

Mainstreaming Gender & Age Awareness in Refugee Settings: A Manual for Trainers

Developed by
the Regional Competence Development Network Process

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I. INTRODUCTION

Thirteen representatives of universities, Non-Governmental and Governmental Organisations involved in refugee, asylum or international protection work, from 11 countries¹ participated in a 4-day Gender/Age Mainstreaming Training of Trainers pilot, held at the Debrecen Refugee Reception Centre in Eastern Hungary from July 17th - 20th 2005. The event was part of the Competence Development Network Process's (CDNP) 2005 programme, funded by UNHCR and implemented by Menedék - Hungarian Association for Migrants.

The purpose of the TOT was two-fold: to initiate skills and capacity development of trainers from the CDNP region to provide gender/age training to current and future social work practitioners in the refugee field and to introduce the concept and significance of the mainstreaming of this subject.

Gender, Age and Diversity in International Protection

Strengthening social protection is crucial to the promotion of robust, fair and efficient asylum systems. The enhancement of refugee protection in the new EU member states and other countries of the region necessitates capacity building to help institutions and services achieve international standards of protection; these include the delivery of gender, age and culturally differentiated services to women, men and children of UNHCR's concern.

The CDNP, which covers 18 countries, was initiated in 2001 by UNHCR to help organisations bridge gaps in professional social protection via knowledge transfer and training. The process is a vehicle for translating and mainstreaming UNHCR's organisational priorities on gender equality, effective protection of women and children (and other groups with special needs) and refugee empowerment into daily practice by equipping practising and future refugee workers with a specific set of competencies for doing so. The CDNP gives priority focus to competencies relating to the prevention of and response to Sexual and Gender Based Violence and other forms of violence against persons and populations of concern to UNHCR.

Utilising this Manual

This manual combines traditional and specially developed interactive gender/age training exercises and materials with the feedback and developments from the pilot event. It aims to provide a flexible resource tool for trainers who, irrespective of discipline or sector, are in a position to introduce the fundamental concepts of gender/age and the significance of mainstreaming to individuals engaged in or entering the refugee protection field - be they students, current practitioners or officials from government agencies.

Top-down policy mainstreaming of gender/age awareness within national asylum systems is a long-term goal in the region; however, improving the treatment of refugee women and men, girls and boys of all ages at the grass-roots level is something that can be achieved in the short-term via this type of sensitisation training. In particular, targeting today's students of social work and social policy presents the possibility of influencing the national decision-makers of tomorrow.

¹ Albania, Bulgaria, Czech Rep., Lithuania, Moldova, Poland, Romania, Serbia & Montenegro, Slovakia, Slovenia and Ukraine.

Outcomes

Taking part in (inter)national gender/age training events based on the materials presented here can provide multiple benefits, both to individual participants and the organisations they represent.

Participants will have the opportunity:

- to meet and network with colleagues from other organisations / countries in the region
- to learn from the good practises and experiences of others
- to improve their understanding and ability to pass on theoretical gender/age principles, rationale and positive responses to arguments against mainstreaming
- to increase their knowledge of and ability to utilise practical training ideas and exercises to facilitate G/A mainstreaming
- to develop individual training action plans to enable them to facilitate country / situation-relevant G/A mainstreaming trainings

Acknowledgements

This training manual is a product of the work and input of the two groups of people involved in the Debrecen TOT.

Firstly, the international team of TOT facilitators, who were charged with developing and delivering a training programme that addresses the traditional social/biological, political and humanitarian aspects of gender and age, while simultaneously relating them to the realities of gender and age discrimination in all spheres of the modern refugee experience: from the legally anomalous status of gender-based persecution as a grounds for granting asylum, to the emotional and physical backlash caused by changing gender and age power relations within refugee families and communities.

Secondly, the participants of the training event, whose willingness to immerse themselves in interactive training methods that are still uncommon in the region was matched only by their commitment to the provision of the highest standards of support in their sphere of refugee-assistance. Their energetic interaction, feedback and sharing of experiences and knowledge allowed for the constant testing and improvement of the content, format and delivery of the exercises in this manual.

Particular thanks go to Judit Wirth of NANE Women's Rights Association whose extensive expertise and professionalism in the field of gender and women's rights, grounded and guided this endeavour.

II. TEMPLATE PROGRAMME FOR 3-DAY GENDER & AGE TRAINING

EVENING PROGRAMME

Welcome evening: Getting to know each other, group building, breaking the ice, getting familiar with venue. NB: These exercises are appropriate whatever time of day you start.

Time	Exercise	Page
19:00 – 19:30	Draw your country	16
19:30 – 19:40	Step into the circle if you...	17
19:40 – 20:25	Carousel	18
20:25 – 20:35	Logistics & info on the venue and contact persons	20
20:35 – 20:40	Attitude Test: 1st Round	48

NB: *It is advisable - if at all possible- to start this type of long training event in the evening. This facilitates a more relaxed introduction/warm-up session, while ensuring maximum time to focus on content on Day 1.*

DAY 1

1st day of training: Providing basic info on social/biological factors of G/A, understanding mainstreaming, power systems, gender socialization and how it relates to refugee issues.

Time	Exercise	Page
8:30 – 8:50	Opening and introduction	20
8:50 – 9:20	The story of your name	16
9:20 – 9:40	Expectations	20
9:40 – 10:05	Spheres of learning	21
10:00 – 10:30	BREAK	
10:30 – 12:00	Gender boxes	24
12:00 – 13:00	LUNCH	
13:00 – 13:30	Box-exercise cont'd	24
13:30 – 14:10	Gender Mainstreaming Game	27
14:10 – 14:40	Power and control	28
14:40 – 15:10	BREAK	
15:10 – 15:50	Power and control cont'd	28
15:10 – 16:50	Role-Play 1: Power and control in displaced families	36
16:50 – 17:10	A new shade on my gender/age glasses	30
17:10 – 17:25	Evaluation of Day 1	49
18:30	DINNER	
20:30	Movie	

DAY 2

2nd day of training: discovering own socialization on G/A issues, recognising G/A discrimination issues in interactions with refugees and asylum-seekers.

Time	Exercise	Page
8:30 – 9:00	The Self-explaining Example	31
9:00 – 9:30	“How it was in Sudan”	37
9:30 – 10:20	Working for change – - Undoing the web of ageism and sexism	32
10:20 – 10:40	BREAK	
10:40 – 11:40	Role-Play 2: Gender/Age as a reason for displacement	39
11:40 – 12:00	Forms of G/A Discrimination	35
12:00 – 13:00	LUNCH	
13:00 – 13:30	Listening and Questioning Skills	41
13:30 – 15:00	Mock Interviews	42
15:00 – 15:30	BREAK	
15:30 – 16:30	Participants conduct interviews with refugees	42
16:30 – 17:30	Debriefing of participants	43
17:00 – 17:15	Evaluation of Day 2	49
19.30	DINNER AT A RESTAURANT	

DAY 3

3rd day of training: G/A mainstreaming, networking, action plans, evaluation.

Time	Exercise	Page
8:30 – 8:50	That Year in my Life	19
8:50 – 9:30	Report back on Interviews – – The signs of discrimination	3
9:30 – 9:45	Summary of TOT so far – – Crossover to Active Planning	6
9:45 – 10:30	Action Planning	46
10:30 – 10:50	BREAK	
10:50 – 12:00	Preparation of Training Plans	46
12:00 – 13:00	LUNCH	
13:00 – 13:10	Attitude Test: 2nd Round	48
13:10 – 14:30	Preparation of Training Plans cont’d	46
14:30 – 15:00	Presentation of Training Plans	47
15:00 – 15:30	BREAK	
15:30 – 16:00	Presentation of Training Plans cont’d	47
16:00 – 17:00	Discussion of Methods, Attitude Test follow-up & TOT Evaluation	49
18.30	DINNER	
20:00	Wrap-up party	

III. RESOURCE MATERIALS

1. LIST OF RECOMMENDED MATERIALS FOR EACH EXERCISE

The following table lists all the materials used during the pilot CDPN gender and age TOT in Debrecen. Next to each material are listed the exercises in which it is used and the page on which the details of the exercise can be found.

Material	Exercise	Page
Flipchart paper	Draw your country/town	16
	Expectations	20
	Gender boxes	24
	Gender mainstreaming game	27
	Power and control	28
	Listening skills and questioning	41
	Report back on interviews	43
	Process Triangle	44
	Preparation of Training Plans	46
Coloured felt tip pens	Draw your country/town	16
	The story of your name	16
	Gender boxes	24
	Gender mainstreaming game	27
	Power and control	28
	Listening skills and questioning	41
	Report back on interviews	43
	Process Triangle	44
	Preparation of Training Plans	46
Post-it notes	Carousel	18
	Expectations	20
	Gender mainstreaming game	27
	Working for change – Undoing the web of ageism and sexism	32
Pens/pencil	Carousel	18
Blank paper	Carousel	18
	A new shade on my gender/age glasses	31
“Blu-tac” / adhesive tape	Carousel	18
Coins from different years	That year in my life	19
Coloured crayons	A new shade on my gender/age glasses	31
Chairs	The self-explaining example	31
Ball of string	Working for change – Undoing the web of ageism and sexism	32
Scissors	Working for change – Undoing the web of ageism and sexism	32

Case Study Materials	Exercise	Page
Facilitator's background story	Case Study 1 (Lithuania)	36
Actors' info. for Episode 1	Case Study 1 (Lithuania)	36
Actors' info. for Episode 2	Case Study 1 (Lithuania)	36
Complete Case Study handout	Case Study 1 (Lithuania)	36
Handouts of the case (6 pages)	Case Study 2 ("The Lost Boys of Sudan")	37
Background article from UNHCR's <i>Refugees</i> magazine	Case Study 2 ("The Lost Boys of Sudan")	37
1 page description of case	Case Study 3 (Hungary)	39
UNHCR's Guidelines on Gender related Persecution	Case Study 3 (Hungary)	39
UNFPA Fact Sheet on Child Marriage	Case Study 3 (Hungary)	39
UNICEF Innocenti Digest on Early Marriage	Case Study 3 (Hungary)	39

Handouts	Exercise	Page
List of relevant statements	Step into the circle if you...	17
/ questions (see exercise)	Carousel	18
"Guidelines on Interviewing Refugees"	Listening and Questioning Skills	41
Action Planning worksheet	Action Planning – an introduction	46
Attitude Test forms	Attitude Test: 1st Round	48
	Attitude Test: 2nd Round	48
Numbers on folded paper	Attitude Test: 1st Round	48
Evaluation Sheet	Evaluation of Day	49

2. TEMPLATE ATTITUDE TEST (see page 48-49 for utilisation)Number: **ASSESSING YOUR PERCEPTION OF GENDER**

Please answer the following questions by marking the appropriate box next to each statement below.

To what extent do you agree with the following statements?	 Disagree	 Somewhat agree	 Agree	 Strongly agree	 Don't know, don't want to respond
1. Women's difficulties in social advancement come from biological reasons.	☐	☐	☐	☐	☐
2. Traditionally, men are more competitive.	☐	☐	☐	☐	☐
3. Due to biological reasons, women are more suited to raise children.	☐	☐	☐	☐	☐
4. Due to social reasons, women are more suited to raise children.	☐	☐	☐	☐	☐
5. Women are more trustworthy friends than men.	☐	☐	☐	☐	☐
6. Due to biological reasons, men are more suited for physical work.	☐	☐	☐	☐	☐
7. Due to social reasons, men are more suited for physical work.	☐	☐	☐	☐	☐
8. More men commit violent acts than women and this is due to biological reasons.	☐	☐	☐	☐	☐
9. More men commit violent acts than women and this is due to social reasons.	☐	☐	☐	☐	☐
10. Men are attached to each other whereas women are not, because society isolates women from each other during the most important years of personality development.	☐	☐	☐	☐	☐
11. Men isolate women from each other because it is in their interest to do so.	☐	☐	☐	☐	☐
12. The difference between male and female gender roles is decreasing in our societies.	☐	☐	☐	☐	☐

To what extent do you agree with the following statements?					
	Disagree	Somewhat agree	Agree	Strongly agree	Don't know, don't want to respond
13. Gender differences designate places within the occupational hierarchy.	☐	☐	☐	☐	☐
14. By virtue of being born male, men are granted access to power, position, and resources on a preferential basis to women.	☐	☐	☐	☐	☐
15. Young boys are generally allowed more freedoms and have fewer restrictions placed on them than young girls.	☐	☐	☐	☐	☐
16. Women also contribute to the perpetuation of male behaviour and males' sense of superiority.	☐	☐	☐	☐	☐
17. Women are essentially peaceful and men are essentially violent.	☐	☐	☐	☐	☐
18. Gender equality is predominantly a women's issue.	☐	☐	☐	☐	☐
19. Gender equality will not be possible until men take an equal role in household and child-rearing.	☐	☐	☐	☐	☐
20. As men commit most of the gender based violence – it is up to them to stop it.	☐	☐	☐	☐	☐
21. Many men grow up with the idea that they have to be tough and aggressive to be a "real man."	☐	☐	☐	☐	☐
22. Men are responsible for gender norms that damage the lives of women and men.	☐	☐	☐	☐	☐

3. TEMPLATE EVALUATION FORM *(see page 49 for utilisation)*

The two standard questions given below for two example exercises, can be applied to all the exercises covered by this manual and the form should be modified and produced according to your individual training programme.

1. Spheres of learning

How relevant was it from the perspective of a G/A mainstreaming training?									
Not relevant at all									Absolutely relevant
1	2	3	4	5	6	7	8	9	10
☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

How much would you like to apply it when designing your own G/A training?									
Not at all									Would definitely use it
1	2	3	4	5	6	7	8	9	10
☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

2. Gender boxes

How relevant was it from the perspective of a G/A mainstreaming training?									
Not relevant at all									Absolutely relevant
1	2	3	4	5	6	7	8	9	10
☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

How much would you like to apply it when designing your own G/A training?									
Not at all									Would definitely use it
1	2	3	4	5	6	7	8	9	10
☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

4. GUIDELINES FOR INTERVIEWING REFUGEES *(see page 41 for utilisation)*

Overall aim of the interview is to find out:

- (a) what the refugees think about gender and age, the difference between men and women, children and adults; and
- (b) have they seen/experienced any form of discrimination based on gender or age at any time?

Caution: you should not ask these questions directly of the person you are talking to as this may influence their reactions and responses; they may try to tell you what they think you want to hear.

At the beginning of the conversation, refugees should be told about the purpose of the interview. You (the training participant) are here at a training in which you are learning about the differences between men and women, children and adults. Back in your country/job you teach about or work with refugees and now you would like to learn more about how other refugees live. (If it is your first time meeting a refugee, you should tell them that as well.) The interview is part of your learning, there is nothing official about it, if there is anything the person does not want to talk about, it is absolutely all right.

During the conversation the refugee should be asked about:

- his/her country of origin, the life there, what the general circumstances are like there;
- his/her reasons for leaving the country;
- his/her life here, in the reception centre (what is the daily routine, what are interactions like with others at the centre, are there family members, relatives and friends around);
- his/her plans for the future.

It usually helps if you ask about these issues in this order, but you can discuss them randomly as well.

When asking your questions it is best if you simply say: "Please, tell me about...", "Could you please tell me about..." or "Could you tell a bit more about..." Let the refugees tell their story.

If the issue you ask about is too general, or the person does not fully understand what you mean, you can specify, explain exactly what you are thinking of when you ask this or that. You should do the same if you do not understand what s/he says or why s/he mentions something.

Avoid yes/no type questions.

Try to avoid questions which already suggest a particular answer ("leading questions"), such as: "What do you think about the violence against women in this reception centre?" "How could the miserable situation of refugee children be improved?"

Do not forget to define your role:

the purpose of your being there, what you want to use the conversation for.

Respect people's dignity:

they are sharing with you some of the most precious things they have, their story and their time. Whatever they may or may not say is valuable information for you, you are not in the position to challenge the validity, credibility or the moral values of it.

Do not push for any information.

If the person is not willing to tell you something, or the issue seems to be sensitive, drop it, move on.

Do not judge or interpret the information you are getting.

Try to remain neutral, your position, moral values etc. are not important, unless they openly ask about them, but even in such cases be absolutely non-judgemental and as brief and neutral as you can without sounding dismissive. This attitude, however, is not to be taken as a licence to remain neutral to experiences of violence or discrimination. Taking a moral stand against any form of violence and discrimination can and should be part of the reaction to the stories of the interviewee.

You do not have to gain people's sympathy by echoing what they think or making judgements you think they would like to hear.

Avoid talking too much, you are supposed to ask and listen.

Do not try to solve problems, or act as if you had any competence in it. Actually you don't. You are here to listen to their story, this is all you can offer them, nothing more. If you are asked to help or even to take a message, encourage the people to find someone in the refugee centre itself to talk to.

Any time you feel uncomfortable or unsafe, do not hesitate to stand up and say goodbye, but continue to be polite.

It is usually you who is supposed to end the conversation. If it becomes too lengthy or repetitive, you should put an end to it. You do not have to make excuses, you may simply say you have to go back to the group.

NEVER FORGET TO EXPRESS YOUR THANKS FOR THE CONVERSATION.

5. ACTION PLANNING WORKSHEET *(see page 46 for utilisation)*

1. What action do you want to take to interrupt or combat sexism/ageism within the framework of your work on refugee issues?

2. What resources or materials, if any, would you need?

3. How can you get those resources?

4. What behaviours or steps would taking this action entail?

5. What is a realistic timeline for those steps?

6. What hazards or risks are involved?

7. Is this action worth taking that risk? (If not, go back to No. 1 or think through what could be done to minimize that risk.)

8. What obstacles might you encounter?

9. What could you do to overcome these obstacles?

10. What support do you have?

11. Where could you find more support?

12. How can you measure / evaluate your success? (How can slow change be differentiated from failure?)

IV. GENDER & AGE TRAINING EXERCISES ²

1. ICE-BREAKERS AND CHECK-IN/OUT GAMES

Draw your country/town (30 min)

Materials: Four flipchart papers taped together and placed on the floor. Coloured felt tip pens.

Aim: Icebreaker and helps participants remember each other and find out where each participant comes from, laughter.

Methodology: Visual association (map, symbols) to aid memory. Humour to increase level of comfort within group.

Instructions: On a blank sheet of four flipchart papers taped together and placed on the floor participants are asked to draw their own country/town, where they think it lies on the map. They should also write the name of the country/town, any relevant symbols associated with it and their own names inside the borders. The order of participants is not important. At the end, the map should be displayed on a wall – it will be needed later.

Tips for the facilitator: Timing can vary considerably depending on the number of participants – calculate 1-2 min per participant.

The story of your name (30 min)

Materials: Map from the Draw your own country/town exercise, coloured felt tip pens.

Aim: Check in and memorizing other's names.

Methodology: Group exercise with directed speaking and some movement. The concreteness of the theme helps even shy participants speak up in front of the group. Names often carry lessons relevant in a gender training that can direct the attention of the group to the overall goal of the training (gender/age awareness).

Instructions: Place the map on the floor in the middle then ask the participants to show their country/town on the map and tell the story of their first name (why they were given that name, what their name means, etc.). Participants should come/go to the paper in turn, and while they are talking the others should be listening.

Tips for the facilitator: Start the activity so that participants see what they have to do. Keep a check on the time – people can talk a lot about this subject .

² Abbreviations: “min” = minutes; “hr” = hour.

Step into the circle if you... (5-10 min)

Materials: List of statements (see examples below).

Aim: To get an impression of the diversity of the group and to energise people before continuing with other programme-related contents.

Methodology: Provides participants with an opportunity to find out some personal information about each other without placing individuals "on the spot". Allows participants to simultaneously relate to others with similar circumstances while appreciating the diversity of the group.

Instructions: Participants stand in a circle as 10 statements are read out one by one. Any participant who thinks a statement applies to them steps into the middle of the circle.

