIAL THANKS TO:

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PLAN INTERNATIONAL

Founded over 75 years ago, Plan International is one of the oldest and largest children's development organisations in the world. We work in 51 developing countries across Africa, Asia and the Americas to promote child rights and lift millions of children out of poverty. Plan is independent, with no religious, political or governmental affiliations.

The project Champions of Change is part of Plan's Because I am Girl Global Girls Innovation Programme and aims to build the capacity of male youth as peer educators for gender equality and girls' rights. During its first phase 130 male youth from El Salvador, Guatemala, Honduras, Dominican Republic and Germany were trained and supported to become Champions of Change. Together with other male and female youth they challenged harmful gender norms at their schools and communities.

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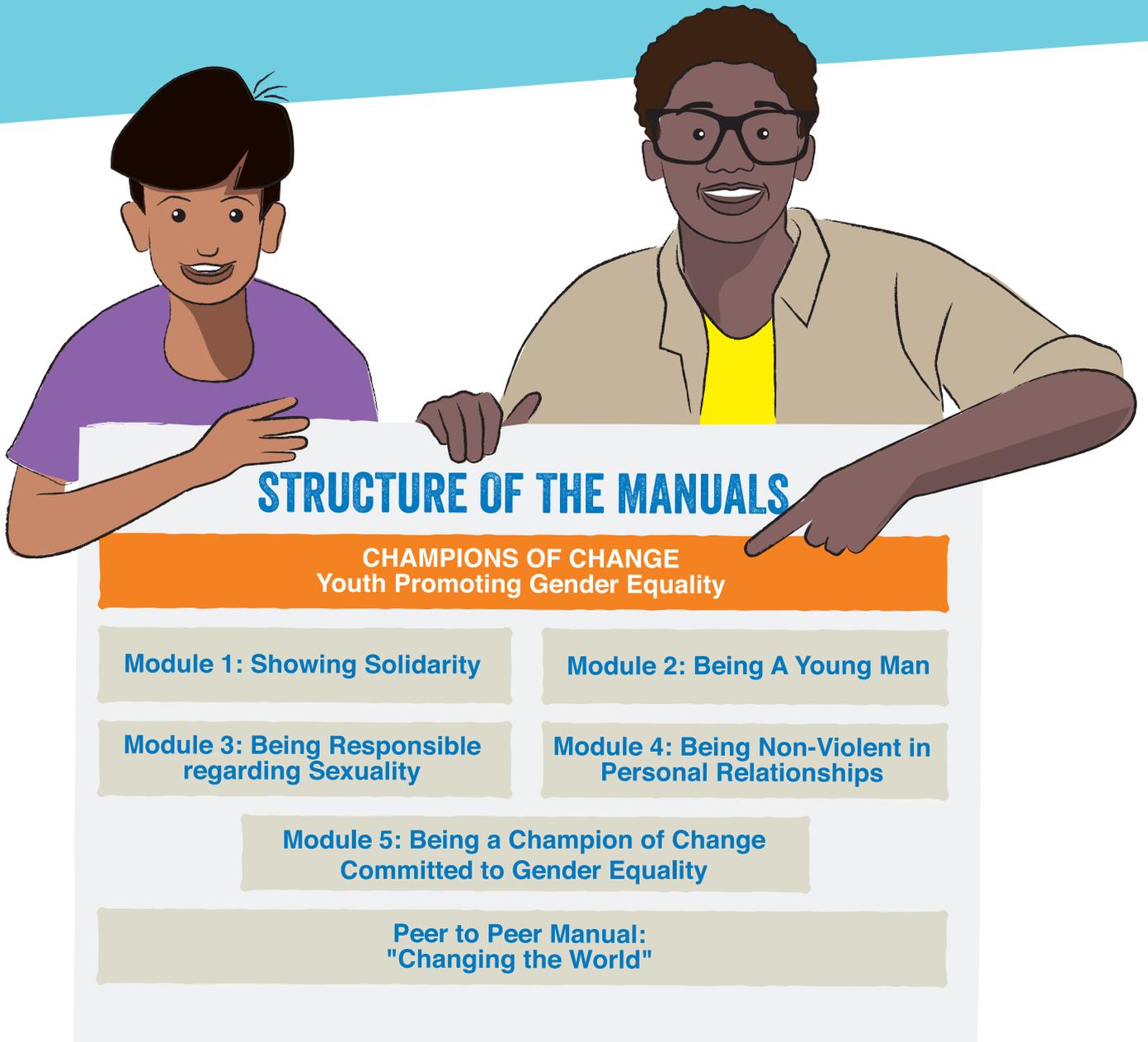
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**CHAMPIONS
OF CHANGE**
YOUTH PROMOTING
GENDER EQUALITY



STRUCTURE OF THE MANUALS

CHAMPIONS OF CHANGE
Youth Promoting Gender Equality

Module 1: Showing Solidarity

Module 2: Being A Young Man

**Module 3: Being Responsible
regarding Sexuality**

**Module 4: Being Non-Violent in
Personal Relationships**

**Module 5: Being a Champion of Change
Committed to Gender Equality**

**Peer to Peer Manual:
"Changing the World"**

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1.0 CHAMPIONS OF CHANGE FOR GENDER EQUALITY AND GIRLS' RIGHTS.

Plan International believes that many violations of the rights of girls and boys are the result of gender inequality, exclusion and injustice. Therefore, achieving gender equality is a central objective of Plan's work as an organisation dedicated to promoting and defending the rights of girls and boys.

Two of Plan's main strategies for contributing to gender equality are to promote the empowerment of women and girls, and to include boys and men in the process of building gender equality. In fact, commitment no. 8 in **Plan's Gender Equality Policy** states that:

“PLAN WILL ENGAGE WITH MEN AND BOYS IN PROMOTING GENDER JUSTICE, BY CHALLENGING GENDER STEREOTYPES AND OTHER ROOT CAUSES OF GENDER DISCRIMINATION.”

The Champions of Change pilot project started in five countries: Honduras, El Salvador, Guatemala, Dominican Republic and Germany. It seeks to build the capacity of male youth between the ages of 14 and 18 and from a range of ethnic backgrounds to become Champions of Change for gender equality and girls' rights. As Champions of Change they encourage their peers to challenge harmful gender norms, roles and stereotypes.

The programme is a component of *Plan International's Global Girls Innovation Programme (GGIP)*. This programme has developed a solid model for engaging young men in promoting gender equality. It can be used as a platform for building broad-based

support for involving men, especially young men, in promoting gender equality, through the recognition, ownership and multiplication of inclusive, respectful, egalitarian and non-violent masculinities in different countries in the region and at a global level.

The programme's Theory of Change is based on the analysis of the obstacles faced by young men as a result of their social groups' adherence to stereotypical roles and to gender equality. At the same time, the programme acknowledges a number of opportunities to link with other initiatives that have achieved changes in people's attitudes, as well as organisations that could support the Champions of Change in their work.

The programme proposes four strategies for working with the Champions of Change. This ranges from building knowledge, attitudes and practices consistent with gender equality and for multiplication work to linking the youth with peer organisations and adults who share their vision of gender equality.

The table opposite summarises the programme's Theory of Change.

The basis for this manual are the two central elements of the Champions of Change programme: the work being done by the project facilitators and the transformation process experienced by the young men.

The purpose of this manual is to contribute to the effective coordination of these elements in order to achieve the young men's commitment to gender equality, and the adoption of attitudes and behaviours that are consistent with this commitment. The following sections describe these elements. The final section in this introduction outlines a brief account of the knowledge, attitudes and practices that are covered in each module.