Tips for the facilitator: Don't overdo this exercise, 10 statements is usually enough. Try to mix light-hearted with more serious statements. Consider including: "step into the circle if you or any member of your close family have ever had to flee your country" – but only if you gauge it appropriate to the atmosphere and comfort-level of the group.

"Step into the circle if you..." example statements

- Have never been to <relevant country/city> before
- Were travelling for more than 10 hours to reach <relevant country/city>
- Can speak 3 or more languages
- Are a vegetarian
- Have 5 or more brothers and/or sisters
- Have received flowers in the last week
- Needed a visa to come to <relevant country>
- Are a student
- Have participated in more than 3 international activities on gender
- Have children / more than one child / more than three children
- Have participated in any public demonstration or protest march recently
- Have ever spent a night at a police station
- Are a workaholic / chocoholic / beeraholic
- Have read at least one chapter from the UNHCR handbook on Sexual & Gender Based Violence (SGBV)
- Know the name of the UN Declaration that addresses the rights of women [CEDAW]
- Consider yourself a feminist (whether you're a man or a woman)
- Are addicted to the internet
- Are planning to use this course to develop new projects
- Are fed up with this game

Carousel (45 min)

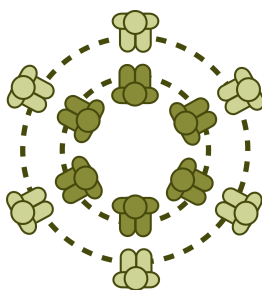
Materials: 4-5 sets of post-it notes, pens/pencils, 1 sheet of blank paper per participant, 1 set of questions, blu-tac/adhesive tape for sticking paper to walls.

Aim: In an interactive way, enable participants to become familiar with each other and start conversations.

Methodology: Provides participants with an opportunity to find out some personal information about each other without placing individuals "on the spot". Strengthens group cohesion; good for less confident participants.

Instructions:**STEP 1.**

Participants are placed in two circles, inner and outer. The two circles have an equal number of places (chairs), so everyone should be facing a partner.

**STEP 2**

Each participant receives a blank sheet of paper, a pen or pencil and a set of post-its in the same order of colours: 1 colour for each question to be asked. (Remember to order the Post-its in advance!!)

The facilitator asks one question at a time, up to 4/5 in total (see examples below). After each question, s/he gives time (approximately 1 minute each) for the pair to answer each other. In each pair, first one answers as the other writes down the key points on the appropriate colour post it, then they swap. (Participants should write the name of their partner on each Post-it for later reference.)

STEP 3.

After each round the facilitator "spins" one circle (always the same one) so everyone has a new partner for the next question.

STEP 4.

In the last round the facilitator asks the participants to draw a portrait of their partner on the blank paper without looking down at the paper: they can only look at their partner's face. They should NOT write the name!!!

The facilitator will need to repeat several times that neither party is allowed to look while drawing. When everybody is done the facilitator collects the pictures (participants are still not allowed to look) and gives them out to participants randomly.

STEP 5.

Participants are asked to stand up, look at the picture they have been given and find the person whom it depicts. When every picture has been identified participants should write the name of the person it actually depicts on the picture. All the pictures are then put up on the walls.

STEP 6.

Participants go around and stick their post-its next to the picture of the person they questioned. Participants are given time to walk around and read the replies given by their fellow participants.

Tips for the facilitator:

- 4/5 questions should be enough, chose according to your feelings there and then.
- Keep the same direction when spinning the carousel during the entire exercise.
- Remind participants to write their partners' names on the post-its.
- Remind participants not to look at pictures as they draw them.
- Leave some time at the end of the exercise for the participants to look at the pictures and the responses of the others in the group.

Optional extra: If there is a Polaroid camera available for the training (or a digital one and you have the possibility to print the photos during the training), two facilitators can be taking pictures of all the participants during the exercise. The photos can be stuck next to the relevant picture at the end for added laughter.

Carousel questions... example question

1. Who are you? – Tell me something about your family, friends, studies, work ...
2. Where do you come from? – Tell me something about your country/town...
3. What is your role in your organisation?
4. What have you done in life that you feel proud about?
5. Why did you apply to participate in this training?
6. What was the most interesting project you have done in your work?
7. How do you personally relate to the topic(s) of the course?

That Year in my Life (15-20 min)

Materials: A variety of coins from different years – enough for one each for every participant and facilitator.

Aim: Going further into participants' personal histories, group bonding.

Methodology: A very effective means of highlighting the importance of personal history and that you can learn a lot about someone by letting them tell their story; this also applies to refugees.

Instructions: Hand out the coins and ask everyone to check the year on theirs. Go round the circle, each participant telling the group about something they remember from that year in their lives.

Tips for the facilitator: Timing can vary considerably depending on the number of participants.

■ Introduction to the Training (20 min)

Materials: Programme on flipchart in advance.

Aim: Introduction of the programme and the methods to be used. Setting of “Ground Rules” for the duration of the training.

Instructions: The following should be covered:

- Introduction to the facilitator(s) and their organisation(s).
- Introduction to the programme - mention the many fields this programme aims to cover: age, gender, mainstreaming, refugee issues, TOT: an ambitious programme which needs active participation.
- Ground rules – try and get participants to come up with these, but make sure the following appear even if you have to add them: respect for each others’ opinion/right to express opinions; not interrupting when others are speaking; confidentiality within the group.

■ Expectations (20 min)

Materials: Flipchart papers and coloured markers for each group.

Aim: To share participants’ hopes and fears related to the training and thus releasing any stress they may have; to work in small groups and further participant bonding.

Methodology: Small group exercise then plenary. An effective means of getting participants’ hopes, concerns and preconceptions out into the open. An effective tool for providing a quick, visual check during/at the end of the training on whether people’s expectations are being/ have been met.

Instructions: Groups of 3-5 (depending on the number of participants) are formed and asked to draw a suitcase and a trashcan on their flipchart papers. In the suitcase they should write the things they hope to take with them from the training; in the trashcan they should write what fears they have and what they don’t want the workshop to be about.

They have 10 minutes to brainstorm and complete their flipcharts before each group shares their results with the larger group. Papers are then displayed on the walls.

■ Logistics & information on the venue and contact persons (10-15 min)

Aim: To familiarize participants with the venue and make sure they know whom to ask in case they need any help or information.

2. UNDERSTANDING GENDER/AGE AND MAINSTREAMING ISSUES

Spheres Of Learning (25 min)

Materials: Diagram (see Fig. 1 below) drawn in advance on a flipchart. Clear understanding of the information provided about this issue.

Aim: Helping participants understand the phenomena occurring in the process of dealing with difficult training issues - of which gender is a classic example - and thereby to enable them to take responsibility for their own learning process.

Methodology: Short presentation. This model is used at the beginning of trainings or activities that are likely to evoke a range of negative emotions from participants, such as anger, sorrow, grief, frustration, etc. This is especially likely when the topic of the activity is social injustice, that is, the feelings are actually aroused by phenomenon beyond the control of participants. The model is meant to make participants aware ahead of time, that awareness raising is a difficult path.

Instructions: Short introduction of the so-called "Spheres of Learning" that consists of concentric circles called 'safe', 'slightly dangerous' and 'dangerous fields' (see info. below). Facilitator should emphasise that this is the one truly lecture-style exercise during this training.

Tips for the facilitator: The predominant teaching/training method in the region still tends to be lecture-based, while the training programme recommended by this CDNP manual is almost exclusively interactive in nature. Depending on the overall format of your training course, it may be helpful to lead into this exercise by asking participants what sort of teaching/training methods they have experienced/utilised to date and then explain that this training course is designed to be interactive and that this is the one lecture-based exercise.

During the presentation, you may ask participants to demonstrate the typical body position corresponding to the given 'sphere'.

At the end of the presentation, participants may be asked why they think most teaching is usually done in a lecture-format. Participants may discuss what are the pros and cons of lecturing, and for whom the pros and cons occur. E.g. the lecture format may carry a greater risk of participants slipping into the dangerous sphere, due to the lack of opportunity for responding and/or debating the issues. However, it is also possible that lectures lead participants into an "over-safe" field by becoming boring. Interactive methods may, on the other hand, be more challenging, but less easy to control, etc.

Background Information: The so-called "Spheres of Learning" consist of concentric circles called 'safe', 'slightly dangerous' and 'dangerous fields'.

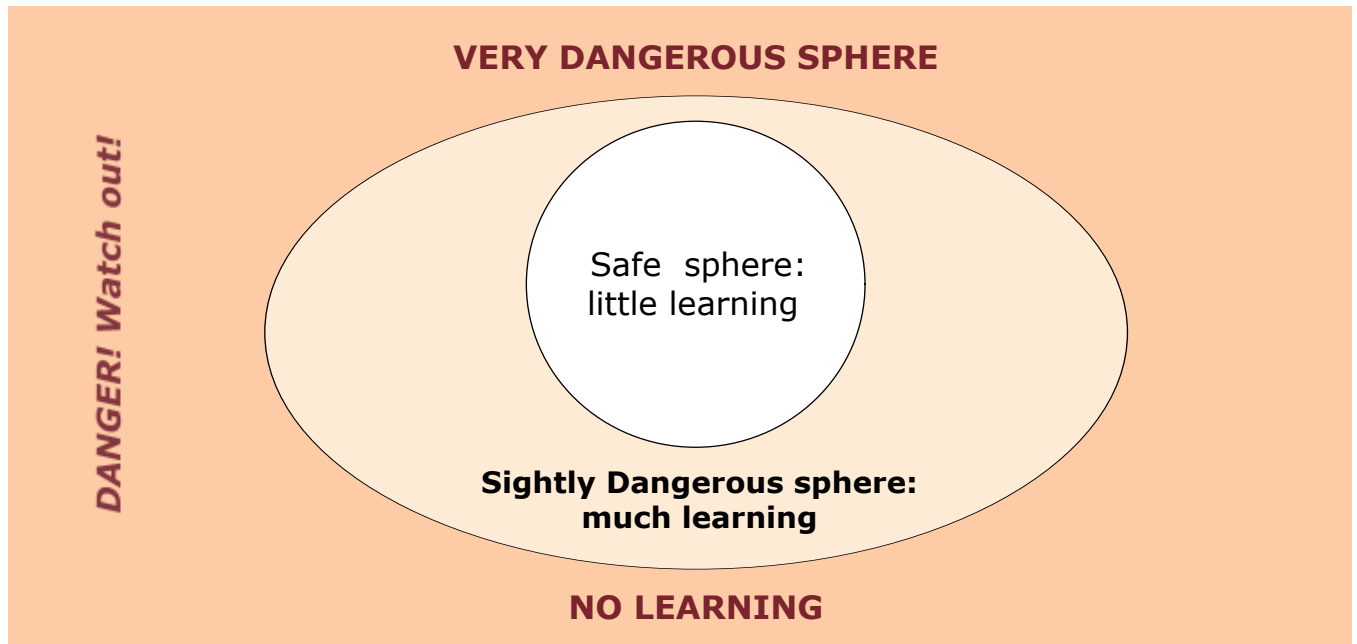


Figure 1.

The model is meant to make participants aware ahead of time that awareness raising is a difficult path: during our socialisation we experience a lot of negative emotions as a means of teaching us our proper places in society – awareness raising is about giving up some (or many) of these. The process of getting rid of prejudices, bad attitudes or blindness to certain problems is often painful. As one U.S. bumper sticker reads: "If you are not outraged, you are not paying attention!"

The '**Safe**' field is where the least learning takes place. Participants are relaxed and comfortable, maybe even bored. Not much new information is processed and this can usually be seen in the relaxed body posture of the participant.

The '**Slightly dangerous field**' is where most of the learning takes place. Body posture usually reflects attention. Concepts introduced are new, or at least challenging for participants, there is discussion and participation. Disagreement is not unlikely, and welcome.

The '**Dangerous field**' relates to a state where the participant finds the theme either too threatening or too challenging. S/he may have come across a painful memory, a flashback or a very strong feeling of disagreement. Body posture and facial expression may reflect this: it may become closed, detached or otherwise indicative.

Warning! Social injustice has victims, and one way we learn to put up with injustice is to blame the victims. Therefore, if you as a trainer try to focus the attention of participants on the responsibility of society and the perpetrators that act with the support of society, you might easily become the target of another natural reaction that participants will experience in order to avoid the pain associated with getting rid of oppressive attitudes, which is trainer/facilitator-blaming (blaming-the-messenger effect).

Facing gender issues, and especially SGBV (which will inevitably come up both in general discussions and those related to refugees), is often difficult for most participants. Gender-related discussions usually question – and, if successful – undermine strongly held beliefs and stereotypes that the participant either believes him/herself or feels that it will be difficult for her/him to fight in her/his own community.

Most likely, participants have had some personal experience in gender discrimination and maybe also in SGBV (either as a perpetrator or as a victim in both cases), therefore discussions may have a personal aspect that the participant may or may not share with others. In either case his/her learning process will be affected. Participants (and trainers/facilitators) have to be aware of this and consciously monitor their own feelings throughout the training.

The goal is not to suppress these feelings, but to be aware that the feelings are not produced by the others present (either facilitators or other participants), but by their own personal experiences. It is important to create a safe environment for learning, but the aim is to keep participants in the 'slightly dangerous field' as much as possible.

What to do when participants land in the dangerous zone?

- Relax - this is a natural reaction. They might be angry with you afterwards, but they will survive.
- If you have one or two people who are suspiciously inactive and passive during a debriefing, ask them how they are, tell them that it is all right if they want to pass on answering. At least if they say they want to pass, by saying the words they will already start coming back to the reality of the circle.
- If in the debriefing they express resentment towards you for having "caused" their upset feelings, do not defend yourself, accept the comment (as long as it is within the agreed ground rules of the group) and move on to the others.
- With people who have passed, come back to them at a later stage; maybe have a check-in round after lunch. By then they'll surely have something to say, if only a description of how bad they felt some time ago.
- Do not forget: people are themselves responsible for what they do with their own history. Suppress any natural urge to get rid of your own frustration by trying to turn the session into a therapy or problem-solving session focussing on the one or two participants who ended up in the very dangerous sphere.

All the above may be true for age-issues as well, for some participants. However, age is usually much more readily accepted as a basis for discrimination for several reasons. First, training participants are likely to be in the most 'accepted' age-group (mid-20s to mid-40s), therefore it is easier for them to empathise with those suffering age-discrimination, without any personal danger. Second, age-discrimination is universally accepted as a 'wrong' (immoral) behaviour, since it usually means one has to empathise with either children or the elderly – which is somewhat less burdened by the usual difficulties occurring with gender-issues (victim-blaming, unusually dangerous stereotypes, etc.).

Gender boxes (2 hr)

NB: This is a 4-part exercise. It should be scheduled to include a break at some stage.

Materials: Two flipchart papers: one with the heading “MEN” (written with blue marker) and the other with “WOMEN” (written with red marker). Colour-markers.

Aim: To create personal references to gender socialisation, how it affects us as private individuals as well as trainers, refugee-workers, counsellors, teachers, etc. To raise awareness of the process of gender socialisation, its sources and its consequences for individuals and society and raise consciousness about the effects of the limitations strict gender roles put on individuals. To highlight cultural similarities (nearly universal gender socialisation-types) and the connections between gender roles and the power imbalance between women and men.

Methodology: Group exercise. Through this activity participants learn new methods for awareness raising on gender roles in their own community, it provides them with ways to present the issue in a more personal and less academic way.

Background for facilitator: Scholars and trainers alike often refer to gender or gender roles. This is a concept that has become part of our daily discussion. In communication the existence of gender roles and the harms done by their rigidity is handled as self-evident, although participants often come from a background where the difference between gender and sex is not acknowledged and the different roles according to which most women and men (are supposed to) live are considered something “natural or biological”.

Part A – Inside the box (45 min)

Instructions: The facilitator asks the group to brainstorm words, characteristics, behaviours, etc. that they remember having heard at some point in their life as relating to or defining WOMEN or MEN. The facilitator(s) may have to volunteer the first few words in order to encourage the group. The words should be written up on the appropriate flipchart.

The result is likely to be something like this:

MEN

strong manager sporty
tall clever intelligent
does not show emotions (apart from anger)
tough aggressive rich
successful father
muscular heterosexual
had many girlfriends faithful
(can be) polygamous active
competent breadwinner
protects the weak (especially women)
hairy chest daring
hits back loud brave
creative potent winner

WOMEN

(good) mother pretty
married sexy monogamous
virgin (like) passive
(good) housekeeper fertile
cheerful has big breasts
long hair graceful
takes care of her body thin
less clever than boyfriend
no body hair patient
sexually experienced non-violent
keeps traditions dresses well
obedient family-centred
silent seductive caretaker

Summary of Part A:

Explain to the group that despite some possible arguments on one word or another, groups of people can fairly quickly put together lists of these characteristics and the reason for this is that we all learn these messages from common sources. The collective name of these lists is "gender roles". These roles are presented to us as "boxes" for women and men, into which we have to fit ourselves. As you say this, draw a blue and a red rectangle on the flipcharts around the words.

Explain that what differentiates gender from sex is that whereas the list of sexual characteristics are very few, and have not changed in any substantial way in the last hundred/thousand years, lists of gender roles are long, vary both geographically and historically, often within short distances or periods, but still maintain the basic similarities to keep gender differences hierarchical.

Tips for the facilitator: If possible have one facilitator leading the exercise and writing on one flipchart and have a 2nd facilitator writing on the other flipchart.

■ **Part B – Contradictions in Gender Roles (15 min)**

Q: Is it easy to stay in the boxes?

Sometimes people do not want to stay in the box or cannot fit, but many times it is very difficult, or impossible to get out. Why?

Instructions: Suggest the group looks for:

- a. contradictions within the boxes**, circle the pairs with a green marker and connect them: e.g. sexy-virgin, thin-big breasts, good mother-takes care of her body, not hairy-long hair, uses violence to resolve conflicts-kind to girlfriend. Point out that some of these contradictions are biological: fat tissue on women does not (normally) grow only in one place, thick and long hair also means more hair on other body parts. Others require different types of personalities in different situations.
- b. qualities that cannot be obtained by will**, and box them with green: e.g. physical qualities like muscular, tall or thin. Point out that these qualities are largely genetic; they can be influenced only to a certain degree. Becoming rich or being fertile are also qualities, which the individual has only limited influence over.
- c. mutually exclusive/matching opposite qualities between the two boxes**, circle those with a black marker: e.g. caretaker-breadwinner, monogamous-polygamous, hits back-obedient, aggressive/active-passive, loud-silent. Draw some general conclusions as to what these suggest regarding women's and men's places in the world. Where does this have consequences and how, in public and private life? Point to the different motivations men and women get to participate in political, public and economic life.

■ Part C: Gender Roles and Punishment (30 min)

Q: How are people motivated to stay inside, or try to get into, the box?

Socialisation involves rewards and punishments as a way to reinforce or ban activities, habits, values, behaviours or characteristics.

Instructions: Ask participants to look at the contents of the boxes and brainstorm on how society and/or individuals punish and reward girls and boys, women and men who don't want to or cannot fit their boxes. What is said to these people? What is done to them?

Write the answers on a new flipchart paper headed "Punishments" and list the answers in groupings for verbal, psychological, physical, sexual and sociological/economical groups – initially without giving them these names. Once the brainstorm is over, fill in the five headings, which equate with the five forms of SGBV, writing them on the paper too.

The result is likely to be something like this:

Verbal Violence	Physical Violence	Social/Economic Violence	Psychological Violence	Sexual Violence
Gossip	Maltreatment	Denial of exercising rights	Psychological pressure	Sexual contact without consent
Offensiveness	Physical violence	Lack of jobs	Marginalisation	Rape
Insults	Stoning	Economic crisis	Emotional violence	Female Genital Mutilation (FGM)
Put-downs	Persecution	Social exclusion	Threats	Forced prostitution / slavery
		Low income	Isolation	Pornography

Explain that these forms of violence also occur based on age and that the two are often intertwined and connected – an issue we will shortly return to. Point out that violence is one form of discrimination, differing only in extent and not in nature, from other forms on the continuum of discrimination.

■ Part D – Maintaining the box (30 min)

Q: How did we ever get into the box? Where did we learn the gender (and other) roles?

During the initial brainstorm and the brainstorm on punishments, several sources will have been mentioned.

Instructions: Make a new flipchart headed "Sources of gender socialisation". Ask participants to give the names of persons/institutions that fit this. Either the participant or the facilitator should write each suggestion on a Post-it and stick it on the flipchart paper for use in a later exercise (*Working for Change*– see p.32).

Make sure there are at least as many examples as participants plus facilitators. Also make sure that you write on the Post-its in a way that will be visible from a distance. (Some examples: parents (before and after their children's birth), kindergarten, schools, peers, literature, science, media, commercials, religion, law, military...)

Summary of Part D:

The existence of gender roles is often denied from many sources, calling gender roles part of being “naturally” male or female. Point to the inconsistencies within the boxes, to the massive indoctrination each of us receives and the huge effort so many institutions and individuals put into proving it works, to show how unlikely this is. Cultural and geographic differences, in particular as characteristics, also undermine the idea that all this is biological. The mandatory demands on boys and girls, women and men to fit these stereotypes cause a lot of sorrow and contribute significantly to inequality between women and men (and, as we’ll see, other power and non-power groups).

Tips for the facilitator: Point out that it is possible for an institution/individual to simultaneously be a source of negative gender socialisation and an actor for the elimination of other forms of social injustice, e.g. poverty, homelessness etc. (A typical example of this would be those parts of the Christian church, which exclude women from ordination, whilst actively campaigning against poverty.)

■ Gender Mainstreaming Game (40 min)

Materials: Post-its, flipchart, colour-markers.

Aim: To introduce a concrete concept of the “mainstreaming” of gender issues and to create a collective definition of it.

Methodology: Group exercise and plenary. This exercise avoids providing a predetermined, purely objective definition of gender mainstreaming, which has the danger of being meaningless/out of context to participants. The specific questions are devised to encourage the participants to consider the core issues related to this subject – the ones specialists, institutions and theoreticians tend to focus on – and to find subjective responses that have meaning for them in the context of their home/working lives.

Instructions: Participants are given five Post-its each (their colour is unimportant in this exercise). Facilitator asks five questions (see below) and tells participants to write just a few words/a sentence per question as an answer. Then go round in circle with each question and everybody reads out their answer, goes up and sticks post-it to the flipchart. Participants are then divided into groups of 3-5 and asked to draw their ideas/definitions of Gender mainstreaming on a flipchart paper. Each group then explains their collective work to the others.

Five Gender Mainstreaming Qs:

- What is it?
- Where does it come from?
- What is it trying to achieve?
- What are the difficulties?
- What are the myths and realities about gender mainstreaming?

■ Power and control (1 hr 10 min)

Materials: Flipchart papers, colour-markers.

Aim: To raise awareness of the different types and holders of social power and ways (ideologies) to control specific groups. To become familiar with and start making use of, key-concepts for the understanding of Gender/Age discrimination, like: patriarchy, ideology, social power, sexism, ageism, power relations, prejudices, oppression, internalised oppression, gender loyalty, romanticisation and rationalisation of violence as love, token women, inequality of access/power, empowerment, disempowerment.

Methodology: Group exercise, brainstorming. Linking different forms of discrimination (including gender and age) and showing how they reinforce one another by asking ourselves the question, "Who has power and how is it reinforced?" By identifying power/non-power groups and ideologies that feed the unequal distribution of power, providing a basic understanding of the share of power in participants' own societies.

Background for facilitator: In human rights work "power" is usually associated with its negative meaning (occurring in issues that are related to the abuse of power). However, if we want to make use of the notion of "empowerment", we need to find the positive meanings of power as well and to find out ways power can be used to generate positive changes in the distribution of power in society.

■ Part A – What is Power? (15 min)

Instructions: The exercise starts with a short (but important) brainstorming on power. The only question given is: "What is power?" Participants are encouraged to come up with positive aspects of power as well, but the facilitator is only to ask for this if participants do not come up with any on their own. The facilitator writes the suggestions on a flipchart sheet.

Make sure to identify the three main pillars of power and circle them on the list: money, weapons and ideology.

■ Part B – Power and Non-power Groups (25 min)

Instructions: Then facilitator writes the words "Power group" and "Non-power group" on the top of two columns on the flipchart sheet. Asks the participants to start brainstorming on groups they believe fit these categories in their societies. (See below for examples.)

When they run out of ideas, ask them if it is possible for an individual to never fall into any of the non-power categories. To what group would they need to belong to for that? How many such people do they think there are? Point out that individuals can simultaneously belong to power and non-power groups, depending on the context/situation: e.g. a male teacher on low pay would belong to at least two power groups and one non-power group.

Then, on another flipchart paper write the words "Ideology" and "Discrimination" at the top of two more columns and ask the participants to name the ideology that gives each of the

previously listed power groups their power. They should then also try to identify the specific type of discrimination that results from this ideology. Make sure you distinguish between ideology and the type of discrimination it manifests itself in, but there is no need to overemphasize the difference, since sometimes it is difficult to find a different name for the discrimination itself.

Build on examples that come up, and **explain** that power is usually perceived as something that gives right(s) to the more powerful to abuse the less powerful. It is also important to highlight possible confusions: for example, it is often claimed that women can batter men and that that is Gender Based Violence too. **Explain** that though in some cases it is the woman who is the batterer and the man who is the victim, this latter is not a “reversed” type of gender violence; rather, it stems from a non-systematic, non-characteristic power-system that is specific to that relationship. Even though sometimes the battering woman uses gender-stereotypes as excuses to her own violence, the pervasive, society-wide structural nature of relationship-violence as a *form of violence against women* is not changed by this. This is underlined by the statistical evidence: 95% of abuse in relationship violence – violence in intimate relationships – is men being violent against women.

Often, if you cannot decide if a certain form of discrimination or violence is systematic, you can check by turning the situation around: if it sounds more or less impossible or highly unlikely the opposite way, it is systematic. Examples: Could I or could any of my classmates do the same to my teacher? Can I say the same to my partner? Could I do the same to my parents? Can two women/men kiss in the bus-stop not letting go of each other’s lips for five minutes?

Summary of Part B:

As mentioned above, there is often no specific name for discrimination against specific groups. We may point to the importance of naming in human rights work, that is, the fact that something does not have a name may make it impossible to speak about an issue, thus rendering it invisible altogether. This can be clearly seen, for example, in the early part of the women’s movements when one of the major undertakings was to give names to phenomena that were previously nameless. (See an early example of this in Betty Friedan’s: *The Feminine Mystique*, 1963.) This is the way many of the human rights violations and the ideologies that justified them were named: sexual harassment, FGM, sexism, racism, homophobia etc. The process of identifying and naming is not closed; therefore, you do not have to worry if participants (or you, yourself), cannot always decide if a word is to be categorised as a form of discrimination or as an ideology.

Refer back to the brainstorm on “What is power”, and remind participants of how ideology, weapons and money can be and are used to keep non-power groups in their places.

Examples: Groups and Tools of Power. These last 2 columns are for further discussion if there is time. Participants may try to find out the actual tools by which the power distribution in society is maintained and to what extent it depends on the disposition of a given group of people or of individuals. This part of the exercise refers back to the “Where do we learn it?” part of the Box exercise, and may give a deeper insight into the artificial nature of the distribution of power (as opposed to being “genetic or natural”). It also sheds more light on the extent of the effort and resources utilised, in order to perpetuate the social order as it is – from laws to proverbs to the actual use of physical force and money. The last column may help participants realise that the idea of “it all depends on the individual’s will and the amount of effort they put into changing their status” is often wrong and elitist and, in its worst form, may serve as the basis for victim blaming.

Power group	Non-power group	Ideology	Discrimination	Weapon Give one example!	Access - what it depends on
Adult	Child	Ageism			
Whites	Non-whites	Racism			
Asians	Blacks	Racism			
Male	Female	Sexism	Misogyny		
Rich	Poor	Capitalism		Capital	Existing Wealth
Young	Old	Ageism			
Able-bodied	Physically disabled	Ableism			
Able-minded	Mentally disabled	Ableism			
Christian	Non-Christian	Faithism	e.g. Islamophobia/ anti-Semitism		
"Gentiles"	Jews	Anti-Semitism			
Muslim	Non-Muslim	Faithism			
Heterosexuals	LGBT ³	Heterosexism	Homophobia		
Teachers	Students	Ageism			
Local	Foreigner	Nationalism	Xenophobia		
Developed World	Developing World		Islamophobia		
Bosses	Workers	Capitalism	"One-upmanship"		
Good looking	"Ugly"	Lookism		Fashion	
Thin	Fat	Lookism		Fashion	
Educated	Less educated	Classism		Science	
Institution	Individual	Bureaucracy			
People with vehicle	Pedestrians, cyclists, people with baby-carriage	Industrialisation			

■ Part C – The Social Continuum (30 min)

Continuum of abuse of power

Being part of a minority group (can become empowering, but usually it is not) >> stereotypes >> prejudices >> discrimination >> violence

Continuum of group identity (power group – non-power group)

Every individual is likely to be both part of power groups and of non-power groups. Also, usually most individuals (this is especially true of boys/men) are both victims and perpetrators of violence.

Continuum of social activism

Most individuals have the chance to choose to become either a perpetrator, a passive bystander, or an actor in society.

Instructions: Draw an arrow on a flipchart. Label the start of the arrow 'sexist jokes' and the end of the arrow 'rape'. Ask each participant to consider and answer whether they think these two acts are in fact on the same social continuum of gender discrimination. **Focus** on the issue of whether both acts are related to the existence of gender discrimination and society's continued acceptance of this.

³ LGBT: Lesbian, Gay, Bisexual and Transgendered People

Tips for the facilitator: Don't let participants draw you into an argument about "you're saying someone/anyone who tells a sexist joke will/can/does rape". Make it clear that you are not suggesting this, but trying to get them to consider the issue of social continuum.

Further key words that may come up: superiority-inferiority, underlying belief system, oppression, subordination.

A new shade on my gender/age glasses (20 min)

Materials: Coloured crayons, sheets of A/4 paper.

Aim: Check out with drawing. Helps participants to reflect on the day's work and summarise whatever they take away with them from the day.

Methodology: Individual work then sharing with the group. The exercise gives participants a chance to focus on their own thoughts/feelings about gender/age discrimination and/or on issues that came up during the day. They may reflect a range of feelings from "revelation" to being disturbed and by reflecting on the feelings, they have a chance to leave the day without carrying frustrations with them.

Instructions:

Ask participants to draw a pair of glasses and colour them in using the colour(s) they now feel reflects their knowledge and/or feelings regarding either age or gender (give approx. 3 minutes). When everybody is done drawing, ask participants to explain their drawings.

The Self-explaining Example (30 min)

Materials: 6 chairs, 6 (participant) volunteers.

Aim: To make participants aware of one of the most banal manifestations of how men/women use space, and to explore the symbolic meaning of this example. To laugh.

Methodology: Group exercise with movement and volunteers. Men and women (and, of course, children, adults, old and disabled people, and many other groups) use space to a different extent both physically and symbolically in our societies. There are movements and actions that target this difference both in its physical manifestations (parking places for women, "take back the night" movements, etc.) and in its political forms (quotas, glass ceiling, student-parliaments etc.). One of the ways to learn how it may affect those in non-power groups is to „take their places“ for a while and feel how it is for them.

Instructions: While participants are still sitting in their places chose an equal number of female and male volunteers (if possible). Ask them to take seats in the chairs lined up in a row in front of the other participants. The order is one man, one woman. No other instruction is given, only to sit down in this order. Then ask the women and the men to change places, and try to sit in exactly the same way as the previous person sat on that chair. Ask the others to observe.

When everybody returns to their original places ask the following questions (and any others you find relevant):

- How was it, how did it feel?
- What happened?
- Why do you think this happens?
- What relevance does this have for this training?
- At what age do female and male children start sitting differently?
- Is there any connection between how men sit and who writes the laws?
- Is there any connection between how much physical space men and women take up and how much 'symbolic' space they take up in terms of services/resources focussed on them in (a) society in general (b) in the refugee context?

Working for change – Undoing the web of ageism and sexism (50 min)

Materials: Post-its containing names of Institutions produced in Part D of the Gender Boxes exercise; a ball of string, scissors.

Aim: To give participants some hope after all the preceding depressing exercises ☺. To introduce the concepts of allies and to facilitate taking action for social change by providing space for sharing ideas. To give and receive personal insights on how different institutions keep the concepts of sexism and ageism alive, how these are linked, and how it can be changed.

Methodology: Whole group exercise. This exercise gives each participant the opportunity to think individually about one aspect of the existing social order and share ideas with the group. Working towards social change may often feel lonely and difficult, since change is slow. The exercise also enables participants to feel part of a greater community working towards the same goals.

Instructions: If there are two trainers available, one facilitates and the other is responsible for cutting the web in Step 3. In this case the facilitator should start the exercise. If there is only one trainer available, they should not participate in the web except to give instructions and to cut the web in Step 3. In this case they should pick someone else to start with the ball of string

STEP 1.

Ask each participant to go to the board and pick an institution. Ask them to stick the post-it visibly on themselves. Ask participants to stand in a circle, call out the name of all the institutions present so that everyone knows what they are.

STEP 2.

The person who is starting holds the end of the ball of string. The facilitator gives the instruction that everybody who gets the ball, wraps the string around their wrist once before picking another institution, calling out its name and throwing the ball on to that person, thus slowly creating a web within the circle. While throwing the ball, the participant must explain or give an example of how the institute to which they are throwing the ball perpetuates sexism or ageism.

The facilitator should make sure examples are concrete. Make participants avoid sentences such as "Courts uphold oppressive ideologies". If someone gives an example like this, make sure to ask: "How exactly do courts do this? Give a concrete example, please!" If participants have trouble giving examples, ask other group members to help. Do not be content with general examples, because the very goal of the exercise is to enable participants to connect theory with practice, and to recognise oppressive practices in action so that they can identify them later on in their own work.

STEP 3.

When everybody has had the ball of string, ask the participants to step back so that the web becomes tight and explain that this is the web of sexism and ageism where all these institutions/systems strengthen each other and that as we cut or weaken some aspects of the web, or as an institution changes due to our actions, we can begin to unravel the entire web. The facilitator then gives an unravelling example regarding the last institution to receive the ball. That person then gives one regarding the institution they received the ball from and the facilitator cuts the string connecting them. This continues until the last connection is cut. When the last connection is cut, the facilitator may say a few words about how important each person's work is in undoing the web of sexism/ageism, in order to undo millennia of oppressive attitudes and how important cooperation is.

As demonstrated by this exercise, the web can only be upheld if all parts of it are in place, but it will not collapse altogether if only a few strands are cut. Therefore, each field, from education to law-enforcement, needs to participate in the action. This also highlights the importance of doing prevention and intervention work at the same time and refusing all attempts to try to set a hierarchy of importance between the two.

Some leads for facilitator if the chain is stuck:

Oppression/suppression techniques:	Undoing the techniques of oppression, empowering (note – this list is not intended to directly match the previous column):
Upholding oppressive ideologies	Vote for women
Violence Against Women (VAW), domestic violence, child abuse, elder abuse	Raise children in a way that lets them know that they are equal, but not the same
Withholding information	Respect differences and each other
Shame and blame	Take up the issue, speak up, write, organize
Objectifying	Build networks worldwide
Relativising	Listen
Denying agency/authorship	Share own experiences (good/bad)
Minimizing concern/grievance/harm/hurt etc.	Involve her/him
Exclusion	Smile
Silencing / not listening	Express your feelings
Ridiculing, e.g. rape-jokes	Support
Making someone invisible	Mentor
Creating laws that are overtly or covertly discriminative (labour-laws, laws on prostitution, laws on violence against women and children, laws on reproductive rights, etc.)	Encourage women/children/elderly to participate, to be active and to succeed in work and in the public sphere
Depicting women as sex-objects	Seek and share information
Romanticising violence against women	Be aware of power structures
Lack of policies and government programmes	Be gender/age sensitive
Producing, publishing, screening ads that depict women as inferior	Stop using oppression techniques against each other – solidarity
Promoting fairy-tales that are oppressive for children/girls	Gender-mainstream (GMS)
Disseminating false statistics or false scientific-sounding information on the situation of children/women	Age-mainstream
Disregarding victims experiences/realities by not allowing them speak or not asking them	Boycott (girlcott ☺)

Possible wrap up questions if time allows:

- What are the basic factors/steps if you are in the non-power group (e.g. a woman)? (Solidarity, resist internalised and outside oppression).
- What are the basic factors that are necessary if you are in the power group (e.g. an adult)? (Refuse misinformation and mistreatment; remember how you resisted mistreatment and how you learned to be proud of your group.)
- Movements often call people from the power group who join the cause against oppression, “allies”. What does this mean to you?

Forms of Gender/Age Discrimination (20 min)

Materials: Flipchart paper, colour-markers.

Aim: To motivate participants to identify specific forms of gender/age discrimination from their own social/working environment and from their knowledge about the wider global society.

Methodology: Asking participants to review their own experiences and knowledge in the light of what they have heard/learned on the training so far about gender and age discrimination and how it is applied.

Instructions: Facilitator starts two lists: one headed "Gender Specific Discriminations" and one "Age Specific Discriminations". Participants are asked to brainstorm on concrete examples that they have seen/experienced/heard of – both in the refugee context and in the wider social context.

The result is likely to be something like this:

Gender Specific Discriminations	Age Specific Discriminations
No access to education	1. Children
No access to employment	No access to education
No access to healthcare	Forced/early marriage
Restricted movement in public/private spheres	Child work (slavery)
No political voice / no vote	Trafficking
No legal equality	Child soldiers
Forced/early marriage	Street children
No access to family planning (forced pregnancies)	FGM (female genital mutilation)
Infanticide (of female foetuses/babies)	2. Children and Elderly
Forced abortions, sterilisation	Neglect
Parental (maternal) rights denied	Exploitation (physical, sexual, economic)
Psychological/physical/sexual/ /economic violence	Verbal/physical/sexual abuse ("child/elder abuse")
Trafficking/forced prostitution	Restricted movement in public/private spheres
FGM (female genital mutilation)	Victim of family related persecution
Sexual minorities excluded	No access to healthcare
Punishment for transgression of social norms	Property rights denied

3. REFUGEE SPECIFIC CASE STUDIES & ROLE-PLAY EXERCISES

■ Case Study 1 (Lithuanian): Role-Play – Power & control in displaced families (1hr)⁴

Materials: Case Study 1 materials: facilitator's background story, actors' information for Episodes 1 and 2 of the role-play. Complete Case Study 1 handout for the end of the exercise.

Aim: To raise awareness of the existence and effects of gender/age-based power roles and power distribution within refugee families and communities, as well as between families and authorities, as an important factor when dealing with refugees.

Methodology: Role-play designed to: (a) illustrate to participants how gender/age discrimination affects and can be a danger to refugees both within family and institutional settings; (b) illustrate via a real-life scenario that separate projects focussed on women and children are not in themselves enough to protect and help these vulnerable groups combat the problems and dangers associated with gender/age discrimination, if gender and age awareness and the expectation of finding appropriate responses are not mainstreamed throughout the asylum/refugee system.

Instructions: Facilitator asks for two groups of volunteers: 3 females for Episode 1 and 3 females + 2 males for Episode 2. Facilitator then tells the background story, up to the point that the refugee woman, Zara, returns to the Centre to see the social worker Diana.

Episode 1.