THE THEORY OF CHANGE FOR CHAMPIONS OF CHANGE

IMPACT: A YOUTH LEAD SOCIAL MOVEMENT THAT CHALLENGES SOCIAL NORMS AND GAINS SOCIETY-WIDE SUPPORT FOR GENDER EQUALITY AND GIRLS' RIGHTS



RESULTS:



GIRLS, BOYS AND YOUTH ADOPT ATTITUDES, BEHAVIOURS AND PRACTICES CONSISTENT WITH GENDER EQUALITY AND THAT SUPPORT THE EMPOWERMENT OF GIRLS AND WOMEN



GIRLS, BOYS AND YOUTH LEAD INITIATIVES THAT TRANSFORM UNEQUAL POWER RELATIONS AND PROMOTE GENDER JUSTICE



STRONGER ENABLING ENVIRONMENT AMONG FAMILIES, COMMUNITIES AND STATE INSTITUTIONS FOR GENDER JUSTICE AND GIRLS' RIGHTS

STRATEGIES:



Supporting the empowerment of girls and female youth through training, group formation and peer-to-peer dialogues.



Supporting the commitment of boys and male youth to gender equality through training, group formation and peer-to-peer dialogues.



Supporting peer-to-peer actions organised by the girls, boys and youth.



Promoting inter-generational dialogues and community level advocacy on gender equality.



Linking with civil society organisations that advocate for legal and policy change for gender justice.



Supporting capacity development in state institutions to improve their ability to promote, protect and fulfill girls' rights.

BARRIERS:

- ✗ Sexism, violence and insecurity in personal, family and community relationships.
- ✗ Individual and group identities based on male domination and female subordination.
- ✗ Social and family pressure to conform to discriminatory gender norms.

OPPORTUNITIES:

- ✓ Growing visibility and recognition of women holding power and of men as caretakers.
- ✓ Gender justice increasingly recognized by national and international legal frameworks.
- ✓ Support from women's and men's organizations that are committed to gender equality.



2.0 THE WORK OF THE FACILITATORS

The main role played by you the facilitator in this programme is to support the young men in their own as well as their group's transformation processes. In this context, one of the first questions that arise when designing work with young men is whether all the facilitators need to be men.

The experience of organisations that work with young men is that in some contexts young men prefer to work and interact with male facilitators. Young men often feel that a male facilitator will be able to listen to them differently while also serving as a role model for thinking about what it means to be a man.

However, other experiences suggest that a male or female facilitator's skills – their capacity for mobilising the group, for listening to the members and for motivating them – is much more important than their sex.

One recommended option is to have a female and male facilitator working as a pair, to show the young men that it is possible for men and women to work together towards building relations based on equality and respect. Nevertheless, there will be times when it will be better for just a male facilitator to be present. We are also aware that it is not always possible to have more than one male or female facilitator, or for them to work in mixed teams. Therefore, it is recommended to adapt the work so that the facilitators who are willing and able to do it may carry it out.

In all cases, in order to fulfil this role effectively, it is essential that whoever is facilitating develop their own strategies. Some steps that they must take in the process to support the Champions of Change are outlined below.

2.1. DEFINE THE SETTING AND THE PROFILE OF THE CHAMPIONS OF CHANGE

The first thing that needs to be identified is the setting that brings participants together. By setting we mean whatever connects the participants and thus defines their common identity. The setting tends to be the source of pride in belonging to a collective. For example, school brings young people together based on their identity as students, and neighbourhoods connect them on the basis of being from or belonging to a specific place.

It is important for you to reflect on the adequate setting for framing the process of transformation, as different settings present different elements to be taken into consideration, different advantages to be utilized and different challenges to face. Table 1 presents some examples of these features.

It is worth highlighting that every advantage can be utilised and that no challenge is insurmountable. For this reason, it is essential to take these elements into consideration, and draw up strategies that make the most of the advantages and overcome the obstacles.

Once the **setting** is chosen, the second step is to outline the main characteristics of the young men you are working with. There are basic things you should know about everyone in the group, such as their age, the type of family they come from (two-parent, one-parent, separated parents, single mother, orphans, number of siblings, etc. and who they currently live with), what they do on a typical day (studies, paid work, domestic work, leisure, etc.), about their access to health and education services (including sexual health and education), the organisations that they may belong to, the physical spaces available for their meetings, etc.

SETTING	ELEMENTS TO CONSIDER	POTENTIAL ADVANTAGE	POTENTIAL CHALLENGES
School	<ul style="list-style-type: none"> • How do the young men feel about school? • What is the attitude of the administration and the teachers towards extracurricular activities, and towards gender equality? • Are there physical spaces that are appropriate for meetings, performances, conferences/talks, etc.? • Could the school provide support with resources (work materials, photocopies, audio-visual equipment, etc.)? • Could the school provide support in the shape of human resources? 	<ul style="list-style-type: none"> • Young men might see school as a safe space where they can avoid everyday problems linked to their families or neighbourhoods. • The school could have spaces and/or resources available for the young men. • The school may be interested or experienced in gender equality work and support them with these actions. 	<ul style="list-style-type: none"> • The school calendar/ timetable, or the young men's graduation/ dropout could affect work continuity. • The young men might not identify with their school or be proud of it. • Some young men may have been the target of bullying or violence at school. • Lack of interest, spaces or resources for supporting extracurricular activities. • Resistance to gender equality work.
Neighbourhood	<ul style="list-style-type: none"> • How do the young men feel about their neighbourhood? • Are there physical spaces that are appropriate for meetings, performances, conferences/talks? Are any costs involved? Such as social or sports clubs, community centres, squares, etc. • Are there community organisations or businesses that could support with resources (work materials, photocopies, audio-visual equipment, etc.)? • Are there neighbourhood leaders who could support/ hinder gender equality work? How? 	<ul style="list-style-type: none"> • The young men could feel proud of contributing towards improving their neighbourhood. • The young men could benefit from achieving recognition/ leadership in their neighbourhood. • The young men may be happy to have something different to do in their neighbourhoods. • The young men may feel that they are being supported in challenging gender stereotypes by their family and their immediate surroundings. 	<ul style="list-style-type: none"> • Resistance to gender equality work could translate into harassment or even violence. • Lack of spaces or resources for carrying out their activities. • Lack of support or resistance at family level could lead members to drop out from the group.

It is worth highlighting that every advantage can be utilised and that no challenge is insurmountable. For this reason, it is essential to take these elements into consideration, and draw up strategies that make the most of the advantages and overcome the obstacles.

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TIP!

The Champions of Change' profile should not be limited to their own life circumstances. It is essential for this profile to include comparative information on the situation of young women in the same environment.

services (including sexual health and education), the organisations that they may belong to, the physical spaces available for their meetings, etc.

Module 1 of this manual contains a range of activities to help the young men to get to know each other. These activities also provide an excellent opportunity for the facilitators to get to know them better.

2.2. DEFINE A SPECIFIC TRAINING PLAN

This manual introduces a series of activities aimed at developing knowledge, attitudes and practices linked to gender equality. However, every training process is unique. It is therefore essential for you to adapt the training process for the specific participant group you are working with. Any adaptation must take into account the profile of the specific group of young men, the selected setting and interest, and the Knowledge, Attitudes and Practices (KAP) elements on which the programme will focus. A training plan must include, at least, the following elements:

General objective and specific learning objectives – What do you hope to achieve with the participants during and after the conclusion of the training programme? It is recommended to design participant and graduate profiles to list what you hope to contribute to the young men who successfully complete the programme. These profiles must reflect KAP elements.

Entrance and attendance requirements

What are the requisites for a young man to take part in the programme (age, place of residence, available time, etc.)? What rules must he observe in order to remain in the programme (attendance percentage, minimum rules of behaviour, timely delivery of assignments, etc.)? Punitive rules should be avoided, and procedures that encourage self-discipline should be prioritised. It is also important to take care not to establish requisites that could end up discriminating against some young men.

Resources and equipment needed

What resources and equipment are needed for each session? Who will provide these resources? Will the participants be asked to contribute in any

way? One option is to assign responsibility to one or several participants to oversee the refreshments for a session or for cleaning the area after the workshop, with an emphasis on the importance of taking responsibility for looking after the group and care work in general.

Work methodology

How long will the sessions be? How often will they be held? Who will facilitate the different sessions? What type of assignments will be given to enhance the learning? Which teaching resources will be used to accompany the process (e.g. learning diaries, group blog, buddy system¹)? How will communications between participants be maintained between sessions? The methodology should be designed with the Champions of Change in mind. For example, if they are high school students, it may be constructive to meet in a classroom at the school one or two afternoons a week. If they are neighbourhood residents or a youth group where most members are already working, it may be better to meet on a Saturday afternoon once a week or fortnightly.

Evaluation methodology

How will the participants' performance be assessed? This should start with an initial measurement of knowledge, attitudes and practices relating to gender equality, as set out on the Gender Equitable Men (GEM) scale² and the Table on Knowledge, Attitudes and Practices developed by the Champions of Change project (see page 22ff). If possible, the Champions of Change themselves should be involved in designing the change indicators. In all cases, a distinction must be made between remembering content and demonstrating changes in attitudes and behaviour. The evaluation processes must prioritise these last elements.

2.3. CONNECT WITH THEIR INTERESTS

One of the main elements to get to know about the young men is the interest that could connect them to the project. Some interests tackled in other projects working with young men are the arts (like music and theatre), video production and sports. When working with young women, one strategy that has been successful is to develop financial activities³, for example through the creation of savings groups.

As with the training environment, the common interest of the young men targeted by the project should not be chosen lightly, as this factor is fundamental for the sustainability of the transformation process. The following table summarises some factors to take into account when considering the different interests.

1. A buddy is a companion who is going through the same process (a course, a project, etc.) and who can therefore support you in meeting your goals and who receives the same support from you for the same thing, whether via telephone conversations, e-mail or any other convenient medium.

2. The GEM (Gender Equitable Men) Scale has been used in several countries for measuring men's attitudes towards gender equity.

<https://www.c-changeprogram.org/content/gender-scales-compendium/gem.html>

3. The concept of financial assets refers to assets or rights with monetary value, or the knowledge that refers to these assets that a person may have. The Theory of Change of Plan International's Because I am a Girl Campaign highlights that acquiring financial assets (alongside material, social and personal assets) is an essential part of girls' empowerment.

TABLE 2: POTENTIAL CONSIDERATIONS, ADVANTAGES AND CHALLENGES ACCORDING TO INTEREST

INTEREST	ELEMENTS TO CONSIDER	POTENTIAL OPPORTUNITIES	POTENTIAL CHALLENGES
Creativity – all media	<ul style="list-style-type: none"> • Who can analyse the contents to guarantee coherence to gender equality? • Who can teach the young men? Is this person gender aware? 	<ul style="list-style-type: none"> • Each medium offers effective channels for sharing messages on gender equality. 	<ul style="list-style-type: none"> • By trying to entertain the public they could end up trivialising gender injustice situations like violence against women. • The teaching aim of an activity could be diluted in the effort to meet the aesthetic or creative objective.
Creativity – music	<ul style="list-style-type: none"> • What type of music do the young men like? • What options do they have to perform or listen to this music? • Do the lyrics of the songs the young men listen to tend to reinforce gender stereotypes? Examples? 	<ul style="list-style-type: none"> • The project could link up with famous singers as spokespersons for gender equality – and introduce them to the young men. 	<ul style="list-style-type: none"> • Putting together a band or attending concerts can be expensive, as are the instruments and equipment needed for this. • If no support is obtained from society, the young men could become frustrated and drop out along the way.
Creativity – theatre	<ul style="list-style-type: none"> • Will other young men from the school or neighbourhood go to watch theatre? • What is the ideal length of a performance for keeping the attention of the target audience? • Are there any group members with theatrical skills (acting, producing, writing, set construction, etc.)? 	<ul style="list-style-type: none"> • Street theatre does not require formal spaces. • Representing gender equality messages provides an opportunity for experiencing positive relationships. 	<ul style="list-style-type: none"> • Initially there will not be any girls in the group to play the female roles.
Creativity – audiovisual production	<ul style="list-style-type: none"> • Have we got the necessary space and equipment? • Which organisation, business or individual could support the young men's audio-visual projects? 	<ul style="list-style-type: none"> • Audio-visual production is a skill that could benefit the young men in their careers. 	<ul style="list-style-type: none"> • Expensive and fragile equipment is needed. Technical training takes quite a long time.
Sports	<ul style="list-style-type: none"> • What sports do the young men enjoy? • Is there access to the equipment and spaces needed? • Are there enough young men to make up several teams? 	<ul style="list-style-type: none"> • Belonging to a sports team can be a sustainable source of identity and pride for young men. • There is scope for experimentation with new rules that cultivate solidarity and cooperation – important values for gender equality. • The project could have famous sporting figures as gender equality spokespersons – and introduce them to the young men. 	<ul style="list-style-type: none"> • Competition and rivalry could reinforce behaviours that go against gender equality.
Financial assets – savings groups	<ul style="list-style-type: none"> • What are the young men's sources of income and their spending? • Are any of the young men in the group working or do they own small businesses? 	<ul style="list-style-type: none"> • Combining reflection work with income generation could enhance the youth group's sustainability. • Developing financial assets could develop the young men's sense of independence and raise their self-esteem. 	<ul style="list-style-type: none"> • Young men's access to financial resources may be very limited. • The conflicts that could arise as a result of managing funds could damage the group.

2.4. SUPPORT THE CHAMPIONS OF CHANGE AS A GROUP

One of the main strategies for encouraging the adoption of behaviours that are committed to gender equality involves creating a space for reflection between peers. Developing gender awareness is not an individual process – it is about an eminently social and organisational processes. For this reason, it is a key to visualise the Champions of Change as a group that grows and becomes stronger along with the young men themselves.

In their groups, the young men can develop the confidence to express themselves emotionally, and the capacities for building positive gender relations based on mutual trust and respect. These spaces tend to be the only places where they can discuss issues like sex, the advantages, disadvantages and costs of “being sexist/ macho” and their emotions.

In strategic terms, the group offers the young men an alternative to other collective spaces where sexist and aggressive behaviours are encouraged. The project should work towards the point where the young men feel that belonging to their specific group is a source of identity and pride.

For these spaces to be effective, the young men must feel that they belong and that they are interesting in staying there (sustainability). The young men’s spaces for reflection will be generated by the project’s training process – following its procedures and supported by its resources. But in order for the change process to be sustainable, each facilitator must work for the reflection space to transcend the training process, and for it to endure beyond its conclusion. In order to achieve this, the

facilitators will have to succeed in guiding and supporting the young men so that they visualise the group beyond the project.

The youth group could start from the point of identified interest (music, sports, etc.), but it is not crucial for them to do so. It is essential not to impose rules, but instead to support the young men in developing their own ways of organising or getting involved in existing spaces. The following questions may be used as a guide for supporting the young men in defining their spaces for reflection:

On vision and purpose

What is our vision for the reflection space to which we want to belong? What do we want to contribute to our friends and families, to our community and to our society as a result of belonging to the space? How do we want this space to support gender equality?

On group identity

What identifies us as members of this group? What is the profile of the people who belong to it? Do we want to establish formal membership rules?

On members’ responsibilities

What sort of responsibilities do we want all the members to have? Do we want to belong to a space with formal tasks?

The replies to these and other questions could lead the Champions of Change to strengthen their own group, to join existing spaces for reflection on gender, or to encourage other spaces to which they already belong to adopt gender awareness work.