While the actors for Episode 1 withdraw to read their instructions and assign parts, the facilitator asks the participants to consider what questions they need to be thinking about while watching the role-play and writes these up on the flipchart.

Examples of Questions to be asked

- What is the manner of the interview?
- What are the fundamental problems?
- What is the response to the problem: immediate and longer-term?
- What does the body language tell you?
- What do the emotional reactions to the questions tell you?

Actors perform the role-play. Follow-up discussion referring back to the questions raised.

Episode 2. – Repeat as above.

Wrap-up – Facilitator tells the end of the story and summarises conclusions, including touching on the concept of the cycle of domestic violence: violence >> variable period of repentance/peace >> return of violence (often in escalated form) >> ad infinitum.

Tips for the Facilitator: Set time-limits for each role-play; step in to end it if it overruns.

⁴ This case study was developed by Vladimiras Siniovas, UNHCR Liaison Officer in Lithuania, for the CDNP TOT.

Case Study 2: "The Lost Boys of Sudan"⁵ (30 min)

Materials: Handouts of the case: 6 pages to be distributed one by one. Background article from UNHCR's Refugees magazine (3 pages).

Aim: To demonstrate via a real life scenario the fundamental importance of taking into account: (a) the age and gender socialisation of different cultures and (b) the resulting special needs of female and male refugees of all ages and how not doing this at the institutional level can lead to tragic outcomes.

Methodology: By calling attention to gender and age-related structural changes in refugee communities, via a problem-solving discussion of the progress of a real case, familiarising participants with:

- the special needs and rights of female and male refugees of all ages;
- fundamental reasons why assistance extended to asylum-seekers and refugees should promote equality, redress discrimination and empower women and men;
- the importance of participatory assessment of needs – i.e. including both male and female refugees of all age groups in all the decision-making processes that will affect them, from the most basic (what sort of food and how much will they get), to the more politically complex (what factors should be taken into account when deciding who/which groups should be resettled in 3rd countries).

Instructions: Facilitator explains that this is a real-life case of mass influx first from Sudan to Western Ethiopia, then to Kenya. Then facilitator distributes the scenarios one by one, asking the participants to suggest answers to the following questions, before moving on to the next scenario:

PART 1.**Scenario 1:**

- What would you do first in a situation like this? [Accommodation, medical attention, meals, etc.]
- Who are the refugees? What do we know about these refugees? [Boys, tired, hungry, young, all, etc.]

Scenario 2:

- What was the problem? [Food, sickness, etc.]

Scenario 3:

- How would you address these two problems?

Scenario 4:

- How early in an emergency situation do you need to have detailed information on the real needs?
- How do you get this information? [Talk to the refugees]
- What is the value of cooking before and after flight?
- CHANGE is an inherent element in all refugee situations, which may be helpful in changing power relations/structures in a positive way (can also contribute to alleviating harmful traditional practices).

⁵ This case study was developed by Mary B. Anderson, for UNHCR's People-Oriented-Planning Framework.

PART 2.

Scenario 5:

- What are the protection needs?
- Is resettlement the right solution?
- What do we know about these women?

Scenario 6 - Nellie's story:

- Inequality/invisibility continued:
 - = few women/girls in the beginning (physical safety?)
 - = raped girls, forced marriages
 - = many kidnapped to be married-off for a dowry

■ Case Study 3 (Hungary): Role-Play – Gender as a reason for displacement⁶ (1 hr)

Materials: Case Study 3. materials:

- 1 page description of the case
- UNHCR's Guidelines on Gender related Persecution
<http://www.unhcr.ch/cgi-bin/texis/vtx/publ/openssl.pdf?tbl=PUBL&id=3d58ddef4>
- UNHCR Guidelines on the prevention of and response to sexual and gender based violence
<http://www.unhcr.ch/cgi-bin/texis/vtx/protect/openssl.pdf?tbl=PROTECTION&id=3f696bcc4>
- UNICEF Innocenti Digest on Early Marriage (29 pages)
<http://www.unicef-icdc.org/publications/pdf/digest7e.pdf>

Aim: To familiarise Participants with gender and age considerations in the refugee status determination (RSD) process and to raise awareness of early marriage and domestic violence as gender related forms of persecution.

Methodology: This role-play using a real scenario was specially designed for the Debrecen TOT to help participants: (a) confront the reality of gender-based persecution as a reason for flight and (b) appreciate the difficulties inherent in the current language and definitions used in international agreements and laws regarding asylum, when the claim is founded on genderbased persecution.

The role-play's format seeks to encourage interactive participation in thinking through the potential arguments for and against allowing such a claim, in the context of regional asylum and RSD processes.

Instructions:

STEP 1.

Write a summarised definition of "refugee" on a flipchart (this is best done beforehand):

"Refugee"	= outside = well-founded fear = persecution (serious human rights violation + no national protection) = due to: a) political opinion b) religion c) race d) nationality e) membership of a particular social group
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⁶ This case study was developed by Agnes Ambrus, UNHCR ROB's National Legal Officer, for the CDPN TOT

STEP 2.

The role play:

- 1 participant to volunteer to perform as an Iranian asylum-seeker. She gets the one page case description.
- Another participant to volunteer as a refugee status determination officer.
- The rest of the group will decide whether or not to recognise the asylum-seeker as a refugee.

The role-play goes on for 10-15 minutes, then the participants vote with their eyes closed for and against granting status and the facilitator counts the votes and announces the result.

Then the two volunteers performing as the asylum-seeker and RSD officer give their feedback on the performance (how did it feel to be a refugee and an RSD officer).

The participants debate why they voted for or against granting status.

Here the analysis should elaborate on whether domestic violence and early marriage **qualify as persecution?**

The Facilitator can then ask what other forms of gender based persecution are known to the participants:

e.g. rape, punishment of transgression of social mores, punishment of homosexuals, abuse of widows, accusations of witchcraft, differential access to food and medical care etc. And what about age specific forms of persecution: e.g. child soldiers, slavery, family related persecution, street children, political activism, etc.

The discussion may also cover **procedural considerations** (beyond the previously discussed substantial considerations), such as:

- Gender sensitive interview environment;
- Gender sensitive interview techniques;
- Gender sensitive interviewer (interviewer's sex).

Wrap-up – If time allows, the facilitator may choose to ask participants at the end of the exercise, whether anyone has changed their mind about how they voted. If they are willing to share their reasons/thoughts with the group they should do so.

4. CONDUCTING GENDER/AGE SENSITIVE INTERVIEWS WITH REFUGEES

Listening and Questioning Skills (30 min)

Materials: Flipcharts and coloured markers. "Guidelines on Interviewing Refugees" (p.12) – one copy per participant, to be handed out after the discussion.

Aim: To prepare participants for the coming interviews, building on their background knowledge of some of the issues covered here.

Methodology: Group exercise. Discussing the rules of listening and questioning in plenary enables participants to review their own knowledge on the issue and also to face possible shortcomings in their practice without being embarrassed. This is a positive way to call attention to practices to be avoided (like blaming and judging).

Instructions: Facilitator introduces the aims of the interview / conversation and the concepts of attentive listening, open / closed questions, "forbidden" questions and reflective listening (see handout). Request examples from the group and the points are written up on flipcharts. it is **vital** to call attention to the "Rules of working with the client"!

1. Aims of the interview/conversation and issues to consider:

- Aim = to find out if there has been G/A discrimination in the interviewee's past or present, or in their COI
- Means = **Don't ask about it directly!** Ask about accommodation, personal relations, go further back in their story.

2. How to ask questions:

- Ask for their story – **then let them speak!**
- Ask open-ended questions
- Avoid yes/no questions
- If you don't understand, then ask specific questions
- Avoid directed / "moral" questions
- Avoid talking too much about yourself / the outside world
- Respect/appreciate that they are giving you their story and their time
- Stay neutral
- Always respect their dignity
- Don't push
- Keep some distance
- **DO NOT JUDGE!**

3. Four topics to steer the conversation:

- The country they come from
- Why they left/flight
- The situation here
- Their plans for the future

4. Issues to consider afterwards:

- How did you feel discussing G/A issues?
- Was it easy/hard?
- How did your interviewee react/behave?

5. "Rules of working with the client"

- Introduce yourself
- Reassure them about confidentiality
- **Don't try to solve their problems**
- If you are uncomfortable, end the interview: thank them, stand up and come back to the group
- You should end the conversation
- **ALWAYS THANK THEM!**

■ Participants conduct mock interviews (1.5 hr)

Materials: The previously produced lists: Listening and Questioning Skills and Forms of Gender/Age Discrimination for reference during the feedback section of the exercise.

Aim: to prepare participants for the coming interviews; to enable them to practice the listening and questioning skills covered previously.

Methodology: Small group exercise then sharing with plenary. The small group gives participants a relatively safe environment to find out if they can put the skills learned/reviewed in the previous exercise into practice. Because the “interviewee” is a facilitator or another participant, who can be interviewed without the risk of re-victimisation and who will also give feedback, participants have a chance to check if they really succeeded in applying the skills.

Instructions: Depending on the size of the group and the number of facilitators available, facilitators and/or a number of participants are asked to create a refugee role for themselves to play, which includes some elements of gender and / or age discrimination. Divide the participants – ideally 1-on-1, but definitely no more than 3 interviewers to 1 “refugee” and ask the pairs / small groups to find a quiet place in or around the training room to sit and hold their mock interview.

If all the “refugees” are being played by facilitators, allow 25-30 minutes for the interviews.

If some of the participants are playing refugees, or if there are more than two persons in a group, they will have to swap so everyone has a chance to interview. After 30 minutes, rotate the pairs/groups and allow another 30 minutes for the second interview.

Allow 20-30 minutes at the end for the group to gather again and share their experiences. Make sure everyone (including here facilitators) has an opportunity to comment. Keep referring participants back to the listening and questioning skills lists and the forms of G/A discrimination list.

■ Participants conduct interviews with refugees (1 hr)

Materials: None.

Aim: To give participants the opportunity to meet and talk with refugees and to practise their listening and questioning skills.

Methodology: Participants conduct face-to-face interviews/conversations with refugees using the skills learned above and then report back to the plenary.

Instructions: When the volunteer refugee interviewees have arrived, the facilitator gives a short introduction, thanking them all for giving their time and participating, explaining the purpose of the training course and that their participation as interviewees will be helping the trainees in their learning and future work.

It is vital to emphasise that this is just a training exercise: the group has absolutely no official status or jurisdiction in the context of these conversations, they are in no sense official interviews and trainees cannot respond to interviewees' questions or requests concerning their claims, status or situation in the Centre. Should also explain that after an hour, the trainees have to return to the group to continue the training course.

Refugees and participants are paired off based on mutual language and asked to find a quiet place in or around the training area to sit and hold their conversation.

They should be given an hour to talk. After 55 minutes, the facilitator(s) should discretely go round the pairs and warn them that there is just 5 minutes left.

Trainees should return to the training room/circle ready for debriefing (see next exercise).

Debriefing of participants (1 hr)

Materials: None.

Aim: To allow participants to work through and move past the emotions aroused by their interviews in a safe, supportive environment.

Methodology: This exercise is purely focussed on participants' well-being and comfort and should not under any circumstances be used to initiate feedback on the contents of interviews. Enabling people to talk about what they felt during the interview and probably are continuing to feel is necessary to help them deal with the experience and be able to analyse the contents later in a more objective light. This is particularly vital for participants that have no, or limited, experience of interaction with refugees.

Instructions: Facilitator explains clearly that this session is to talk about reactions and emotions, NOT about content, and that everyone is free to express anything they want to, but also to stay silent if they prefer. Participants are then requested to share anything they wish to, going round the circle, with people passing if they don't wish to speak. At the end, the facilitator returns to those who passed earlier and asks them if they want to share their feelings now. It is desirable that no one leaves this exercise without sharing. If someone really does not want to speak, the facilitator should ask them after the session privately about their feelings and maybe also about why they did not feel capable of speaking in the group.

Report back on interviews – The “signs of discrimination” (40 min)

Materials: Flipchart and coloured markers. The previously produced list of *Forms of Gender/Age Discrimination* for reference.

Aim: To get and give feedback on the interviewing process and participants' observations of gender and/or age discrimination in refugees' past or present situation.

Methodology: Plenary exercise. By making participants analyse their interview experience, this exercise helps them to start identifying how refugees may give direct and/or indirect signs of gender and/or age discrimination during a conversation.

Instructions: Ask the group to think over their interviews and share anything they believe which could have been a sign of any form of gender and/or age discrimination – whether from their interviewee's past or present, or related to the situation in their Country of Origin. Refer them back to the list they made on the forms of G/A discrimination to guide them.

It is vital that participants are helped to distinguish between their personal assumptions about a situation and actual signs from the refugee.

Examples of this difference:

- (a) Elderly people are being housed separately at a Reception Centre - this fact is not by itself evidence of age discrimination, however, an elderly refugee complaining about being segregated from younger people, or finding out that the elderly asked to be separated for their own safety ARE signs.
- (b) This often also works the other way around: the refugee may complain of a situation s/he does not name as discrimination and the interviewee will have to set aside assumptions that the situation described is a personal problem and rather listen carefully and evaluate and make sense of it within the theoretical framework of discrimination.

Examples of Signs of Discrimination – many relate to both G/A

- Seeking support
- Complaining
- Body language
- Lack of information about issues directly affecting her/him
- Women and men / young / elderly have been separated
- Assumptions about male and female roles and ownership
- Silence (as in being unable to respond at all)
- Official interviews not conducted in appropriate manner e.g.: female asylum seeker interviewed by male RSD officers; children not included in process.
- Personal allowance / income paid or handed over to another family member

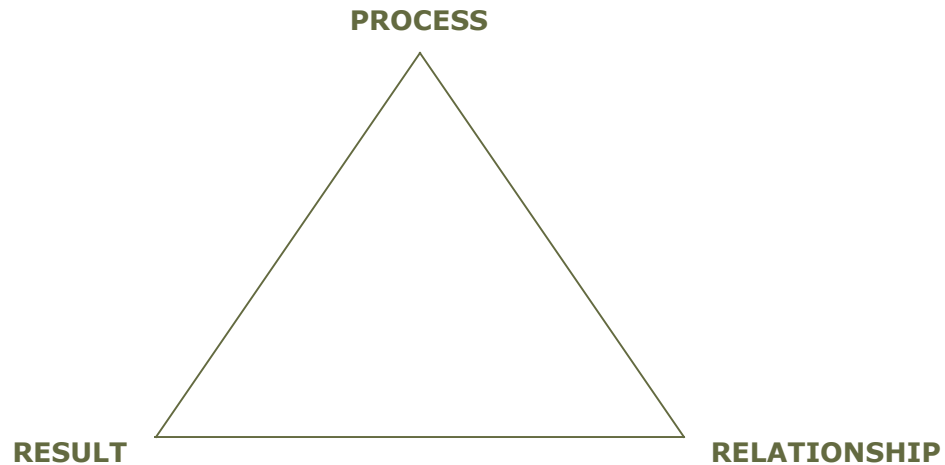
■ Process Triangle (20 min)

Materials: Flipchart and coloured markers. Blank paper and pens for participants.

Aim: To get participants to consider the ways that the three elements of the asylum process, namely: process, relationship and result, are interlinked.

Methodology: Directed plenary discussion. Facilitator should pay attention to not slipping into a lengthy lecture here, but to keep participants contributing their ideas.

Instructions: Draw the diagram shown below on a flipchart. Ask participants to draw the triangle for themselves too and rate the three elements from 1 to 5 (where 1 is least important, 5 is most important), in a client (refugee)–service provider situation. Then ask them to rate again for a team situation. Finally, ask them to rate once more, taking into account only the refugees' own situation (as if they were in his/her situation). Ask participants to explain their choices. Ideally, there will be participants who pay due attention to elements other than the 'results', but do not be discouraged if this did not happen. In this case, call attention to the importance of the elements 'relationship/people' and 'process' based on the explanation below.



Background for the Facilitator: This model, also called the “product-process-people (3Ps) triangle” comes from the theory of project management where it symbolizes the fact that for a team to become effective, there has to be a balance between the product, the procedure and the people in the team (i.e. human relationships). The model, however, can also be used to demonstrate client-service provider situations in different settings, refugee settings included.

The three elements relate to one another the following way:

1. If too much attention is paid to **RESULTS**, it will hinder the service provider in finding working procedures that effectively take the client’s needs into consideration. It may also have a negative effect on the people/relationships (both those in the helping situation and those of the client): there is less time devoted to listening and to evaluating the process.
2. If the emphasis shifts too much to the **PEOPLE/RELATIONSHIP** side, it takes the focus away from the results we want to reach and the helping relationship may turn into a therapy session for which we may not be qualified and even if we are, we are not there for this reason.
3. Finally, if the balance shifts overwhelmingly in the direction of always analysing the **PROCESS**, it may keep revolving around itself without ever progressing. The process may, in some settings, mean the procedure itself (i.e. the official procedure with its strict rules) and this may carry the danger that overly strict procedural rules kill creativity and that people will feel objectified and not like the subjects of the whole process. This, of course, has negative effects on the results as well.

Most often it is the results side that gets overwhelming attention. It usually seems more effective to just concentrate on the task. However, in the long run, focussing only on results will not render more results: on the contrary, it endangers team-work, the client-service provider relationship and the very result itself. A dynamic balance between the three, on the other hand, will help achieve the final goal while maintaining a workable environment both for the client and the service provider, as well as for the team of service providers. In fact, only a careful balance between the three is capable of bringing the results we are looking for in refugee and human rights work.

5. ACTION PLANNING BY PARTICIPANTS

Summary of TOT so far – Crossover to Action Planning (15 min)

Materials: None.

Aim: To motivate participants for dynamic participation in the final part of the training programme.

Instructions: The facilitator summarises the G/A and mainstreaming issues covered up to this point. Then explains that this “informing” part of the training is now over and that the remainder of the course involves participants actively planning their own training courses, building on what they have learned.

Action Planning – an introduction (45 min)

Materials: Action planning worksheet (p.14) – one per participant.

Aim: To introduce the action planning worksheet and have some discussion about it, in order to encourage participants to also use it when preparing their training plans in the next exercise.

Methodology: Individual work then plenary discussion.

Instructions: Ask participants to go through the handout and fill it in individually. There is no need to be very elaborate in filling it in, but give a few minutes of thought to every question. Then discuss some of the questions in plenary. Not the answers, but the questions; i.e. why the question is relevant, what it helps with, is it necessary or redundant, do they use anything like that in their work, is it useful etc.

Preparation of Training Plans (2-2.5 hr)

NB: *This is a long exercise. It should either be scheduled to include a formal break at some stage, or participants are invited to take a break as and when it suits their group.*

Materials: Flipchart papers & coloured markers for each group.

Aim: To give participants a vision of how they might proceed once they get home. To network and share ideas.

Methodology: Group work then presentation of result in plenary. The exercise gives participants a chance to work together on a concrete project, to find out how they can cooperate, and later, to reflect on how the group-dynamics were formed.

Instructions: Participants are divided into groups of 3-5, and are asked to create a training plan on gender and age mainstreaming within a setting they choose (it may be similar or different from the current training). The training plan needs to have a solid explanation for all of its elements: timing, time-frame, contents, methods, participants etc. Groups should be informed that they will have to present their results in the next exercise, so they should choose a method of presentation.

Presentation of Training Plans (1-1.5 hr)

Materials: Each group's flipchart presentation, blu-tac/adhesive tape or other means of fixing sheets during presentations.

Aim: To share ideas and plans.

Methodology: Presentation by the group. The exercise gives participants a chance to choose their method of presentation and also to see that a seemingly self-evident task can also be solved in several different ways.

Instructions: Each group is asked to present their training plan to the rest of the group, including their reasons, discussions, disagreements, alternatives, etc.