2.5. IDENTIFY ORGANISATIONS WITH WHICH TO COORDINATE

Another option for building the group identity is to invite the participants to join organisations that are already working with men towards gender equality. You as facilitator should start by identifying these organisations, and analysing the potential they may have for supporting the young men’s work.

There are also different points along the Champions of Change’s process of awareness development when they will be asked to identify organisations that could support their work.

For example, in Module 3 they are asked to identify organisations that provide sexual and reproductive health services, and in Module 4 they are asked to identify organisations working to eradicate gender-based violence or to support victims of this type of violence. In both cases it will be very important for you as facilitator to know these organisations in advance and to have identified contacts who could guide the Champions of Change in their work.

2.6. IDENTIFY SOURCES OF FUNDING

As the young men's interest grows, they are sure to start organising activities that require funding. For example, the Champions of Change could recognise the need to organise a retreat that will enable them to go into more detail on the contents of their training process in a safe space. The participants will also want to organise public actions in their schools or communities. Funds will be needed for all these cases.

The search for material support is an opportunity for the young men to learn to communicate their interests to other people, while identifying who may be interested in supporting their work in their surrounding area. It is important for you as the facilitator to identify these potential sources of funding, and to accompany the Champions of Change in their fundraising processes. Also, the need for accounting for any donated funds is an opportunity to reflect on values like solidarity and responsibility.

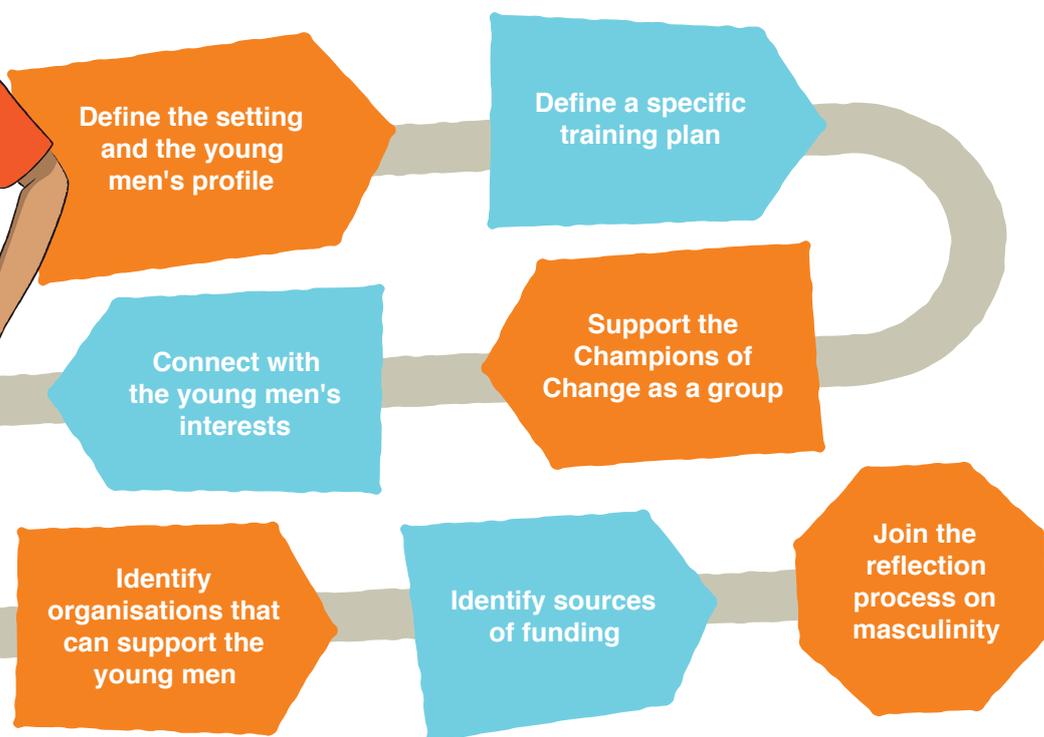
2.7. JOIN THE REFLECTION PROCESS ON MASCULINITY

In the next section we describe the characteristics of "the journey" the young men will take to become committed to gender equality. Ideally, this is a journey that you as a facilitator have already completed. Nonetheless, each multiplication process provides an opportunity to enhance your own commitment towards gender equality.

With reference to collective work, the recommendation is to identify spaces for reflection for adult men that you could join, or suggest creating a space with colleagues. In either case, it is essential to recognise that you will need a support network in order to carry out your work with the Champions of Change in an effective and sustainable way. This network could become a model group that is willing to guide and advise the project actions.



FIGURE 2: THE STEPS TO BE TAKEN BY THE ADULT FACILITATORS



3.0 A MAN'S JOURNEY

In this section we describe the ideal process that the participating young man will follow, using a very useful resource for self-reflection and personal transformation work: that of a journey of self-discovery and transformation.

It is worth noting that this section is written in the first person, in an attempt to describe the route from the point of view of the young men. This way of presenting the different stages is an invitation for every facilitator to walk in the shoes of the young men they will be working with.

Ten stages (or steps) are described that make up the ideal journey of the young men. Each station includes a reference to the modules in which these issues are tackled. Nonetheless, it is important to remember that the activities in the manual are organised according to the issues they tackle, and not the stations of the journey.

It is also important to remember that in a specific journey young men may progress through the station, slip back to previous stations, or skip stations altogether. This is why it will be very important for you as the facilitator to keep the big picture in mind in order to assess where each participant is in his own journey.

LINK TO MODULES

Module 1 encourages the young men to recognise their doubts and expectations about the training process they are starting. We also suggest inviting them to keep a diary where they can take note of their reflections. A first entry in this diary could be reflection on the questions suggested for this step.

3.1 I PREPARE FOR THE JOURNEY

I know that in order to begin a journey, I have to start by getting ready. Do I have the time, the resources and the support I need in order to take this trip? How can I get what I need for the journey?

I also want to take a good look at myself, like a photo of myself as I am at the beginning of this journey. It is the “before” that I can then compare with the “after”.

I can take this photo of myself standing in front of a mirror, looking myself in the eyes and answering some questions that allow me to describe my starting point:



- **What is the best thing about being a man? Why?**
- **Is it better to be a man than a woman? Why?**
- **What do I think about the girls and young women in my neighbourhood or school? Are they as intelligent as the boys and young men? Are they as valuable as us? Why?**
- **What do I think about the female members in my family? How do I relate to them? How do I relate to the male members in my family?**



Finally, at this stage in the journey I must take all the time I need to identify what I want to achieve in my journey, and to know what my main fears and wishes are.

3.2 I RECOGNISE MYSELF AS PART OF A SYSTEM OF DOMINATION

We all grow up wanting to discover who we really are. My identity was built recognising what I like and what I don't like, what makes me happy, what upsets me. I gradually realised who I resemble, and who I do not. Sometimes it was even more important to discover, who I wanted to look like and who I didn't.

Affirming my individuality has been a fundamental part of my development as a person. Nonetheless, I often notice that I am also part of a social system with clear rules about what is allowed and what isn't, and that these rules have led me to make decisions that I am not always aware of.

Unfortunately, the system in which we live tends to favour certain people's privileges over others, and social rules tend to reproduce these privileges. When I follow the rules of this system, whether I realise it or not, I become part of this system of punishment and privilege.

This business of granting privilege to some for the benefit of others is known as a system of domination. Domination in our society occurs as a result of different identities and the way in which they interrelate. For example, being rich grants privileges over poor people; being white grants privileges to which indigenous people or Afro-descendants do not have access; and being a man gives advantages that women do not have; being heterosexual gives privileges to which LGBTIQ⁴ people do not have access.

LINK TO MODULES

Module 1 invites Champions of Change to develop trust as a form of resistance to the culture of domination. Module 2 tackles the issue of power and its relationship with gender inequality and with discrimination against young men. Module 3 analyses the way in which stereotyped gender roles harm young men's capacity to have personal and sexual relationships that are based on respect and on the rights of all parties. Finally, Module 4 analyses gender-based violence as a coercion mechanism used by hegemonic masculinity.



I have learned these rules in all the spaces in which I exist. They are my family's rules. If I belong to a sports team or to a gang I may notice that they also impose these rules. We all participate in this system of domination for the simple fact of being born and living in this society, but we do not all accept the rules that domination imposes on us.

Some of us decide to use the power we have for the benefit of all people, not just for a few. We start by realising that there are different types of power. For example, we could talk about power over, power with and power within. Distinguishing between these types of power helps us define the difference between people who maintain a system of domination and exclusion and those who are committed to social equality and inclusion.

4. LGBTIQ: Lesbian, Gay, Bisexual, Transgender, Intersex and Queer

3.3. I RECOGNISE PRIVILEGES AND COSTS

In order to tackle gender inequality, I must start by understanding how the logic of domination works –the ‘power over’.

The first thing is that no one is purely a victim, or purely responsible for domination. Most of us navigate a complex network of privileges and discrimination that occur as a result of our particular identities.

So, it may be that because I am not rich, I might not have access to a good university, but since I also don’t belong to a minority ethnic group an English is my first language, I didn’t have trouble learning my lessons at school. I might be an immigrant, but since I don’t have any kind of physical disability, at least I don’t have to worry about getting around the streets, or having free access to any building. Maybe because I’m young I can’t find a job, or if I do they pay me a low wage, but because I am a man I have a better chance of finding a job or working as a taxi driver or messenger or many other occupations that are much too dangerous for young women.

It is also important to recognise that for all the disadvantages I may have, it is very likely that a young woman with the same disadvantages will have an even harder time. This happens because gender inequality interacts with other forms of discrimination and creates different and often worse conditions for the female members of a group.

It could be said that one of the rules of domination is that the mere fact of being a man, however difficult my circumstances, means that I will always have the guarantee of being able to dominate other people, and these people could be a woman, a female adolescent or a young girl. Allowing myself some sort of power over other people is one of the ways in which the system guarantees that we continue to play by the rules, even when we are aware of our own disadvantages.

Another very effective way of ensuring our adherence is through threats and fear. As boys, we learn from a very young age that we have to show how manly, risk-taking, aggressive and strong we are. If someone decides we are not man enough, they may call us ‘girl’ or ‘gay’. This achieves two things: on the one hand, we learn to defend our ‘manliness’ at all costs – we learn to justify aggressive behaviour and the inability

to show emotion. On the other hand, we learn to devalue girls and men who do not follow the rules of the game. Resistance to change is such that the threat tends to be very real – not only does it mean we are laughed at, it is also the fact that we run the risk of being physically attacked if we don’t behave ‘like men’.

LINK TO MODULES

Module 2 goes into more detail about the privileges that can be obtained by accepting the hegemonic model of masculinity. It also analyses the way that women are seen only as objects and how people who are not heterosexual, or who do not adhere to the hegemonic model of masculinity, are excluded. The Champions of Change also analyse the practices and customs in their communities that devalue girls and young women, and limit their capacity to take the decisions that affect them.



As no one is purely a victim or solely responsible for domination, this is a good time to go back to the mirror and my journey’s diary to answer these questions:

- **How have people who have more privileges than me taken advantage of me?**
- **What advantages do I have that girls do not have?**
- **What advantages do other men in my family have over the women and girls in my family?**

I can also ground this reflection even further by thinking of specific settings. For example:

- **How are these rules of advantage and disadvantage expressed in my family?**
- **If there is violence within a family – how is this linked to advantages and disadvantages?**
- **In a couple, who has the right to decide how and when sexual relations take place and who can you speak to or confide in about sexuality?**

3.4. I ENVISION GENDER EQUALITY

Every time I think about these things, I realise that I live in an unfair system and that I don't want to be a part of it. I notice that other people have taken advantage of me, and that I have also taken advantage of other people. I realise that I have believed what I have been told that girls are less strong, less intelligent and even less important than us boys. Most importantly, I realise that this is unfair, very unfair! And that it has to change.

LINK TO MODULES

All the modules in this manual invite the Champions of Change to imagine a world of equality. Module 1 invites them to recognise the role that they could take on in promoting gender equality; Module 2 continues this process of reflection, adding the issue of care as an important practice for young men; in Module 3 they visualise what their equality-based relationships with their partners would be like; in Module 4 the Champions of Change imagine what the relationships would be like in their surroundings if they were based on coexistence (and not on violence); finally, in Module 5, they are invited to become active and promote gender equality.



But if I don't know where I'm going, it won't be easy for me to get there. This is why this step is about daring to dream about another world. A world in which men and women, boys and girls have the same value and enjoy the same rights. A world in which I can be friends with young men and women, without worrying about what other people will say, or without having to show how macho I am. A world where my sisters, my female friends, my mother and my aunts, all the women I know can be free and powerful, can take the decisions that affect their lives and can live without fear of violence from men. A world in which men can behave according to what they like and to what interests them, instead of being guided by rigid gender norms that force them to take risks and to mistreat other people.

I can envision this 'other world' by considering some key questions:

- **How would my relationships with young women be in such a world? What would my relationships with other young men be like?**
- **How would my relationships be with my family members (mother, father, siblings, grandparents, aunts and uncles, etc.) in this different world?**
- **What would I do differently in this world of equality?**
- **Which relationships do I have today that look like the world I am dreaming of?**



3.5. I ACKNOWLEDGE OTHER PEOPLE WHO SHARE MY VISION

The first thing I must do is to recognise that women and girls have been denouncing injustice and gender discrimination for much longer than us males. I can learn a lot from their work, about the obstacles and resistance they have faced, and about what they have learned along the way. I can start by answering these questions:

- **Are there girls or women's organisations in my neighbourhood or in my city?**
- **What can I do to approach them?**
- **Who are the women who have made their mark by confronting sexism in my country? What have they achieved and how did they achieve it?**

Then, I must try to identify other young men who, like me, are interested in building a world where women and men are equally valued and able to realise their potential. These men could be organised in groups, or could be alone. The important thing is to remind myself that I did not become the man that I am all by myself – I learned the rules that give me advantages over women from many people. Also, if I want to learn other, fairer rules, I need to be accompanied by other people who feel and think like me. **Social transformation is not an individual project!**

3.6. I MAKE A COMMITMENT

As we saw in the second step, we are all included in this system of domination for the simple fact of being born. But once I open my eyes and recognise how the system works, I can decide what to do: I can choose to continue playing by the same unfair and sexist rules, or I can dare to challenge domination and gender injustice.

In order to take this step of committing to gender justice, I have to be fully convinced that I want to live in another way and under other rules. It is worth thinking about carefully and discussing with my circle of support.

The interesting thing is that when I make a commitment, I acquire a new source of identity – from now on I can try harder and harder to be a young man who works for gender equality. More and more of us are taking on this commitment every day.

I also need to get ready to confront resistance that I may encounter for having chosen to be different. And this sort of resistance is better confronted in company than on my own. I must learn how to look after myself, and not being alone is part of self-care.

For all this I need to surround myself by a circle of support that will come with me and that I will accompany on this journey, which is now becoming collective.

It would be helpful to answer the following questions:

- **Do I know any other young men who are not constrained by the rules of domination over women? What can I do to approach them?**
- **What resistance have these young men encountered when they have dared to challenge domination over girls and women? How have they tackled this resistance?**

LINK TO MODULES

Module 1 includes several activities designed to foster a safe space for trust among young men. Module 5 explicitly addresses the question: who will come with me?