After each group's presentation: (a) the facilitator raises any questions s/he feels relevant/ useful to the exercise; (b) the group can ask questions, make comments, suggestions etc.; and (c) the presenting group can ask for ideas, suggestions, solutions etc. regarding any unresolved issues, questions or uncertainties they may have.

6. ATTITUDE TEST AND COURSE EVALUATION

■ Attitude Test: 1st Round (5 min explanation + 15 min to fill out)

Materials: 1 Attitude Test form per participant, numbers on folded slips of paper (also 1 per participant).

Aim: To familiarise participants with G/A topics and typical elements of G/A discourse. Confront them with typical statements/opinions from public and specialist field.

Methodology: Provides: (a) concrete issues/topics to discuss/consider; (b) a tool to assess participants' attitudes and disposition towards G/A; and (c) a tool to see whether any changes have been effected by participation in the training.

Instructions: Facilitator explains the purpose of the Test and that there will be a follow-up Test at the end of the training. Participants take 1 form and 1 folded slip of paper. Participants should fill out the Test there and then, unless it is a residential training, in which case another option is to fill them out later and return them at the start of the following day. The Tests are anonymous and participants should write their secret number on the top of the test sheet so it is identifiable only to them.

The facilitator must emphasise that there are no right or wrong answers and that participants should try to answer according to what they feel, not what they think is the "correct" answer or the one the facilitator "wants to see".

Tips for the facilitator: If participants are filling out the Test overnight, don't forget to collect them in the morning! If you are planning to discuss trends following the 2nd round test (see below), it is advisable to prepare a spreadsheet into which all the responses can be input following each round.

■ Attitude Test: 2nd Round (15 min to fill out)

Aim: To track possible changes in attitudes.

Instructions: As per 1st round – each participant should use the same number to code their test sheet.

Tips for the facilitator: If the facilitator is inputting responses to a spreadsheet, it should be possible to produce a number of visual/pictorial aids (line or bar graphs, percentages etc.) to illustrate to participants the kind of changes that have taken place in their responses as a group. The facilitator will, however, need to time the 2nd test to leave enough time for someone to input the data and for subsequent analysis of the results.

Evaluation of Day (15 min)

Materials: Simple evaluation sheet covering the exercises carried out during the day – one for each day.

Aim: To elicit participants' feedback at the end of each day, while the exercises are still fresh in their minds.

Methodology: Individual work.

Instructions: Hand out the evaluation forms at the end of each day, ask participants to complete and return them before leaving the training room.

Discussion of Attitude Test Results & Group Evaluation of Training (1 hr)

Materials: Results of the attitude test trends (either as a flipchart, projected spreadsheet or possibly a handout). Suitcase/trashcan drawings from the Expectations exercise. List of new Step into the Circle questions for final evaluation exercise (see examples below).

Aim: Participants receive feedback on any overall shifts in G/A attitude during the course and share their evaluation of the course.

Methodology: A combination of presentation, discussion and physical movement to elicit the maximum feedback from each participant.

Instructions:

STEP 1.

Facilitator presents outcomes of the attitude test.

STEP 2.

Facilitator asks the participants to return to their drawings of the suitcase and trashcan from the Expectations exercise on the first day, read what was written and then in turn feedback on whether those expectations have been achieved or not, how and why.

STEP 3.

Participants stand in a circle and the facilitator repeats the Step into the Circle exercise, but using 5/6 questions relevant to a course evaluation.

"Step into the circle if you...No.2" example statements

- 1. Feel you have gained new awareness/knowledge of G/A issues during the training.
- 2. Think you will be able to utilise what you have learned / incorporate the ideas into your work.
- 3. Want to do further G/A training.
- 4. Think you should do further G/A training.
- 5. Think your colleagues should participate in a similar training.

Final Check-out (20-30 min)

Materials: None.

Aim: All participants and facilitators give and receive feedback about the whole experience.

Methodology: An “open mic” session, where each individual is given the opportunity to freely and honestly express their feelings – positive and/or negative about the whole training experience: personal, professional, etc.

Instructions: Participants and facilitator(s) sit together for the last time and whoever has anything to say does so. There should be no pressure to speak.

V. CASE STUDY MATERIALS: LITHUANIA, SUDAN, HUNGARY

CASE STUDY 1. (LITHUANIA – 5 pages)

DOMESTIC VIOLENCE IN A DISPLACED CHECHEN FAMILY⁷

Family Background & Arrival

In July 2003, 26 year old Mansur and 20 year old Zara, together with 1 year old daughter Petimat, arrived in Lithuania and asked for asylum. In their application, they referred to the ongoing hostilities in Chechnya.

During the asylum interview, Mansur also pointed out that he had been arrested and interrogated several times by federal troops. He referred to some sort of mistreatment he had experienced in a detention centre, however, he did not elaborate on it.

Like many other Chechen asylum seekers the family spent 1 month in the Foreigners' Registration Centre, a semi-open facility also being used to detain illegal migrants. Later on they were transferred to a Refugee Accommodation Centre, a social institution under the authority of the Social Ministry.

6 months later the Migration authorities granted subsidiary protection status to Mansur, Zara and Petimat. They were issued with temporary residence permits and included in the National Refugee Integration Programme.

During their stay at the Accommodation Centre, Zara attended meetings at the women's club. Because Mansur had started hitting her, although not regularly, she also had individual counselling sessions with one of the Centre's social workers, in charge of gender issues, Diana; an activity initiated by Diana within the SGBV prevention project.

Integration

Lithuania's National Integration Programme provides initial financial and social support to recognised Convention refugees and persons with subsidiary protection status. The support package includes a settlement grant, a housing grant, health insurance, language training, professional training, monthly cash allowances, kindergarten and other child related services.

The Social Ministry funds and supervises the Programme. It contracts local municipalities or NGOs to provide the actual services to the individual refugees or families. Within the Programme refugees are settled in different local communities. It usually takes several months, before a family actually moves to a community.

Zara, Mansur and Petimat were offered an apartment in Klaipeda, the third largest Lithuanian city, which hosts one of the biggest refugee communities in the country. An NGO called "INITIATIVE" was contracted by the Social Ministry to provide integration support and social counselling to the family. The NGO appointed an integration counsellor to assist Zara, Mansur and Petimat. He was also responsible for the individual integration programmes of 20 further refugees settled in Klaipeda.

⁷ This case study is based on the facts of an actual case in Lithuania.

The names of all participants, organizations and locations have, however, been changed.

The integration counsellor explained to Mansur and Zara that the law entitles each member of their family to receive a monthly cash allowance. He asked Mansur to open a bank account, to which the NGO could transfer the allowances of all 3 members of the family on a monthly basis.

The counsellor also explained that the law obliges Mansur and Zara to regularly attend Lithuanian language courses at the Klaipeda Lithuanian language-training centre. He stressed that the law allows integration support to be reduced or terminated if a refugee does not attend the language classes.

Although the counsellor informed them that they should register at the local Labour Exchange, he also noted that their poor educational background (uncompleted secondary education) would make it very difficult for them to find work. He mentioned that the Labour Exchange offers vocational training, however, he stressed that the courses are only conducted in Lithuanian. Thus, according to the counsellor, Mansur could not benefit from them.

7 months later...

7 months later, Zara, arrived at the Refugee Accommodation Centre with Petimat. Zara went directly to Diana, the social worker whom she knew from the time the family stayed in the Refugee Accommodation Centre.

The following 2 episodes are reconstructions of actual meetings that took place at the Refugee Accommodation Centre. While the dialogue is fictional, the responses, attitudes and suggestions all reflect the actual positions taken by the various people involved. The outcomes are also factual.

Episode I

- Zara:** Diana, I cannot stay with him any more. Something has happened to my husband. Remember, I told you that he had beaten me in the Centre. When we moved to Klaipeda everything was getting worse and worse... In the beginning, he tried to find a job. He registered at the Labour Exchange, but the official told him that he was unlikely to find a job, because there are many unemployed Lithuanians. And he doesn't even speak Lithuanian.
- He started drinking; more and more, every day. He took all our allowances and I did not have any means to buy food, even for our daughter. When I told him, he started beating me.
- He was violent even with Petimat. I had to borrow money from other Chechens to prepare some food at least for her. But if he saw that I had even a few Litas, he took them away from me.
- I cannot stay with him any more ... Please, I would like to return to the Centre. I felt much more protected here.
- Diana:** Zara, it is very good that you came to me. As I told you before, there are people around ready to assist you. Your husband will not beat you any more. Lithuanian laws prohibit this. You can make a complaint to the police. There are lawyers who can assist you to draft the documents. They can also assist you to initiate a divorce if you decide you want that.

Now regarding your safety, I suggest that we inform Mr Sadkauskas, the manager of the Centre about the situation. Would you agree to me disclosing your story to him and the social worker in charge of accommodation? You need to get the manager's formal decision to allow you to stay here. He will probably even have to inform the Ministry about your case. Would you agree if I told him the reasons, which forced you to come here?

Zara: Yes...

Diana: Good. The manager is not in the Centre right now; he will only be back next week. I will call him on his mobile right now. Meanwhile, I suggest you go and see some of the other women now. I saw Tumisha and Aina cooking in the kitchen. I am sure they would have some food for you and Petimat.

Zara goes off to the kitchen.

Diana dials the number.

Diana: Mr Sadkauskas, this is Diana calling. Sorry for disturbing you, but this is urgent. I have just had Zara with her little girl, Petimat, in my office. She asked for permission to stay at the centre. Her husband has been systematically beating her. This is definitely an SGBV case and we have to assist her. We have enough free rooms in the Centre..... Yes, I know that the Ministry now pays for her integration in Klaipeda, but I believe we could solve this. It is very important to provide immediate safe house assistance. We have always encouraged refugee women to come back to us if they face violence. Zara just followed our advice. Please... Ok, thank you very much, Mr Sadkauskas! Yes, I will tell Aleksandras to prepare a room for her.

Diana calls Zara back from the kitchen.

Diana: Zara, look, the manager is allowing you to stay in the centre for a while. Aleksandras will show you your room. He will also instruct the financial unit to pay you a weekly allowance. But I should tell you that this is not a final decision. Next week, once the manager is back, there will be a proper meeting. The manager will invite the people from the NGO "INITIATIVE" and also Sandra, the Centre Legal Advisor and probably you, to discuss the situation and take the final decision. Do you understand?

Zara: Yes, thank you Diana...

Diana: Good. Now, please relax, have a rest. You might wish to allow Petimat to stay with the children in the Centre kindergarten for a while.

Zara stayed in the Centre for a week, until the Manager was able to call a meeting of all the appropriate people.

Episode II**Meeting in the Office of the Manager of the Refugee Accommodation Centre**

Participants: **Mr Sadkauskas**, Centre Manager
Diana, Centre Social Worker in charge of gender issues
Mr Saulius, NGO "INITIATIVE" Integration Counsellor
Sandra, the Centre Legal Advisor

Manager: Well I have already received a call from the Ministry. They want to know why Zara and her daughter are accommodated in our centre again. The state audit will not like this. They would call it "ineffective use of the state funds". The money has already been paid for her to live in Klaipeda.

Diana: I do appreciate that, Mr Sadkauskas, but she cannot stay in Klaipeda. Her husband tried to reach her in our Centre last week. Security did not allow him to enter the building. She really needs our assistance.

Manager: Well, theoretically we could accommodate her here, but first we should think about the system. We shouldn't allow refugees to misuse it. That Zara is simply not smart enough. Why do other Chechen women manage to solve their problems with men and she can't?

Sandra: INITIATIVE has already been paid in advance. They have all the funds to implement the integration programme till the end of the year. Even if the Ministry allowed us to accommodate her in the Centre, INITIATIVE would have to pay back all the unspent funds. This would require the termination of the contract and hours of paper work. I believe we have enough work to do preparing other integration contracts. There are dozens of refugees waiting for settlement in the community. And by the way, this would also affect INITIATIVE as the organisation gets a percentage from the total sum allocated for the integration of each refugee.

Saulius: That is true. And she is not the only one who has been beaten by her husband. I have several other families with the similar problems. What would happen if every Chechen woman now starts demanding her rights... If Zara is allowed to return to the Centre, everybody will have to be allowed back. Or they'll ask for separate apartments... This would be a complete mess.

Manager: Exactly. And we cannot allow a mess in the system.

Diana: But it is impossible for her to return to him. And she does not have anywhere else to stay... And she trusts us. She has asked for our help.

Manager: Well... We should not necessarily send her back to him immediately. Could we accommodate her with some other Chechen woman? Saulius, aren't there single Chechen women being integrated by INITIATIVE in Klaipeda?

Saulius: Yes... Lialia, for example. Her husband is seeking asylum in Germany. She is staying with 3 children in a two-room apartment. I could talk to her. And this would not require a revision of the contract as both women are being integrated by INITIATIVE.

Diana: But I think Zara should be provided with an opportunity to take part in the discussion. We do not even know if she would really want to share an apartment with Lialia.

Manager: No problem. We can invite her in right now.

Zara enters the office.

Manager: Look, Zara. Your integration programme should be implemented in Klaipeda. As you cannot stay with your husband, I suggest you share an apartment with Lialia.

Zara: But I thought I could stay here...

Manager: No, you can't. There are some rules. And you should respect Lithuanian laws. Don't you see we are trying to help you? You will stay with Lialia. INITIATIVE will pay your and your daughter's allowances directly to you. If you do not agree it is up to you. You should know that the law allows us to terminate the integration support if a refugee refuses an offer.

Zara: Ok, I agree.

Manager: Good. I see we have found a consensus.

Epilogue

4 months later....

Mr Sadkauskas, the Centre Manager calls a Lithuanian Women's NGO.

Manager: Hello. How are you doing? Good. Do you remember I told you about a Chechen woman who returned to our centre several months ago? Imagine, she went back to her husband. Voluntarily. Looks happy again.

...Pardon? What do you mean by vicious circle?...

CASE STUDY 2. (SUDAN – Handouts: 6 Scenario pages + 3 articles)**Part 1**

Southern Sudanese Refugees in Western Ethiopia**Scenario 1**

With the escalation of the war in Southern Sudan in late 1987 and early 1988, refugees began streaming into Western Ethiopia.

More than 90 percent of the new arrivals were male (both boys and adults ranging from 10-30 years old) and came from the tribal groups where it was not uncommon for a young man to reach a height of 6 feet before turning sixteen years old.

Most of these refugees were in very bad physical condition, having travelled long distances, some for as long as one or two months. Food was clearly a priority. Severe malnutrition was common.

Southern Sudanese Refugees in Western Ethiopia**Scenario 2**

After several months of providing what appeared to be adequate food supplies, the nutritional status of these young boys and men was not improving.

The continuing high level of deaths due to nutrition-related causes concerned camp personnel.

What was the problem?

Southern Sudanese Refugees in Western Ethiopia

Scenario 3

Investigation revealed two causes. First, in Southern Sudan men traditionally do not cook; this is a woman's job. Thus, though food rations were provided to them, the men in this camp did not know how to prepare it for eating.

Because these young men were so tall, the normal emergency rations level of 1,900 to 2,000 kcal. p.p.p.d. (per person per day), was not sufficient for their physiques. Because there was not a normal population distribution in this camp (one that included young children and women), there was no leeway for intrafamily distribution of rations that balanced out greater and lesser calorific needs of individuals.

Southern Sudanese Refugees in Western Ethiopia

Scenario 4

To address the cooking bottleneck, camp organizers established systems for communal cooking in which four to six young men were grouped to work together to prepare their food.

The few women in the camp were asked to help both in preparing food and in teaching the men how to do so. In addition, the ration level was increased to approximately 2,600 kcal. p.p.p.d.

Part 2

Resettlement

Scenario 5

After many years in exile with good education opportunities, but with no possibility of return, resettlement has become a key protection solution. Dozens of boys, who are all now young men, have been resettled to the United States.

Recently, the office has received several requests from young women who also wish to be resettled in the United States. All of these young women are married with several small children.

What might be some of the issues to be considered in looking at their requests?

Nellie's Story

Scenario 6

My name is Nellie. I live in Kakuma camp. I am 26 years old and I am married with three small children aged 6 years, 8 years and 9 years. In 1990 I fled Sudan with a large group of children. There was fighting in my village and I was separated from my parents. We all just ran. I followed some other children. We were so hungry during our journey. Some of the children died.

When we reached safety in Kenya, UNHCR and the NGOs provided food and shelter. The boys would not cook as they said it was women's work. An NGO organized a few girls and women to cook for the boys and teach them how to cook.

But at night UNHCR was not there. Can you imagine how a camp of teenage boys behaved? There were no parents to discipline them, no schoolteachers, and very few community leaders. The boys did as they pleased. We girls were young and afraid. The boys harassed us. Many girls were raped. We told no-one as there was no-one to tell.

Soon after our arrival I married an old man. He is the same age as my father. It was the only way as I felt that I had no choice. Now I have three children. My husband is very old. I want to go to the United States but UNHCR says that I am not at risk. I do not need protection.

Now I see these boys going to the United States. Is it fair?

Article 1. – “Editorial: Why the difference?”

The odyssey was a stirring tale of survival. Thousands of young people, some as young as seven or eight, forced from their homes by a vicious civil war, wandering for years, sometimes literally without clothing, surviving on roots and leaves. The majority lost their parents. Some were killed by lions, crocodiles and bandits during their travels.

They eventually arrived at a refugee camp in northern Kenya where they sat in the swirling dust of the African plains for several more years.

Their story eventually seeped into the wider world. The United States agreed to resettle several thousand of these young people.

They were interviewed extensively by the media on their biblical wanderings and their collision with a strange new world which included cars, washing machines and television for the first time in their lives.

Everyone featured was a boy. Everyone resettled was a boy. The 'Lost Boys of Sudan' became celebrities.

The missing factor in this story was that many of the youngsters who survived were girls.

In exile, the boys managed to maintain their personal identities. It was thus perhaps easier to identify with them and help them.

The girls were often absorbed into foster homes, becoming domestic servants cooking, cleaning, chopping wood and on occasion entering into 'arranged' marriages and fetching a dowry for their adoptive parents. Their individual identities melded into the daily routine of the camp and they were overlooked.

The story of the lost boys and girls of Sudan neatly underlines the often differing problems and fortunes of refugee women and refugee men highlighted in this issue of the magazine.

It is undoubtedly true that progress has been made in the last two decades to tackle women's problems including adoption of international laws, national legislation, innovative programmes and a greater awareness on the part of both humanitarian workers and refugees themselves.

It is equally clear more needs to be done – a renewed commitment by humanitarian agencies, programmes re-examined and perhaps reshaped, new approaches tried. One of the most fundamental problems, paradoxically, is the widespread attitude of looking at women merely as 'hapless' refugees and concentrating on their vulnerability to the detriment of developing their strengths.

Like the Sudanese girls, Vaira Vike-Freiberga fled a country at war and trekked through several countries for a number of years. Through her own strength, resourcefulness and a little luck her life changed dramatically. Today, she is the President of Latvia and, as *Refugees* reports elsewhere in the magazine, is determined to continue to fight for the displaced: "I don't know whether we can do it in the next five years or 50 or 100, but I do know we have no choice. We must act."

Source: *Refugees* Magazine Issue 126: "Women – Seeking A Better Deal" (April 2002).

Download the complete issue (pdf, 1.3Mb) [here](#)

Article 2. – “The World of Refugee Women at a Glance”

There are approximately 50 million uprooted people around the world – refugees who have sought safety in another country and people displaced within their own country.

Between 75-80 percent of them are women and children.

The United Nations High Commissioner for Refugees cares for 21.8 million of these people.

Around half of them are women and girls.

The majority of people flee their homes because of war and the proportion of war victims who are civilians leaped in recent decades **from five percent to over 90 percent** of casualties.

Eighty percent of casualties by small arms are women and children, who far outnumber military casualties.

Domestic violence is the most widespread form of abuse against women with between one quarter and one half of women having been abused by a partner. Only 44 countries specifically protect women against domestic violence.