Now, I have to be aware that self-discipline is essential in this journey. I will encounter a lot of invitations and pressure to be like I was before, to return to the 'macho men's club', so it will be important to know how to resist the temptations of the privileges granted by gender domination, such as telling women family members or my partner what to do, or feeling more important than them. At times like this, only self-discipline and my fellow travellers will help me remember that these advantages are gained at the expense of much greater injustice that I want no part of.

LINK TO MODULES

The manual includes activities aimed at developing many of the practices necessary for self-discipline and teamwork, such as assertive communication, constructive criticism and conflict resolution (Module 1), recognition of privileges of hegemonic masculinity and the advantages of gender equality (Module 2), self-care (Module 3), and managing anger and frustration (Module 4).



3.7. I REJECT SEXISM AND EMBRACE EQUALITY

I start out by making a list of behaviours and attitudes that are consistent with gender equality, and another list of behaviours and attitudes that go against it. These lists must include everything I have observed in myself and in other people, and also what I think would be ideal behaviour for someone who is committed to equality between men and women.

I will learn a lot about these attitudes and behaviours and how to recognise them in the workshops of the *Champions of Change* programme. I will learn to show my commitment towards gender equality in the family, in my relationships, among friends and at every moment of my new life.

Then, I will use a marker to highlight each positive and negative, attitude and behaviour that applies to me. The main thing is to be as honest as possible. This is my list and I don't gain anything by trying to fool myself.

When I complete the individual part of this work, it's a good idea to discuss these attitudes and behaviours with my circle of support. Who has been able to eliminate these prejudices? Who else thinks that it is wrong to behave in this way? Ultimately, the idea is to be able to reaffirm my commitment towards change, by discussing it with my peers.



FIGURE 3: THE STEPS TOWARDS ADOPTING EGALITARIAN BEHAVIOURS



The third step is to try and identify people who I have hurt with my negative attitudes and behaviours as I was trying to demonstrate my manliness, or by thinking that because I am a man I was entitled to dominate women. It is important to think hard so as not to forget anyone. Did I talk back at my mother for questioning something I did? Did I make fun of a neighbour because he was helping his mother with the housework? Did I argue with my sister telling her she should not speak to the young men in her class? Did I hit my girlfriend for going out dancing without my permission?

All in all, there can be many examples. The main thing is to be aware of these actions and to take steps towards taking responsibility for the harm that I may have done to others. Daring to take responsibility will teach me to behave with more humility, which is very important for learning to be a fairer, less dominant and more caring man. Also, admitting what I have done and speaking about it to these people will bring them into my circle of support, as in the future I will have to try extra hard to avoid being sexist with them.

The fourth step would be to identify a young man or an adult who could be my mentor through this process. This would be someone who I trust and who has shown they are committed to gender equality, through their attitudes as well as in their behaviour.

Initially, the Champions of Change programme could support me in identifying a mentor. As I make progress in my commitment to equality, I am certain to meet other people, men and women, who could be my mentors and advisors.

LINK TO MODULES

Module 1 focuses on the importance of constructive criticism when eliminating sexist attitudes and behaviours, and of adopting behaviours and attitudes that are committed to gender equality. All the modules include a table with the knowledge, attitudes and practices that are covered in the activities. Facilitators are advised to analyse these tables with the young men at the end of a module, in order to support them in their own list of adopted attitudes and behaviours.



3.8. I INVITE OTHERS TO JOIN ME ON THIS JOURNEY

The more youth – male and female - commit to gender equality, the more likely it will be that we will live in relationships of equality. Building gender equality is not a task for lone rangers, or superheroes. Equality is built gradually and between all of us (girls and boys, men and women).

This is why an important step on this journey is to dare to speak to my peers who have not heard about the benefits and the importance of men and women living on equal terms and invite them to join this life plan.

The best thing about this step is that the more I dare to discuss this with other youth, the easier it will be to continue speaking to other people, and I will receive more support for my own change process. The more I speak about the issues with other friends; the commitment will become more fundamental for my identity.

In the long term, together with my peers who I have invited and with the others who have taught me to take on my commitment, I can gradually build an organisation in which I can continue to reflect on what it means to be a young person who is committed to gender equality, and from where I can push for the changes I have envisioned for my society.

Having this space is important because this is where I can show myself that it is possible to relate to other youth in a positive and supportive way – without having to resort to aggression or other ways of demonstrating my manliness.

LINK TO MODULES

The youth manual **Changing the World** used by the Champions of Change in their multiplication work focuses on the development of this step.



3.9. WE TAKE ACTION

Building gender equality may be a long process, and there will likely be progress, setbacks and barriers along the way. To avoid becoming disillusioned during the process, it is important to identify a very concrete stage that we can reach in this journey. This means identifying what we can do in very concrete terms as an initial contribution towards making the world of gender equality that we have envisioned a reality.

For example, the Champions of Change programme invites us to organise a “Day on Gender Equality” in our school or neighbourhood. This activity is aimed at reaffirming the knowledge we have acquired in our workshops, as well as sharing it with our peers.

If we try our best to organise a very enjoyable event that succeeds in linking more women and men with equality work, we are sure to maintain our enthusiasm at times when the journey is not

so successful. Also, no matter how well we do with this event, we can apply what we learn to the next activity we plan to organise.

The main thing is to always remember the small achievements and not allow ourselves to feel defeated by the big obstacles.

LINK TO MODULES

The youth manual **Changing the World** that the Champions of Change are using in their multiplication work also focuses on the development of this step. This manual highlights the activities in Modules 4 & 5, which encourage the young men to engage in inter-gender dialogues.



3.10. WE ASSESS THE PATH WE HAVE TRAVELLED

Whenever I decide to adopt new behaviours, or cast off old habits, it is essential to pause from time to time to assess the path I have travelled. This assessment can be formal or informal, individual or in groups, only among my group of Champions of Change, or with the young women too. In any case, the main thing is to go back to the mirror and take a critical and honest look at my progress, blockages and setbacks.

At these times, it is useful to return to the list of behaviours and attitudes. This is about adding new behaviours that I have identified and new attitudes that I have seen in other people. It's about noticing which sexist attitudes I've successfully defeated in myself, and which gender equitable behaviours I have taken on as an essential part of my new way of being. Lastly, it is also about becoming aware of the resistance I have faced, and the strategies I have developed for tackling it. Which have worked? What could I try next time? How can I protect myself from the different threats? What support have I received from my reflection space for overcoming different types of obstacles and resistance?

Evaluating the path taken is also important because it provides me with the opportunity to reaffirm my commitment. Because it is one thing to commit myself to the ideal of gender equality, without knowing how easy or difficult it will be to achieve this, and not knowing how I will feel if I live with new rules. Another much more powerful thing is to be able to reaffirm my commitment despite the difficulties and the obstacles - often because it is such a good feeling to know that I am doing the right thing.

LINK TO MODULES

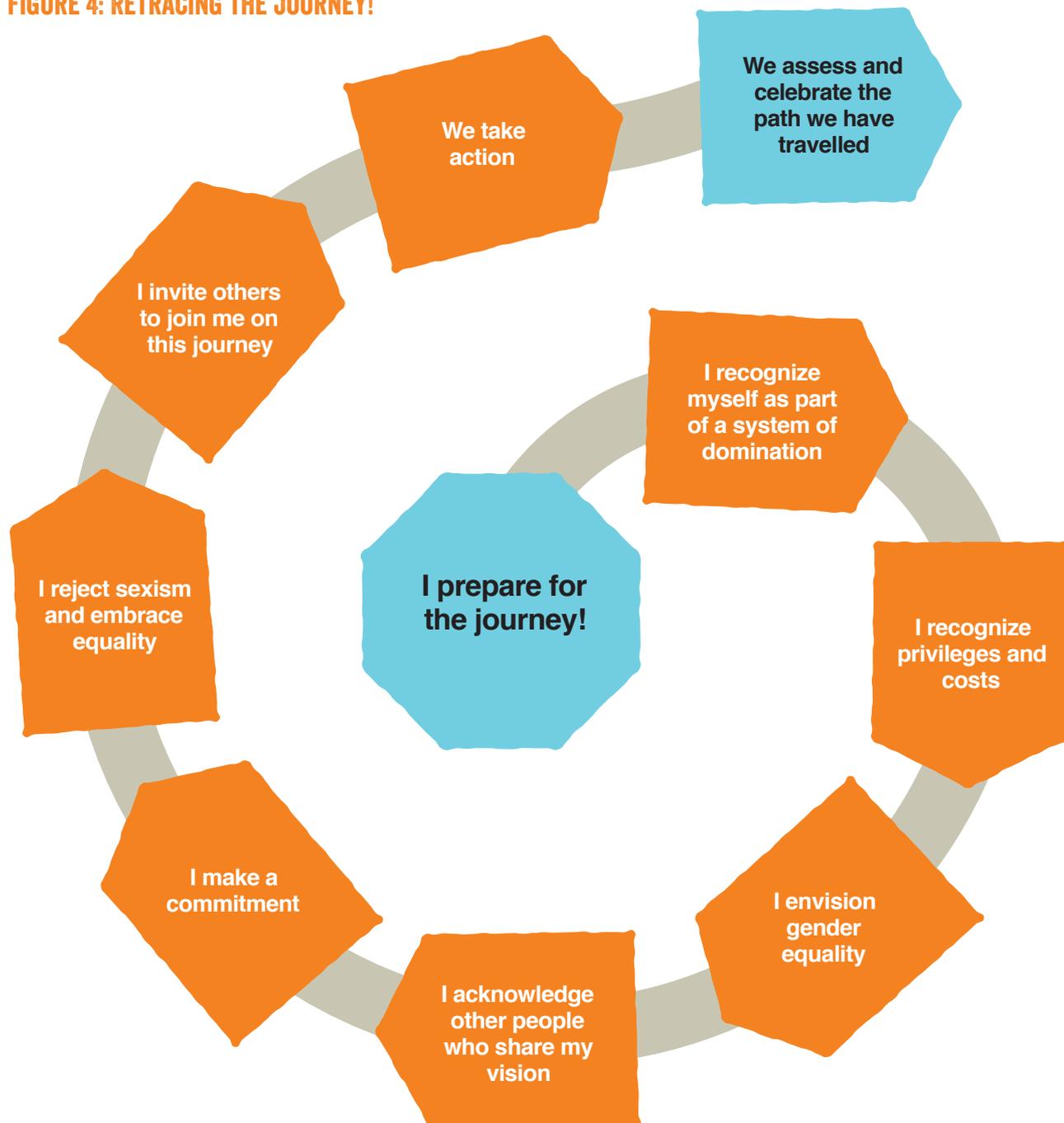
It is important for the facilitators to support the Champions of Change in their process of reflection about the achievements and challenges along the way. Please refer more in detail to the Champions of Change monitoring and evaluation framework.



Whenever I decide to conduct a self-assessment, I have to remember that contributing to gender equality is not about finding the straightest or shortest path. There will be times when I will have to take a longer route, there will be other times when I have to go back to the starting point, and there could even be times when I discover I am further away than where I was when I started out.

But this is not a race! The domination system we are faced with has been there for ages and is very strong – so much that it could make my steps seem insignificant. But I will not let myself be discouraged, as long as I am aware of my commitment, and I dare to recognise my progress and setbacks, I will be on the right journey towards gender equality.

FIGURE 4: RETRACING THE JOURNEY!





4.0 KNOWLEDGE, ATTITUDES AND PRACTICES WITH A COMMITMENT TO GENDER EQUALITY

SHOWING SOLIDARITY

	KNOWLEDGE	ATTITUDES	PRACTICES
Individual⁵	<ol style="list-style-type: none"> 1. Understands the importance of trust in building a safe space for discussions on masculinity. (*A3, A4, A5) 2. Is familiar with conflict resolution strategies in a space for reflection with peers. (*A11) 	<ol style="list-style-type: none"> 5. Trusts fellow participants in the group. (*A3) 6. Has confidence in himself and is willing to accept constructive criticism about his behaviour and attitudes. (*A4, A11) 7. Is comfortable expressing his feelings, without feeling embarrassed. (*A4, A7) 8. Respects the groups' code of conduct. (*A6) 9. Values being part of a group. (*A9) 10. Celebrates the positive behaviour of other group members. (*A4) 	<ol style="list-style-type: none"> 11. Applies group facilitation techniques and uses group and individual exercises and activities. (*A1, A3, A4, A5, A6, A7, A8, A9, A11, A12) 12. Invites the participants to get to know themselves and to express their hopes, fears and concerns. (*A1, A2) 13. Knows how to create an open atmosphere of trust and respect. (*A3, A4) 14. Knows how to give constructive criticism to the other Champions of Change. (*A4) 15. Knows how to communicate assertively, and knows how to engage in dialogue. (*A7, A11) 16. Knows how to practice active listening and empathy. (*A8) 17. Knows how to facilitate spaces of dialogue among his male peers as well as among mixed groups of youth, giving space to diverse opinions without suggesting answers. (*A7, A8, A11) 18. Knows how to promote a sense of belonging among participants in a space for reflection. (*A10)
Community/ Family	<ol style="list-style-type: none"> 3. Knows of community or school spaces that can be used for the group activities. (*A5) 		
Institutional	<ol style="list-style-type: none"> 4. Is familiar with professional services offering guidance and advice to which he can refer other youth when necessary. (*A12) 		<ol style="list-style-type: none"> 19. Identifies participants' individual needs for attention or advice. (*A12)

5. The individual level includes the desired changes in the behaviour, attitudes and practices of the participants, as well as in their relationships with everyone else who is involved in the process.

BEING A YOUNG MAN

	KNOWLEDGE	ATTITUDES	PRACTICES
Individual	<ol style="list-style-type: none"> Understands that gender identity is the result of socialisation, and that it is part of a system of domination. (*B4, B6) Recognises that different types of power exist, can distinguish between them and relate them to the culture of domination. (*B7) Understands that adult-centrism is a system of exclusion and domination that interacts with gender. (*B8) Recognises the main characteristics of the hegemonic masculinity model: e.g. male privilege, discrimination and subordination of women and girls, gender-based violence, homophobia, etc. (*B10, B11, B12, B13) Recognises that there are different forms of masculinities. (*B10) 	<ol style="list-style-type: none"> Recognises and rejects the privileges granted by the hegemonic masculinity model, including control and power over women and girls. (*B10) Rejects the devaluation and the subordination of girls and women. (*B13) Recognises and promotes women's and girls' right to exercise power and to take the decisions that affect them. (*B13) Values the shared responsibility between men and women in domestic tasks, and in caring and playing with children. (*B15) 	<ol style="list-style-type: none"> Analyses his identity in a critical way, by identifying the origin of his attitudes and practices. (*B1, B2, B3, B6) Freely chooses the characteristics that make up his identities. (*B2) Identifies and confronts gender norms and stereotypes. (*B5, B12) Shares power as a strategy for contributing to gender equality. (*B7) Identifies the privileges and costs of the hegemonic masculinity model, and the benefits of gender equality. (*B10) Participates in domestic/care work in his home, and looks after and plays with the girls and boys in his family. (*B15)
Community/ Family	<ol style="list-style-type: none"> Understands the family and community role in gender socialisation/transformation. (*B6, B15) 	<ol style="list-style-type: none"> Recognises that the elimination of gender inequality must be tackled in the family and in the community. (*B6, B9, B11, B15) 	<ol style="list-style-type: none"> Identifies gender discrimination in his family, community and school environment. (*B6, B11) Adopts and promotes egalitarian relationships in the family, with his partner, in the community and at school. (*B11, B14) Initiates inter-generational dialogue and effective communication channels at family level. (*B9) Gets the men and women in his family to do the same domestic/care work. (*B15)
Institutional	<ol style="list-style-type: none"> Understands the role of institutions (school, government, media, church, etc.) in gender socialisation/transformation. (*B6) 		