Females are subject to **widespread sexual abuse**. In Bosnia and Rwanda rape became a deliberate aim of war. **More than 20,000 Muslim women** were raped in Bosnia in a single year, 1992, and a great majority of female survivors of Rwanda’s 1994 genocide were assaulted.

One in five women worldwide are victims of rape, many by known attackers. Between **40-60 percent of sexual assaults** are committed against girls younger than 16.

More than 300,000 youngsters, **many of them female refugees**, are currently serving as child soldiers around the world. The girls are often forced into different forms of **sexual slavery**.

More than 16.4 million women today have HIV/AIDS and in the last few years, the percentage of women infected has risen from 41 to 47 percent of the affected population. In sub-Saharan Africa, teenage girls are five times more likely to be infected than boys.

The introduction of sex education and safety procedures can have dramatic results. In Uganda, **the rates of sexual infection among educated women dropped by more than half** between 1995 and 1997.

Around 170 countries are party to the Convention on the Elimination of All Forms of Discrimination Against Women and its Optional Protocol – major instruments to protect women’s rights and to achieve gender equality.

The Statute of the International Criminal Court was adopted in 1998, giving it power to adjudicate a wide spectrum of offenses **including rape, sexual slavery, enforced prostitution and forced pregnancy**.

The majority of **trafficked people are women**, especially those bound for the world’s sex industries. Females are particularly vulnerable to trafficking because many have little individual security, economic opportunity or property or land ownership. The largest numbers of trafficked women **are from South-East and South Asia and the former Soviet Union nations**. Many victims are kidnapped or sold into slavery by their own families.

An estimated **45,000 households in Rwanda** are headed by children, 90 percent of them girls. An estimated 1.3 billion people worldwide, **70 percent of them women**, live in absolute poverty on less than 1 dollar per day.

Article 3. – “Man-eating lions, crocodiles, famine...”

It was a terrible ordeal for thousands of boys and girls – but each group faces a very different future

by Emmanuel Nyabera

Remember The Lost Boys of Sudan?
Well, what about The Lost Girls of Sudan?

The amazing odyssey of thousands of youths ripped from their homes in the late 1980s by fighting in Sudan and forced to wander for years across the East African savannah became the stuff of African legend.

They eventually reached Kenya where they languished in flyblown camps for years, becoming known as The Lost Boys of Sudan, intriguing refugee officials by their very survival, before the United States eventually agreed to resettle nearly 4,000 whose parents were dead or missing.

As they flew in small groups to all parts of America, the boys became instant celebrities, interviewed endlessly in the media about their amazing survival, their reactions to seeing snow, washing machines and skyscrapers for the first time and their thoughts about starting brand new lives.

Forgotten in all of this hoopla were the fates of several thousand girls aged between eight and 10 who had undergone similar ordeals.

Achol Kuol (*not her real name*) was seven when she, her mother and four brothers fled their southern Sudanese village because of vicious fighting between rebels and government troops. They trudged first to Ethiopia, returned to Sudan and then headed south to Kenya in a trek that lasted for years.

"There was little water to drink, we survived on leaves and wild fruit," the teenager recalled. "Some of the girls were eaten by lions." Somewhere in the bush she lost touch with her mother, who is still missing.

Another girl, Adeu, recalls crossing the River Gilo on the Sudanese- Ethiopian border: "I can remember being held by two of my uncles who were helping me across. One of them was swept away and that was the last time I saw him. I was later told he had been eaten by a crocodile" as had other civilians trying to cross the river.

The Sudanese youngsters, girls and boys, reached Kenya's Kakuma refugee camp in the early 1990s. The boys remained a reasonably identifiable group which finally caught the attention and sympathy of resettlement countries.

UNCERTAIN FUTURE

Following Sudanese cultural traditions, many of the girls were absorbed into foster homes and left to a very uncertain fate, overlooked and forgotten by the outside world. Achol Kuol has already survived one brutal attempt to kidnap her back to Sudan and into a forced marriage. Three Sudanese men tried to abduct the 17-year-old from the refugee camp, but she was saved by the intervention of local social workers and other refugees who chased the attackers away.

The girl believes this will only be the first of repeated attempts to marry her off. Arranged marriages, after all, are big business. Her first suitor had offered her foster parents 50 cattle, which represents a huge sum in Sudan, as a dowry.

Yar Jok (*not her real name*) was nine years old when she left her village. She does not even know where and when she lost her parents during her wanderings. When she arrived at Kakuma she, too, was adopted by foster parents.

One night, a man entered her hut, stuffed her mouth with a piece of cloth and raped her. Initially, she kept the assault a secret. As in many societies, the victim of a rape among Sudanese is often judged as a guilty party and Yar Jok worried that "if people got to know I had been raped, no man would want to marry me."

However, she was also now pregnant and her secret became obvious. She was rejected by both her foster parents and the refugee community but eventually moved in with a woman from her mother's clan.

She named her baby Monday Riak-riak meaning 'war' in her Dinka language. Like Achol Kuol, she is a worried woman. She fears no man will want to marry her, because her rapist may one day return and claim her daughter Monday who, among other things, would eventually be a source of wealth when she is ready to marry. Life on the fringes of Sudanese society can be very harsh.

At home both girls, like many others, are little more than unpaid servants, cooking, cleaning and collecting firewood.

Yar Jok joined a school for dropouts but cannot attend regularly because she must look after her baby. Other girls attend Kakuma's secondary school.

Education, no matter how limited, offers a sliver of hope, but none of the girls have yet been given the opportunity to board a gleaming aircraft, learn to use a computer and plan a new life full of hope in a strange country.

There is a final small irony in this tale of two groups who shared the same tragedy but ended up with very different futures.

At one point in Kakuma, the boys were offered dry rations to eat. Out of tradition they refused to attempt to cook the food. That was women's work. Sudan's Lost Girls ended up preparing the meals.

CASE STUDY 3. (HUNGARY – 1 page)**RESETTLEMENT REQUEST FROM AN IRANIAN VICTIM OF DOMESTIC VIOLENCE⁸****Personal Background**

- 32 year old Iranian woman;
- Illiterate;
- Born in a little village close to the Iraqi border;
- Brought up in Iraq in a refugee camp, because her family had to escape due to her father's political activities.

Experience of SGBV: forced & underage marriage

- At the age of 13, she was married off to a 43 year old Iranian man in the camp;
- First pregnancy at the age of 13, upon delivery she was hospitalised for three and a half months;
- Two more children were born in Iraq, 3 more in Iran where she returned with her husband and children.

Experience of SGBV: physical, sexual & psychological abuse

- In Iran, her husband constantly and seriously kicked and beat her, he raped her routinely;
- He forcibly shaved her head bald;
- She has been deprived of her children (the last one was taken away by the relatives of her husband right after delivery);
- She was kept confined in the house of her husband's family;
- Her husband abandoned her, later he divorced her and married a young girl with whom he was already living together during the previous marriage;
- Not having any close relatives in Iran, she tried to join and stay with more distant relatives, however, she was not accepted by them because of the stigma of having been abandoned by her husband.

Current Situation

- She suffers serious post-traumatic stress disorders;
- She has become sterile and her body is full of scars due to the physical violence she suffered and due to the lack of proper medical attention;
- Her parents, sisters/brothers were resettled by UNHCR from Iran to Finland.

⁸ This case study is based on the facts of an actual case in Hungary, ongoing at the time of the Debrecen TOT.

VI. HANDOUT MATERIALS

Handout 1.

GLOSSARY OF KEY GENDER AND AGE TERMS⁹

Age: the length of time that one has existed. The whole duration of a being, whether animal, vegetable, or other kind; lifetime.

Biological sex: the biological classification of bodies as male or female, based on factors including external sex organs, internal sexual and reproductive organs, hormones, and chromosomes.

Bisexual: a person who is attracted to both sexes.

Child: every human being below the age of eighteen years unless under the law applicable to the child.

Elderly: persons 60 years and over.

Female: the sex (of plant or animal) that produces fertilizable gametes (ova) from which offspring develop.

Gender: the social and cultural codes used to distinguish between what a society considers "masculine" or "feminine" conduct.

Gender expression: the external characteristics and behaviours which societies define as "masculine" or "feminine" --including such attributes as dress, appearance, mannerisms, speech patterns, and social behaviour and interactions.

Gender identity: a person's internal, deeply felt sense of being male or female, or something other than or in between male and female.

Gender mainstreaming: making women's concerns and experiences as well as men's an integral part of the design, monitoring and implementation of all plans, policies and programmes.

Heterosexual: a person attracted primarily to people of the opposite sex.

Homosexual: a person attracted primarily to people of the same sex.

Lesbian: a female attracted primarily to other females.

LGBT: lesbian, gay, bisexual or transgender; an inclusive term for groups and identities sometimes also associated together as "sexual minorities."

Male: of, relating to, or designating the sex that has organs to produce spermatozoa for fertilizing ova

Sexual orientation: the way in which a person's sexual and emotional desires are directed. The term categorizes according to the sex of the object of desire -- that is, it describes whether a person is attracted primarily toward people of the same or opposite sex, or to both.

⁹ Sources: (a) Human Rights Watch (HRW) - "More than a name: State-sponsored homophobia and its consequences in South Africa"; (b) Ohio University: Lesbian, Gay, Bisexual, Transgender Programs Center, http://www.ohio.edu/lgbt/resources/educate_def.cfm ; (c) Convention of the Rights of the Child, (1989, UN General Assembly); (d) United Nations Population Fund: Fast Facts, <http://www.unfpa.org/sustainable/facts.htm> ; (e)

Transgender: one whose inner gender identity differs from the physical characteristics of their body at birth. Female-to-male (FTM) transgender people were born with female bodies but have a predominantly male gender identity; male-to-female (MTF) transgender people were born with male bodies but have a predominantly female gender identity.

Transsexual: one who has undergone sex reassignment surgery so that his/her physical sex corresponds to his/her internal gender identity.

Heterosexual privilege: advantages that come with heterosexuality in a society and culture.

Heterosexism: the belief that all people are heterosexual, the assumption and/or belief that heterosexual relationships and behaviour are superior, and the actions based on this assumption.

Homophobia: fear, anger, discomfort, intolerance, or lack of acceptance toward LGBT people, or experiencing these feelings about one's own non-heterosexual preference.

Handout 2.

UN CONVENTION (1951) & PROTOCOL (1967) ON THE STATUS OF REFUGEES

The Convention and the Protocol are the principal international instruments established for the protection of refugees and their basic character has been widely recognized internationally.

1. Who is a refugee?

Article 1. section A.(2) of the Convention defines the term "refugee" as any person who is "...outside the country of his nationality..."

has

"...a well-founded fear of being persecuted..."

and as a result

"...is unable or, owing to such fear, is unwilling to avail himself of the protection of that country;"

2. The 5 grounds for persecution

Article 1. section A.(2) of the Convention also gives five grounds for persecution. An asylum-seeker's claim must show that s/he was persecuted for reasons of:

- Race
- Religion
- Nationality
- Membership of a particular social group; or
- Political opinion.

3. Expansion via the UN Protocol

The scope of the Convention was limited to persons who became refugees as a result of events occurring before 1st January 1951. The emergence of new refugee situations eventually made it necessary to expand the 1951 definition.

The UN Protocol signed by the President of the General Assembly and the Secretary-General in New York on 31 January 1967, stated that the term "refugee" would mean

"any person within the definition of article 1 of the Convention as if the words „As a result of events occurring before 1 January 1951 and ..." "and the words"... "a result of such events", in article 1 A (2) were omitted."

4. Signatories

The General Assembly has frequently called upon States to become parties to these instruments. Accession has also been recommended by various regional organisations, such as the Council of Europe, the Organisation of African Unity, and the Organisation of American States. As of 6 October 1995, there were 130 States Parties to one or both of these instruments.¹⁰

¹⁰ Source: Office of the United Nations High Commissioner for Refugees: "Introductory Note" to the text of the Convention and Protocol. UNHCR, Geneva. March 1996. www.unhcr.ch/cgi-bin/texis/vtx/protect/openssl.pdf?tbl=PROTECTION&id=3b66c2aa10

Handout 3.

THE HUMAN RIGHTS OF WOMEN*International Standards & Definitions*

‘Women's rights’ are human rights:

- They establish the same social, economic, cultural, civil and political status for women as for men.
- They guarantee that women won't face discrimination on the basis of their sex.

The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) gives legitimacy or a legal basis to women's human rights claims. It is a comprehensive international agreement, intended to improve the status of women and promote their equality in all areas of life and is part of the United Nations human rights' system.

Article 1. of CEDAW provides **a universal definition of discrimination against women**, so that those who would discriminate on the basis of sex can no longer claim that there isn't a clear definition of what this means. Discrimination against women is,

“any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.”

CEDAW obliges States to introduce legal and policy changes to end discrimination against women. It implicitly demands gender mainstreaming, as it requires equality rights to be both **de jure** (as a matter of law) **and de facto** (as a matter of fact, i.e. in reality) - in other words, it is not enough to write non-discrimination into policy documents or to set up a separate mechanism for handling ‘women's issues’, there has to be fundamental change in every area of everyday life. The Convention creates a monitoring (and more recently a complaint mechanism) to ensure implementation.

Areas of Protection

A summary of the CEDAW articles is attached to this handout. In general, however the Convention protects the rights of women to economic and social equality in all areas of life. This includes participating in both the planning and the benefits of development, as well as their right to “participate in all community activities” (article 11, article 14). It protects their right to equality in education, including the “elimination of any stereotyped concept of the roles of men and women at all levels and in all forms of education” (article 10.c).

The Convention differs, however, from other ‘traditional’ human rights treaties, in that **it applies to private as well as public life** and directly addresses human reproduction (article 12) and the impact of cultural factors on gender relations, requiring that States eliminate traditional and stereotyped ideas of the roles of the sexes. CEDAW mandates that states,

“...modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women” (article 5.a).

These protections are violated when

- States reinforce stereotyped gender roles by heaping further stigma upon those who contravene them.
- They are violated when states encourage communities to discriminate against, or drive out, non-conforming women.
- They are violated when states vilify women's activists striving to ensure and protect equality rights.
- They are violated when states condone an atmosphere of violence, in which women who do not conform to gender roles or other social expectations may be abused or raped, in public spaces or in the home.

The Policing of Women's Sexual and Reproductive Behaviour

CEDAW requires states to act against abuse and discrimination in families and communities. The U.N. Special Rapporteur on Violence Against Women has observed that communities “police” the behaviour of their female members. A woman who is perceived to be acting in a manner deemed to be sexually inappropriate by communal standards is liable to be punished... In most communities, the option available to women for sexual activity is confined to marriage with a man from the same community.

Women who choose options which are disapproved of by the community, whether to have a sexual relationship with a man in a non-marital relationship, to have such a relationship outside of ethnic, religious or class communities, or to live out their sexuality in ways other than heterosexuality, are often subjected to violence and degrading treatment... Women, “unprotected” by a marriage union with a man, are vulnerable members of the community, often marginalized in community social practices and the victims of social ostracism and abuse.¹¹

Women's sexual and reproductive rights are addressed most broadly in the **Declaration from the Fourth World Conference on Women, Beijing 1995**. The Declaration states that,

“...the human rights of women include their right to have control over and decide freely and responsibly on matters related to their sexuality, including sexual and reproductive health, free of coercion, discrimination and violence.”

Other important international agreements on the subject of women's sexual and reproductive rights are:

- **The International Conference on Population and Development, Programme of Action (ICPD PoA), Cairo 1994** (often just called Cairo), which *accepted the individual's right to manage her/his own fertility* and the follow-on conferences, Cairo +5 and Cairo +10.
- The original Cairo PoA was *ratified by 178 nations' governments*, which is why it is generally held to be the most valid in terms of accepted international agreements/standards.
- **The Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa, Maputo 2003** (usually just called The African Women's Rights Protocol).

¹¹ Report of the Special Rapporteur on violence against women, its causes and consequences, UN Doc. E/CN.4/1997/47, 12 February 1997.

Handout 3. (Supplementary) **CEDAW SUMMARY**

Article 1: Definition of Discrimination - Discrimination against women is: "any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women...of human rights and fundamental freedoms".

Article 2: Policy Measures to be Taken - Governments condemn discrimination against women in all its forms and will work to end it. This includes abolishing all existing laws, customs and regulations that are discriminatory.

Article 3: Guarantee of Basic Human Rights - Governments will take all appropriate actions to ensure the advancement of women and to protect their rights on a basis of equality with men.

Article 4: Temporary Special Measures - Governments may institute affirmative action programmes to ensure women's advancement. This will not be considered discriminatory.

Article 5: Sex Roles and Stereotyping - Governments will strive to eliminate cultural and traditional practices that perpetuate discrimination and gender stereotyping of women.

Article 6: Trafficking and Prostitution - Governments will work to eliminate trafficking in women and the exploitation of the prostitution of women.

Article 7: Political and Public Life - Governments will work to eliminate discrimination against women in political and public life and will ensure women the right to vote, hold office and actively participate in political parties, lobby groups and NGOs.

Article 8: Participation at the International Level - Governments will take action to ensure women the opportunity to represent their government at the international level and participate in international organisations.

Article 9: Nationality - Governments will grant women equal rights to change or retain their nationality and that of their children.

Article 10: Equal Rights in Education - Governments will act to eliminate discrimination against women in education. This includes giving women and men equal access to education and vocational guidance; the same curricula, examinations, standards for teaching and equipment; and equal access to scholarships and grants.

Article 11: Employment - Governments will eliminate discrimination against women in the workplace. Women will have the same employment rights as men as well as maternity leave and special protection against harmful work during pregnancy.

Article 12: Health Care and Family Planning - Governments will eliminate discrimination against women in health care and provide them with equal access to health-care services, including family planning.

Article 13: Economic Life, Sport and Culture - Governments will act to eliminate discrimination against women in the economic and social arenas. Women will have equal access to family benefits, loans and credit, and an equal right to participate in recreational activities, sports and cultural life.

Article 14: Rural Women - Governments will ensure that the particular needs of rural women are met in relation to access to services, training and employment opportunities and social equity schemes, and act to eliminate discrimination against them.

Article 15: Equality Before the Law - Governments will give women equality with men before the law, including rights to enter contracts, administer property, appear in court or before tribunals, and to choose residence and domicile.

Article 16: Marriage and the Law - Governments will ensure that women and men have equal rights to choose a spouse and to marry; the same rights and responsibilities within marriage and on divorce; and equal rights in all matters relating to the birth, adoption and raising of children.

Articles 17-22: Details of the establishment and function of the Committee on the Elimination of Discrimination against Women.

Articles 23-30: Details of the administration of the Convention.

Source: United Nations Development Fund for Women: *CEDAW Made Easy, Question and Answer Booklet*, UNIFEM Caribbean Office, Dec.2004, p.10-11.
The full text of this booklet is available online at:
<http://unifemcar.org/documents/CEDAW%20Made%20Easy%20-%20Question%20&%20Answer%20Booklet.pdf>

Handout 4.