BEING RESPONSIBLE REGARDING SEXUALITY

	KNOWLEDGE	ATTITUDES	PRACTICES
Individual	<ol style="list-style-type: none"> 1. Understands that sexuality is part of our way of being, feeling and expressing ourselves, which develops according to our experiences. (*C1) 2. Knows how to answer questions about the link between gender and sexuality. (*C3, C4) 3. Understands that sexual desire in men is not stronger or more natural than in women. (*C2, C5) 4. Recognises the personal risks of harmful practices in his sexual life. (*C7) 5. Analyses his beliefs, habits and opinions on issues related to sexuality and reproductive health. (*C2, C4, C5, C7, C8) 6. Understands that everyone is vulnerable to sexually transmitted infections (STIs), including HIV/AIDS. (*C7) 	<ol style="list-style-type: none"> 11. Rejects media images and content that portray women as sex objects. (*C3) 12. Respects people with sexual orientations that differ from his own. (*C4) 13. Appreciates that men and women have equal rights to healthy and pleasurable sexuality. (*C6) 14. Values the use of condoms as a sign of responsibility and maturity. (*C8) 15. Recognises the importance of self-care and mutual care in a relationship. (*C8, C9) 16. Is convinced that preventing unplanned pregnancies is the responsibility of both parties. (*C9, C10) 17. Recognises the importance of fathers taking on shared responsibility for raising their children, whether or not they are with the mother. (*C10) 	<ol style="list-style-type: none"> 18. Respects the integrity of all young women, whether or not they are sexually active. (*C5) 19. Discusses with his partner both their wishes, desires and expectations in their sexual relationship. (*C8, C9) 20. Respects women's wishes – understands that No means No. (*C5, C9) 21. Uses protection in all his sexual relationships. (*C8) 22. Takes on shared responsibility in healthy and pleasurable sexual relationships for both parties. (*C8, C9) 23. Speaks to other young men and women respectfully about sexuality and relationships with partners. (*C1, C4) 24. Exercises his sexuality respecting his own life and that of other people. (*C7, C8, C9) 25. Takes an active part in caring for the children around him. (*C10)
Community/ Family	<ol style="list-style-type: none"> 7. Is aware of the role played by family and friends in repressing or promoting the free exercise of sexuality with gender equality. (*C6) 8. Identifies myths that sustain gender inequality in the exercise of sexuality, and knows how to explain why they are false. (*C5) 		<ol style="list-style-type: none"> 26. Challenges disinformation about sexuality in his family and in his community. (*C5)
Institutional	<ol style="list-style-type: none"> 9. Is familiar with the national laws and international instruments related to sexual and reproductive rights. (*C6) 10. Knows who the primary and secondary duty bearers for his sexual and reproductive rights are. (*C6) 		<ol style="list-style-type: none"> 27. Makes use of sexual and reproductive health services. (*C6)

BEING NON-VIOLENT IN PERSONAL RELATIONSHIPS

	KNOWLEDGE	ATTITUDES	PRACTICES
Individual	<ol style="list-style-type: none"> 1. Recognises violence as a mechanism for domination and control. (*D1) 2. Can distinguish between different types of gender-based violence, including physical, sexual, emotional, economic and structural violence as well as 'everyday forms of male chauvinism'. (*D1) 3. Recognises the different forms of sexual violence. (*D2) 4. Relates his own socialisation to male violence. (*D3) 5. Understands that people have the power to decide whether or not to use violence. (*D3) 6. Is aware of the effects of gender-based violence on women and girls. (*D5) 7. Understands that what is known as 'violence against women' is also practiced against girls and adolescent girls. (*D5) 8. Recognises the effects of violence on his and other men's lives. (*D6, D7, D8) 	<ol style="list-style-type: none"> 13. Rejects all forms of violence against women and girls as intolerable and unjustifiable acts. (*D2, D4, D5) 14. Rejects the myths and misinformation that justify and reproduce violence against women and girls. (*D4) 15. Rejects the use of weapons as a demonstration of manliness. (*D6) 16. Rejects the social pressure that leads him to prove his manliness by using violence. (*D6, D7) 	<ol style="list-style-type: none"> 17. Chooses not to be violent in his relationships with other people. (*D3) 18. Visualises how the triad of male violence is reflected in his own life. (*D6) 19. Uses non-violent techniques for conflict resolution and for processing his feelings of anger, fear or insecurity. (*D9) 20. Uses dialogue and trust in peer relationships, especially in relationships with partners and with other young men. (*D10)
Community/ Family	<ol style="list-style-type: none"> 9. Understands that family unity is not a reason for a woman to remain in a violent relationship. (*D4) 		<ol style="list-style-type: none"> 21. Promotes non-violent behaviour in his environment. (*D2) 22. Identifies situations of violence in his family and community. (*D3) 23. Identifies spaces and people who are committed to gender equality who can support him when faced with any situation of violence. (*D8)
Institutional	<ol style="list-style-type: none"> 10. Understands that violence against girls and women and against young men is a violation of their human rights. (*D11) 11. Is familiar with the institutional spaces that provide support to people who are victims of violence against women or male violence among peers. (*D11) 12. Is familiar with the national legal framework that protects women and children from violence. (*D11) 		<ol style="list-style-type: none"> 24. Engages with other adolescents and social movements to advocate for the prevention or eradication of gender-based violence. *This practice is developed in the youth manual "Changing the World"

BEING A CHAMPION OF CHANGE COMMITTED TO GENDER EQUALITY

	KNOWLEDGE	ATTITUDES	PRACTICES
Individual	<ol style="list-style-type: none"> Understands the roles that young men can play in building gender equality. (*E2, E3) Knows the significance and importance of a dialogue between the genders. (*E5, E6) 	<ol style="list-style-type: none"> Recognises himself as an Champion of Change for gender equality. (*E2, E3) Has a life plan that is committed to gender equality. (*E2) Values the empowerment of girls and women. (*E6) 	<ol style="list-style-type: none"> Strengthens his self-esteem based on his contributions to gender equality. (*E2, E3) Participates in spaces for reflection among peers on gender equality. (*E3, E4, E6) Celebrates his commitment to gender equality. (*E8)
Community/ Family	<ol style="list-style-type: none"> Recognises male role models with a commitment to gender equality. (*E3, E4) Is familiar with the characteristics of an organisational proposal that is attractive to young men. (*E3, E4) 		<ol style="list-style-type: none"> Inspires other men and women, including family members to commit themselves to gender equality. (*E3) Can identify male and female peers who want to commit themselves to gender equality. (*E4)
Institutional	<ol style="list-style-type: none"> Understands that non-discrimination is a human right. (*E1) Understands the theories of change of the “Because I am a Girl” campaign and the Champions of Change programme. (*E1) Knows the main milestones in his country’s women’s and girls’ rights movements. (*E5) Is familiar with the role of families and communities in guaranteeing human rights. (*E6) Can explain the role of advocacy in promoting gender equality in his surrounding area. (*E7) Is familiar with the main features of advocacy as a political process. (*E7) 	<ol style="list-style-type: none"> Is committed to campaigns on women’s and girls’ rights. (*E1, E2) 	<ol style="list-style-type: none"> Approaches adult and young women’s rights organisations, to learn from them through dialogue. (*E5) Develops advocacy strategies promoting gender equality. (*E7) Can carry out concrete actions with local projects or partnerships for gender equality. (*This practice is developed in the youth manual “Changing the World”)

THE JOURNEY!



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