THE HUMAN RIGHTS OF CHILDREN*International Standards*

International recognition of a child's need for special safeguards and care, including appropriate legal protection, has an unexpectedly long tradition in Europe, stretching back to the Interwar Years:

- Geneva Declaration of the Rights of the Child (League of Nations, 1924) recognised the need to extend particular care to children,
(Point 3.) *"The child must be the first to receive relief in times of distress."*
(Point 4.) *"...and must be protected against every form of exploitation."*
- Universal Declaration of Human Rights (UN General Assembly Resolution, 1948)
(Article 25) *"Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection."*
- Declaration of the Rights of the Child, (UN, 1959)
(Principle 2.) *"The child shall enjoy special protection, and shall be given opportunities and facilities, by law and by other means, to enable him to develop... in conditions of freedom and dignity. In the enactment of laws for this purpose, the best interests of the child shall be the paramount consideration."*
(Principle 3.) *"The child shall be entitled from his birth to a name and a nationality."*
(Principle 8.) *"The child shall in all circumstances be among the first to receive protection and relief."*
(Principle 9.) *"The child shall be protected against all forms of neglect, cruelty and exploitation. He shall not be the subject of traffic, in any form."*
- International Covenant on Economic, Social and Cultural Rights (UN, 1966)
(Article 10.3) *"Special measures of protection and assistance should be taken on behalf of all children and young persons without any discrimination for reasons of parentage or other conditions. Children and young persons should be protected from economic and social exploitation."*
- International Covenant on Civil and Political Rights (UN, 1976): Articles 23 and 24.
- Convention on the Rights of the Child, (1989, UN General Assembly)
(Article 1.) *"For the purposes of the present Convention, a child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier."*
(Article 2.1) *"States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status."*
(Article 2.2) *"States Parties shall take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child's parents, legal guardians, or family members."*

(Article 22.1) *"States Parties shall take appropriate measures to ensure that **a child who is seeking refugee status** or who is considered a refugee in accordance with applicable international or domestic law and procedures shall, whether unaccompanied or accompanied by his or her parents or by any other person, receive appropriate protection and humanitarian assistance in the enjoyment of applicable rights set forth in the present Convention and in other international human rights or humanitarian instruments to which the said States are Parties."*

(Article 22.2) *"For this purpose, States Parties shall provide, as they consider appropriate, co-operation in any efforts by the United Nations and other competent intergovernmental organisations or non-governmental organisations co-operating with the United Nations to protect and assist such a child and to trace the parents or other members of the family of any refugee child in order to obtain information necessary for reunification with his or her family. In cases where no parents or other members of the family can be found, the child shall be accorded the same protection as any other child permanently or temporarily deprived of his or her family environment for any reason , as set forth in the present Convention."*

The European Council on Refugees and Exiles' (ECRE) Position on Refugee Children¹²

- Refugee children have both the full rights of children and the full rights of refugees. **In many instances, their rights as children will supersede their rights as asylum seekers or refugees.**
- The "best interests of the child" principle should inform the entire determination procedure and is particularly crucial during the period immediately after the asylum determination.
- In determining age, young asylum seekers should be given the benefit of the doubt. Any medical testing which is forcible and/or violates the physical or cultural integrity of the individual should be ruled out.
- Unaccompanied siblings should never be separated by the reception system of the host state.
- **European host states should give refugee children immediate access to their territory.**
- An *unaccompanied child* seeking protection should
 - never be returned at the point of entry,
 - **never be detained at the point of entry,**
 - never be subject to detailed interviews by immigration authorities at the point of entry, nor prior to the provision of a guardian and legal representative.
- *Unaccompanied children* **should never be detained.** This includes detention at the border, for example in international zones, or any form of detention after the asylum claim has been rejected.¹³

¹² European Council on Refugees and Exiles, *Position on Refugee Children*, ECRE, London. November 1996. <http://www.ecre.org/positions/children.pdf>

¹³ When an unaccompanied child arrives late at night and social welfare agencies can not be contacted until the morning, the child may need to be accommodated by the immigration authorities for the duration of that one night in a place which, according to national law, is defined strictly as a place of detention. This is one rare, technical exception to the rule stated here.

- **Children together with their primary caregivers should not be detained.** The single exception to this rule is when the state authorities can prove that the sole primary caregiver must be detained for reasons of national security or other such exceptional reasons and that detention is therefore the only means of maintaining family unity, in the best interests of the child. Such a situation should be extremely rare and occur for a very short period of time. Moreover, families including children must not be held in detention under prison-like conditions.
- A child may have grounds for seeking asylum in his/her own right and is entitled to an individual determination of his/her application. This is not only true for unaccompanied children, as above, but also for those children who, although with their families, may wish to lodge an application in their own right. **The 1951 Refugee Convention does not discriminate in terms of age as to whether applications are admissible.**
- **The refugee child who is capable of forming his or her own views has the right to express these views freely** in all matters affecting the child - particularly the refugee determination procedure. These views should be taken into account and given due weight, in accordance with age and maturity.
- All procedures and determinations, which affect a refugee child, should, therefore, be designed to allow the child to be heard. **Any meeting for this purpose should take place in a child-appropriate way** (i.e. with breaks, non-threatening surroundings and the presence of the child's guardian or a trusted family member). The child may either be heard directly, or a guardian or legal representative may put forward the child's views.
- **Those who interview children and assess their claims should be appropriately trained, with additional knowledge of child development, the Convention on the Rights of the Child, and relevant cultural factors.** Oral interviews with children should never be used for the primary purpose of finding discrepancies. **If possible, provision should be made for an expert assessment of the child's ability to express a well-founded fear of persecution.**

Handout 5.

ELDERLY REFUGEES

In a 2002 ECRE good practice guide entitled *Older Refugees in Europe - Survey Results and Key Approaches*,¹⁴ the introduction begins by confirming that,

"...though it is understood that older refugees are vulnerable, they have not received as much attention as children, women and traumatised refugees. Thus refugee-assisting organisations tend to have less knowledge about older refugees' needs than about other refugee groups."

We highly recommend this document as an introduction/overview of the situation and the issues facing older refugees and those providing services to them. The report was based on both a survey of published material available at that time and primary information gathered through questionnaires and interviews with refugee-assisting organisations and old refugees themselves.

The Definition of Age

Age is defined by society; the definition of someone as "elderly" or "old" is, therefore, also a function of their role in society and their current phase of life. In the case of a refugee it depends on the definition in their country of origin. Crucially, in many traditional cultures, age relates to family status (e.g. being a grandparent), rather than the European/Northern hemisphere focus on working status.

According to UNHCR,

*"...there is no fixed age to define an older refugee as older, largely because life expectancy differs among groups, and the process of ageing is affected by a number of factors, such as an individual's physical and psychological health, along with family and social support, cultural background, living conditions and economic situation."*¹⁵

Furthermore, the definition of 'older' is also fundamentally influenced by average life expectancy, which in turn varies regionally:

*"definitions... range from the age of 46 in Ethiopia to 73 in Venezuela."*¹⁶

For statistical purposes, both UNHCR and the World Health Organisation define older people as those over 60 years of age; for operational purposes, however, UNHCR applies a more flexible approach in order to extend special assistance to older refugees below the age of 60.¹⁷

The Statistics

UNHCR's freshest demographic statistics, published in June 2005,¹⁸ show that people aged 60 and over are over-represented in the European region, comprising 18 per cent of a total refugee population of about 3.9 million for whom demographic data was available (please refer to Handout 7 for the detailed breakdown).

¹⁴ European Council on Refugees and Exiles, London and Asylkoordination, Vienna: *Older Refugees in Europe: Survey Results and Key Approaches*, December 2002. www.ecre.org/publications/old%20gpg.pdf

¹⁵ United Nations High Commissioner for Refugees: *UNHCR Resettlement Handbook*. Division of International Protection. Geneva 1997.

¹⁶ UNHCR: *The Situation of Older Refugees* (EC/48/SC/CRP.39), August 14, 1998, paragraph 2.

¹⁷ UNHCR: *Women, Children and Older Refugees*. UNHCR Population Data Unit, Geneva, July 2001, paragraph 9. <http://www.unhcr.ch/cgi-bin/texis/vtx/statistics/openssl.pdf?tbl=STATISTICS&id=3b9378e518>

¹⁸ UNHCR: *2004 Global Refugee Trends*, Geneva. 17 June 2005, Table 10. <http://www.unhcr.ch/cgi-bin/texis/vtx/statistics/openssl.pdf?tbl=STATISTICS&id=42b283744>

In comparison, the next highest proportion of older refugees, 6 percent, occurs in the Asia and Pacific region. The lowest proportion, 2 percent, can be found in the Eastern and Horn of Africa region, where it can be assumed that average lower life expectancy plays a role in the statistics.

Gender and Age Combined

UNHCR's 2005 report (see footnote 5.), confirms that, on average, there are more female than male refugees within the 60+ age group. The 2002 ECRE survey included a slightly more detailed age breakdown and found this to be true even in the 50+ age group.

The higher life expectancy of women will be a contributory, but not exclusive factor. It is assumed, for example in the ECRE report, that male refugees more often leave the host country again or are naturalised more frequently than female refugees. A more detailed examination of the proportion of female to male refugees in the different age categories and in different host countries and regions presents wide variations even within regions, suggesting that the prevailing socio-economic and cultural environment of the sending and/or host countries play a significant role in determining who leaves, receives asylum and stays.

For example in Malaysia (a predominantly Muslim country known for its tough laws prohibiting refugees from working¹⁹), of the 35,133 refugees for whom data was available in 2004, females under 18 years of age (officially classified as children), form 47 percent of the refugee population, but just 18 percent of those of 'working age' 18-59 years old; remaining low, 28 per cent, in the 60+ age group. At the same time in neighbouring Thailand, where data is available on 122,188 refugees and laws on working are more flexible, the percentage of female refugees remains pretty much static in the three age groups: 49, 48 and 49 percent respectively.

Europe has the highest proportion of elderly refugees overall, 58 percent of 60+ age group, but again there are significant variations country to country. Over 60 percent of this age group are female in Armenia, Azerbaijan, Belarus, Croatia, Cyprus, Georgia, the Russian Federation and Switzerland, in contrast to just 9 percent in Hungary and statistically negligible percentages in Latvia, Estonia and Albania.

The crucial issue in relation to mainstreaming Gender and Age awareness into refugee protection work in these scenarios is to always bear in mind that each refugee's needs must be assessed on an individual basis - i.e. the fact that there are only a few elderly female refugees in a given setting does not negate the responsibility to assess their special needs both as women and as elderly refugees.

The Special Needs of Older Refugees

Numerous articles and reports deal with the special protection needs of older refugees (as a starting point refer to the documents previously quoted and those listed in the Further Literature below). While it is important as mentioned above, to address individual needs, it is also true that "there are some issues that commonly affect older refugees, making them a distinct group"²⁰. These include:

- Physical health problems - "*as well as the usual conditions of old age, older refugees may face health problems from previous injuries and inadequate access to health care as part of their refugee experience*"²¹.

¹⁹ Malaysia announced an unprecedented relaxation in its employment laws relating to refugees in the first week of July 2005, in response to the severe labour force shortage caused by the mass exodus of illegal immigrants earlier in the year when the government initiated a well-publicised crackdown.

²⁰ cf. footnote 1. p.14.

²¹ New South Wales Refugee Health Service Fact Sheet 7: Older Refugees http://www.swsahs.nsw.gov.au/areaser/refugeehs/files/FS7_older_refugees.pdf

- Mental health problems - disruptions to memory such as dementia can trigger painful suppressed memories²² and result in challenging behaviour; some elderly refugees from the former Soviet Union, currently hosted by the Czech Republic, have, because of their previous experiences, also refused any psychiatric treatment due to a fear of medication being used as a form of oppression;²³
- Language barriers - possibility of age-related learning difficulties;
- Low/insecure income - the elderly are less likely to find work or to be able to secure a pension;
- Loss of social networks and loneliness/social isolation - can be caused by lack of time and opportunity to develop new networks, total dependency on younger relatives, loss of meaningful activity and social role;
- Psychological and emotional difficulties of older refugees - sometimes expressed as 'anxiety' or 'worry', also frequently as 'depression' and 'loneliness', closely linked to communication and integration difficulties.

Further Relevant Literature

UNHCR, *Refugee Resettlement: An International Handbook to Guide Reception and Integration*: see Chapter 3.4 on Engaging Refugee Elders. October 2002, Geneva: UNHCR.

British Refugee Council (1988) *Age in Exile*

Despite its relative age the report presents fundamental statements on the needs of older refugees and approaches that are still relevant. The topic papers cover various issues such as housing facilities, projects run by refugee community groups, and mental and physical health care for older people in exile.

Legoux, L. (1991) *Les Refugies Ages*

A comprehensive overview of the situation of older refugees in France. It contains statistic data on their total number, their countries of origin, age and gender structure and their distribution across France.

Chenoweth & Burdick (2001) *The Path to Integration: Meeting the Special Needs of Refugee Elders in Resettlement*. Department for Refugee Studies, York University, Canada.

This article discusses the needs and challenges of older refugees and follows with recommendations for sensitive needs assessment and subsequent integration activities. It is based on the authors' experience as technical assistance advisers to about 130 private and public refugee elders programmes in the US ('97-2000).

²² Joffe et al (1996), *Aging Jewish Holocaust survivors: anxieties dealing with health professionals* MJA 165: 157-20.

²³ cf. footnote 1. p.15

Handout 6.

GENDER AND AGE STATISTICS - A SUMMARY**Gender**

49% of the world's refugees are women

Region	Percentage female refugees by major area
Europe	49%
Africa	50%
Asia	48%
Middle East	47%
South America	51%
<i>Total</i>	49%

Age

Persons of concern to the UNHCR:

47% are under the age of 18 (children comprise 23% of refugees in Europe)

13% are under the age of 5

47% are between the ages of 18 and 59

6% are 60 years or older

Region	Refugees aged 60 and over
Europe	18%
Africa	3%
Asia	6%
Middle East	4%
South America	4%
<i>Total</i>	6%

Region	Refugee Children below 5 years of age
Europe	3%
Africa	18%
Asia	8%
Middle East	14%
South America	6%
<i>Total</i>	13%

Region	Refugee Children below 18 years of age
Europe	23%
Africa	55%
Asia	37%
Middle East	53%
South America	25%
<i>Total</i>	47%

Source: 2004 Global Refugee Trends, p.5, UNHCR Geneva, 17 June 2005.

<http://www.unhcr.ch/cgi-bin/texis/vtx/events/opendoc.pdf?tbl=STATISTICS&id=42b283744>

Figure 1

Percentage of unaccompanied and separated children asylum claims in total claims, 2003

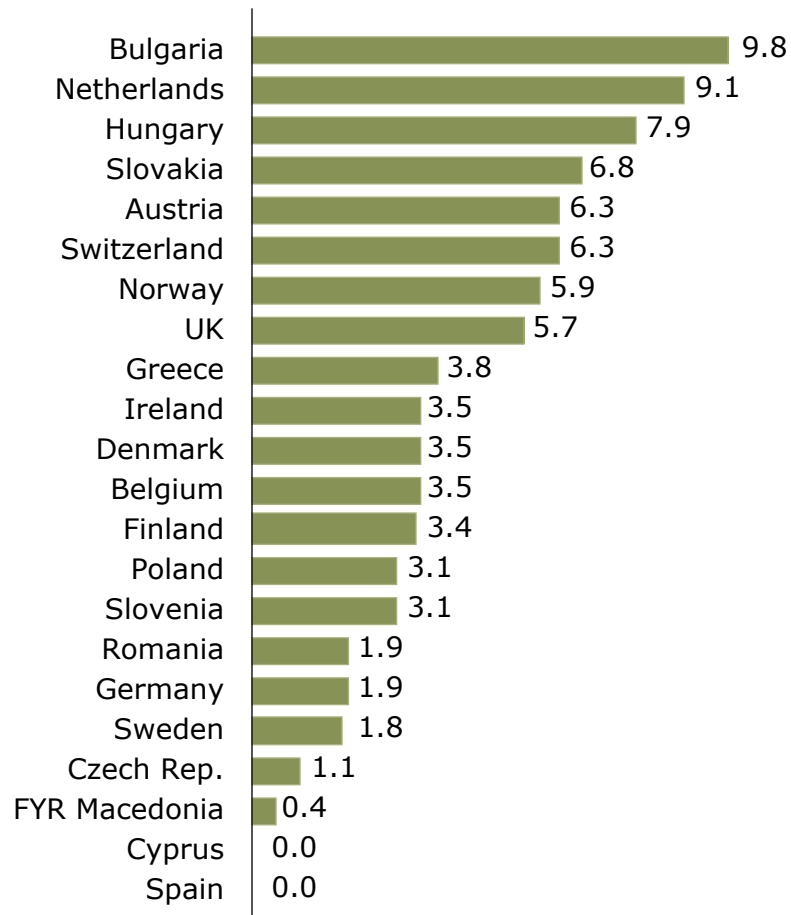


Figure 2

Asylum claims lodged by unaccompanied and separated children in selected countries. 2000-2003 (Total = 63,500)

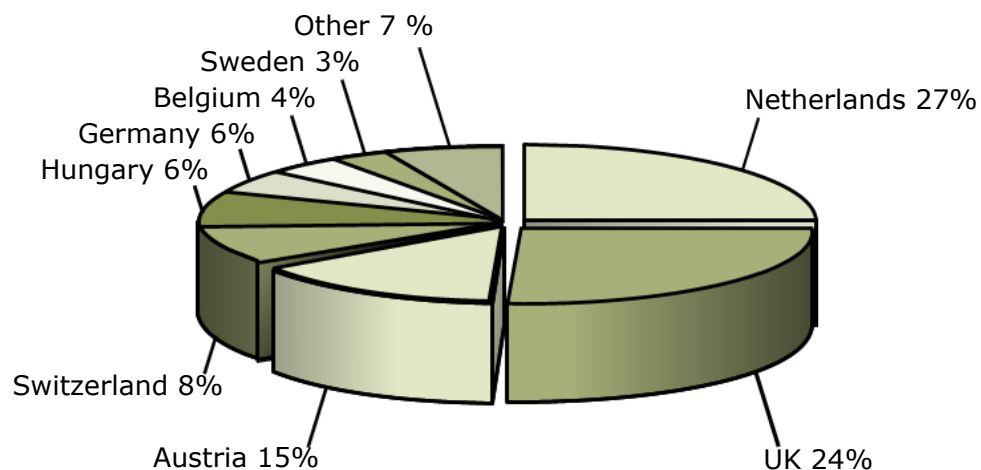
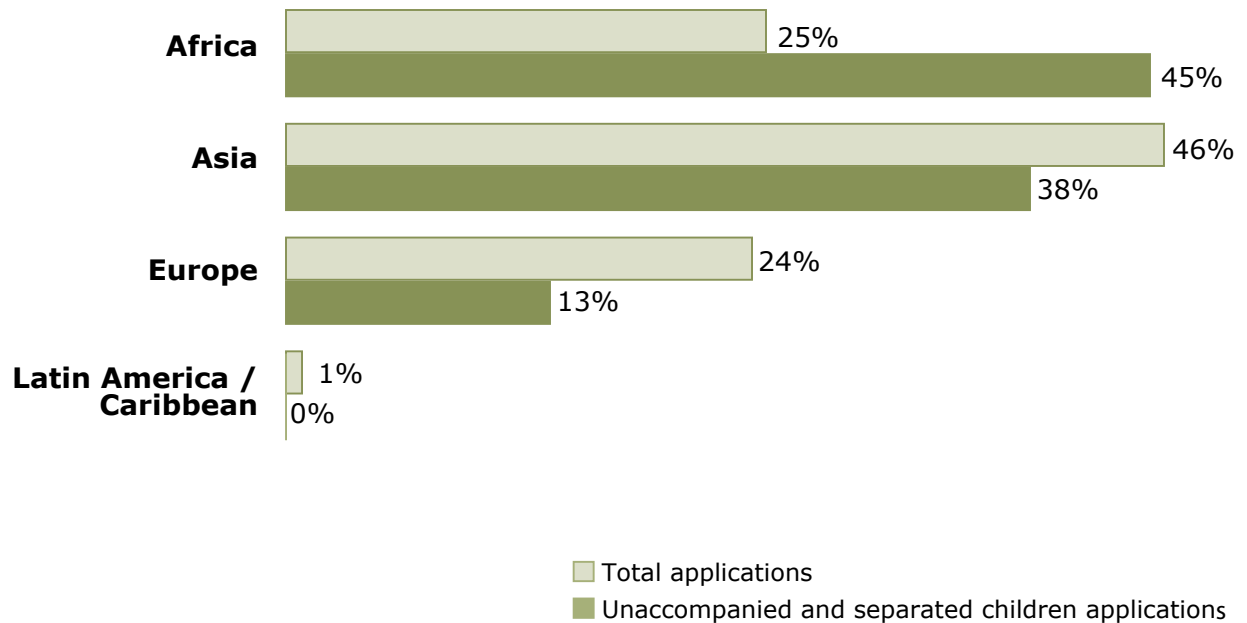


Figure 3

Asylum applications lodged in 20 countries by major region of origin, 2001-2003.
(Total = 824,400; UAC/SC = 39,900)



Source (Figs 1., 2. & 3.): United Nations High Commissioner for Refugees: *Trends in Unaccompanied and Separated Children Seeking Asylum in Industrialized Countries, 2001-2003*. UNHCR, Geneva. July 2004.
<http://www.unhcr.ch/cgi-bin/texis/vtx/statistics/openssl?tbl=STATISTICS&id=40f646444>

Handout 7

DEMOGRAPHIC BREAKDOWNS

		Demographic Indicators (for population for which data is available)													
		Share of age group in total					Percentage female per age group						Coverage		
Country of asylum	Refugee Population	0to4	5to17	<18	18to59	60+>	0to4	5to17	<18	18to59	60+>	Var.	Total	Age/ /Sex	Sex Only
Albania	87	10%	30%	40%	60%	0%	44%	50%	49%	31%	63%	54%	38%	100%	100%
Armenia	183,926	3%	19%	22%	66%	12%	29%	50%	47%	46%	61%	53%	54%	0%	78%
Azerbaijan	588,115	7%	32%	39%	60%	2%	45%	50%	49%	51%	63%		53%	2%	100%
Belarus	997	3%	26%	29%	67%	4%	61%	49%	50%	34%	56%		40%	7%	7%
Bosnia and Herzegovina	331,909	2%	18%	20%	61%	19%	49%	49%	49%	51%	62%		52%	94%	94%
Croatia	23,714	3%	19%	20%	60%	20%	42%	46%	45%	50%	67%		62%	100%	100%
Cyprus	531	5%	27%	33%	67%	1%	36%	41%	40%	43%			42%	5%	5%
Estonia	17	6%	0%	6%	94%	0%	0%		0%	13%			12%	0%	0%
France	151,452											41%	41%	0%	100%
Germany	876,622											44%	44%	0%	91%
Georgia	239,612	5%	22%	28%	56%	16%	47%	50%	49%	56%	62%		55%	100%	100%
Greece	3,459	1%	10%	11%	88%	2%	54%	22%	25%	21%	37%		21%	27%	27%
Hungary	691	5%	16%	22%	76%	2%	50%	32%	37%	18%	9%		22%	9%	9%
Latvia	11	0%	9%	9%	91%	0%		100%	100%	10%			18%	92%	92%
Rep. of Moldova	241	5%	15%	21%	78%	2%	46%	43%	44%	14%	50%		21%	100%	100%
Romania	962	3%	10%	13%	86%	2%	44%	49%	48%	15%	50%		20%	44%	44%
Russian Federation	2,167	8%	23%	31%	65%	4%	52%	47%	49%	30%	63%		37%	0%	0%
Serbia and Montenegro	607,855	1%	20%	21%	60%	19%	47%	49%	49%	51%	58%	48%	51%	80%	97%
Slovenia	627											42%	42%	0%	52%
Switzerland	64,959	10%	26%	36%	61%	3%	48%	48%	48%	41%	64%	45%	44%	62%	98%
TfYR															
Macedonia	2,242	16%	35%	52%	45%	3%	51%	50%	50%	51%	57%		51%	60%	60%
Turkey	6,962	8%	24%	31%	66%	3%	44%	46%	46%	40%	51%		42%	100%	100%
Ukraine	2,459	3%	22%	25%	72%	3%	55%	49%	49%	24%	55%		31%	3%	3%
Total	3,089,637	3%	20%	23%	59%	18%	48%	49%	49%	51%	58%	0%	49%	28%	73%
CA-GL Total	850,935	20%	37%	57%	40%	3%	51%	50%	50%	54%	54%		52%	60%	60%
EHA Total	780,645	18%	37%	54%	43%	2%	49%	45%	46%	47%	48%	0%	46%	47%	52%
SAO Total	311,105	19%	36%	55%	42%	3%	49%	50%	49%	46%	50%	0%	50%	46%	97%
WA Total 4	470,104	15%	39%	54%	43%	4%	48%	50%	49%	51%	52%	0%	51%	35%	41%
Africa Bureau (excl.N.Africa)	2,412,789	18%	37%	55%	42%	3%	50%	49%	49%	51%	52%	50%	50%	48%	55%
RBAP Total	992,53	8%	29%	37%	57%	6%	49%	49%	49%	48%	48%	0%	48%	51%	78%
CASWANAME Total	3,584,719	14%	39%	53%	43%	4%	49%	49%	49%	47%	46%	0%	47%	67%	73%
RBAC Total	1,614,995	6%	19%	25%	71%	4%	49%	48%	48%	39%	41%	0%	51%	2%	78%
Grand Total	11,694,670	13%	34%	47%	47%	6%	49%	49%	49%	49%	53%	0%	49%	43%	69%

CA-GL (Central Africa & Great Lakes): Burundi, Central African Rep., Chad, Congo, Congo, Gabon, Rwanda, United Rep. Of Tanzania

EHA (East & Horn of Africa): Eritrea, Ethiopia, Kenya, Somalia, Sudan, Uganda

SAO (Southern Africa): Angola, Botswana, Malawi, Mozambique, Namibia, Swaziland, Zambia, Zimbabwe

WA (West Africa): Benin, Cameroon, Cote D'Ivoire, Gambia, Ghana, Guinea, Guinea-Bissau, Liberia, Mali, Niger, Nigeria, Senegal, Sierra Leone, Togo

RBAP (Asia & Pacific): Bangladesh, Cambodia, China, China, India, Indonesia, Japan, Malaysia, Myanmar, Nepal, Papua New Guinea, Philippines, Rep. Of Korea, Singapore, Sri Lanka, Thailand, Timor-Leste, Vietnam

CASWANAME (Central Asia, SW Asia, N.Africa & Middle East): Afghanistan, Algeria, Bahrain, Egypt, Iraq, Islamic Rep. Of Iran, Jordan, Kazakhstan, Kuwait, Kyrgyzstan, Lebanon, Libyan Arab Jamahiriya, Mauritania, Morocco, Oman, Pakistan, Qatar, Saudi Arabia, Syrian Arab Rep. Tunisia, Turkmenistan, United Arab Emirates, Uzbekistan, Yemen

RBAC (Americas): Argentina, Belize, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Ecuador, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Uruguay, Venezuela.

Source: 2004 Global Refugee Trends, p.5, UNHCR Geneva, 17 June 2005.

<http://www.unhcr.ch/cgi-bin/texis/vtx/events/opendoc.pdf?tbl=STATISTICS&id=42b283744>

Handout 8.

GENDER BASED PERSECUTION - DEVELOPMENTS IN REFUGEE LAW**Definitions of Persecution****A. Dictionary definition**

- "punishment or harassment usually of a severe nature on the basis of race, religion, or political opinion in one's country of origin"
Merriam-Webster's Dictionary of Law, 1996

B. Definitions on the Web

- The act of persecuting (especially on the basis of race or religion)
<http://wordnet.princeton.edu/perl/webwn>
- Persecution is persistent mistreatment of an individual or group by another group. The most common forms are religious persecution and ethnic persecution. The terms have some overlap, as religion is an aspect of culture that can be a barrier.
<http://en.wikipedia.org/wiki/Persecution>
- Act of causing others to suffer, especially those who differ in background or lifestyle or hold different political or religious beliefs.
<http://www.ushmm.org/outreach/glossary.htm>
- Persistent ill treatment or harassment.
<http://www.bl.uk/services/learning/curriculum/voices/refglos.html>
- Treating a person, or a group of people unfairly or cruelly due to ethnic background, gender, or other difference.
<http://regentsprep.org/Regents/global/vocab/topic.cfm>
- The act or practice of treating others unfairly, especially those who differ in national origin, race, religion, or social outlook.
http://www.iclasses.org/assets/history/social_studies_glossary.html
- Constant harassment or cruelty of a person or group.
<http://www.seslisozluk.com/?word=persecution>

C. Definition in a refugee context

- generally refers to any severe violation of human rights. In the refugee context, 'persecution' refers to any act by which fundamental rights are severely violated for reasons of race, religion, nationality, political opinion or membership of a particular social group.
http://www.uniya.org/education/refugees_glossary.html

D. US legal definition of persecution and the limits of its applicability

- The infliction of suffering or harm upon those who differ (in race, religion or political opinion) in a way regarded as offensive.
<http://www.lectlaw.com/def2/p116.htm>

Courts have cautioned that "persecution is an extreme concept that does not include every sort of treatment our society regards as offensive." *Fatin v. INS*, 12 F.3d 1233, 1243 (3d Cir. 1993) (treatment of feminists in Iran is not so harsh as to amount to "persecution").

Discrimination on the basis of race or religion, as morally reprehensible as it may be, does not ordinarily amount to "persecution" within the meaning of the Act. See *Bastanipour v. INS*, 980 F.2d 1129, 1133 (7th Cir. 1992) (distinguishing persecution "from mere discrimination or harassment")

<http://www.lectlaw.com/def2/p116.htm>

Gender Asylum Law ²⁴

"Gender Asylum Law" is the interpretation of persecution against women with respect to international human rights norms with a focus on how gender has played a role in that persecution. In recent years, asylum law has begun to pay special attention to gender specific forms of persecution, not only viewing individual cases in a gendered light, but also including in the definition of persecution cases that are specific to women. This does not mean that gender can be added to the list of enumerated grounds of persecution (race, religion, nationality, etc.). There are many other forms of violence and persecution that are gender specific that must be analysed separately.

The main categories of violence against women that have been a focus in asylum law are: sexual violence, female genital mutilation, and family violence. Forced marriage, forced sterilisation, forced abortion, dress codes, restrictions on travel, education or employment, can also be basis for persecution. To date, however, national and international precedents have only been set to include the first three categories as forms of persecution; the following is a summary of these developments

Sexual Violence

Rape is the main form of sexual violence, but not the only form that could be considered persecution. Rape was and still is often considered part of "the private sphere" and therefore excluded from consideration as a means of persecution. Canada early on viewed rape as a form of persecution. In 1995 the United States also included "severe sexual abuse" as a form of persecution (following a 1993 granting of asylum to a woman who was raped).

Female Genital Mutilation (FGM; also called female genital surgery or female circumcision)

FGM is often considered as a **human rights violation**, but regularly creates controversy in the human rights world because of its cultural and societal overtones, producing complications when included in the definition of persecution. Canada, the United Kingdom, Australia, and the United States often or always view FGM as a violation of core human rights and therefore include it in the definition of persecution.

Family (Domestic) Violence

Because it is often seen as being within "the private sphere", family violence is an even more recent category that has sometimes been included under persecution. In 2001, the United States granted asylum to a woman fleeing marital violence when it was determined that her country of origin would likely not protect her and that return would result in further persecution. The **Convention Against Torture** has been a basis for viewing family violence as a form of persecution.

Gender asylum law is extremely complex, often due to cultural, racial, and religious traditions. This can be viewed in terms of **cultural relativism** (considering specific practices in the context of the culture in which they are practised). Therefore, refugee law cannot solely rely on human rights law for definitions of persecution against women, but at the same time not also try to correct the practices of refugee sending countries. Yet gradually new precedents are being set in order to include cases of gendered violence such as rape, family, and FGM in the definition of persecution.

²⁴ For a more detailed analysis of "gender asylum" and some of the specific case law, please refer to the article by: Deborah E. Anker and Paul T. Lufkin, *Gender and the Symbiosis Between Refugee Law and Human Rights Law*, Migration Information Source, 2003. <http://www.migrationinformation.org/Feature/display.cfm?ID=107>

UNHCR

UNHCR Home | 1951 Convention



The 1951 Refugee Convention



Somali refugees attend a campaign against female genital mutilation.

GENDER: Persecution in the Spotlight

- by Judith Kumin

In 1989 Mihai and Maria fled the brutal regime of Romanian strongman Nicolae Ceausescu, floating on inner tubes across the Danube River, before applying for refugee status at UNHCR's Belgrade office. "I can't find any grounds for recognition," a troubled male colleague told me "but I think you should talk to the wife. I have the feeling she has something to say, but she won't say it to me. She won't even look at me."

Over a cup of coffee, out of earshot of her husband Maria told a chilling story of humiliation and sexual abuse at the hands of Romania's secret police, the Securitate, who were convinced her husband was involved in an underground opposition group, and were determined to get Maria to admit it.

Soon after Maria's interview, the couple were resettled to the United States. We have stayed in touch over the years, and I have often thought about how close we came to denying their application and handing them over to the Yugoslav police, who would, in turn, have returned them to the Securitate.

When the fathers of the 1951 Convention—all men—drew up what would become the Magna Carta of international refugee law, they crafted a refugee definition which required a well-founded fear of persecution based on race, religion, nationality, membership of a particular social group, and political opinion. They did not deliberately omit persecution based on gender—it was not even considered.

Although it was recognized that women may be refugees in their own right, in practice they had difficulty asserting claims. Often, wives were not given a chance to tell their own stories. Sometimes, like Maria, they hesitated to do so in front of male interviewers. Little thought was given to forms of persecution which might only affect women.

Gender-based persecution started to surface in the 1980s, during the first U.N. Decade for Women. In 1984, the European Parliament passed what was then a revolutionary resolution, asking states to consider women who transgress religious or societal mores as a "particular social group" for the purpose of refugee status determination.

Some critics saw this as western impingement on cultural traditions of nonwestern societies. Others felt it was too broad, and argued that persecution had to be personal and specific. In 1985, UNHCR's Executive Committee adopted its first Conclusion on Refugee Women and International Protection, and in 1988, UNHCR organized its first Consultation on Refugee Women.

TURNING POINT

But the real turning point came in the 1990s. Human rights violations of women gained visibility, and the movement to recognize the universality of human rights gained credibility. There was growing consensus that certain gender-related claims can and do fall within the 1951 Convention. In 1991, UNHCR issued its "Guidelines on the Protection of Refugee Women." In 1993, Canada's Immigration and Refugee Board published groundbreaking guidelines on "Women Refugee Claimants fearing Gender-Related Persecution." The United States, Australia and the United Kingdom followed with their own guidelines. Today, states are increasingly hesitant to deny claims from women using the age-old argument of 'cultural relativism,' that is, that violations of women's rights are private incidents specific to a particular religion or culture.

A handful of countries, led by Germany, still argue that, for an individual to be recognized as a refugee, the persecution feared must be perpetrated by the state, or by an agent of the state. But UNHCR, and the majority of asylum countries, insist that what is important is not who perpetrates the harm, but whether the state is willing and able to protect the victim.

Another contentious issue is whether there must be malicious intent to harm the victim. This is particularly important in the context of traditional practices such as female genital mutilation, where it is certainly not the intent of the perpetrators to harm girls, even though it is widely accepted that the practice results in serious damage.

Political opinion is a complex area. Women may be persecuted not only because of their own opinions, but also because of those of their spouses. Females can face discriminatory treatment because of religious strictures including travel, dress, or employment more often than men.

But it is 'membership in a particular social group' which has generated the most debate. Though it is widely accepted that some women may be considered part of a 'particular social group' for the purpose of status determination, there is less agreement about how far that argument should go, in particular in connection with women who are victims of domestic abuse—the leading cause of injury to women worldwide. Must the state be unwilling to protect the woman? Or simply unable to protect her? How effective must state protection be?

U.S. Attorney General Janet Reno grappled with these issues just hours before leaving office in January 2001. She subsequently ordered the Board of Immigration Appeals to review a 1999 decision to deny asylum to a severely battered Guatemalan woman who had sought protection in the U.S. from abuse by her former husband.

A historic development came with the adoption in Rome in July 1998 of the Statute of the International Criminal Court which will adjudicate a broad spectrum of gender-related acts: rape, sexual slavery, enforced prostitution, forced pregnancy, enforced sterilization. In February 2001, the International Criminal Court for the former Yugoslavia handed down its first convictions of Bosnian Serb officers for rape as a crime against humanity.

Fifty years after the Refugee Convention was adopted, it still contains just five grounds for recognizing someone as a refugee. There have been suggestions that a sixth ground—gender—should be added. But case law from around the world provides ample evidence that gender-related claims can be handled within the framework of the existing text. Gender-based persecution, and the persecution of women in particular, has emerged from the shadows.



The Magna Carta of international refugee law... did not deliberately omit persecution based on gender... it was not even considered.



Judith Kumin

VII. TEMPLATE PARTICIPANT TRAINING PLANS - CDNP TOT

(July 17th - 20th 2005)

Group 1.

General Info	
Target Group	Refugee women Male and female officials 10-15 people
Objective	Raising awareness and taking responsibility of gender and age issues
Means	Communication Training

Day 1

Exercise	Specifics
Introduction	Aims, objectives, schedule, rules
Draw your country and symbol	
Expectations	
Story of your name	
Draw animal of your organisation	
Human rights issues	Basic statements and sentiments
A short bit on theory of communication	expedient ↔ channel ↔ receiver ↓ ↓ verbal nonverbal (80%)
Exercise in gender boxes	Examples on stickers
Energiser Break	
On communication in culture	Who produces what - on stickers - Religion, home, etc. - Institution stickers and string/web exercise
Describe your usual day	Standing in a circle, X tells, Y "walks in X's shoes". They are able to say yes or no to X's activities - makes decisions?

Day 2: Time and Communication During Life

Exercise	Specifics
Icebreaker	Revision of previous day
Lecture on manipulation/spheres of influence	On change, "normality"; if integration process (which happens to all of us) is on the scale; continuum; not black and white; yes or no process
Image of a listener in childhood	- In groups - How did you play in your country as a boy or girl? - What did you miss? - What did you object to? - Who did you listen to? - Who listened to you? - Description of his/her features on stickers - Listener
Teenage	- What did you want to refuse? - What you did refuse? - "ability" exercise
Adulthood	Scenario of ideal adult in a host country in - Age, marriage, home, job - What makes one an adult? - Two-way communication is possible based on a mutual agreement
Old Age	Role play - What is too old? - What needs are asked and expressed?
Evaluation	

Day 3: Space

Exercise	Specifics
Sudanese Case	Displacement
Description of place of origin	- Example of home setting - Host country - Limits - Advantages and disadvantages of these limits
Topics of communication in public spheres	Public and private
Who "belongs" where?	- Where do we feel comfort, stress - Women's rights and freedoms - Who can't "belong" - Where and when?
Ice breaker: <i>sitting/walking</i>	Styles of women and men, old and young - Relation between women and men and age in space and time - What topics are communicated and how?

Group 2.

	Beneficiaries	Objectives	Timing	Risk	Aim
Action 1:		-to create a comprehensive training -to give updated information -to give the key concepts of gender and age	1-2 weeks	-lack of resources -lack of interest	-to promote G/A mainstreaming
Action 2: Training	-staff (10-15) -refugees/ asylum seekers -sponsor -society -partners	-to provide information and tools for improvement of their work	-2 days	-bad management of time -too much content and not enough practice	
Action 3: Evaluation	-refugees/ asylum seekers -staff -trainer	-raising awareness -monitoring and implementation of provided tools	-beginning and end of the training: asking for feedback		

Day 1

Time	Exercise
9:00-9:15	Opening and Introduction
9:15-9:45	Expectations: Suitcase and Trashcan
9:45-10:15	Gender/Age Mainstreaming: What is that???
	- Terms and definitions
10:15-10:45	Coffee Break
10:45-12:00	Working Groups: Practice Exercise
	- <i>Case of Chechen Woman</i>
12:00-13:00	Lunch
13:00-13:45	Discussion on the Case Study
13:45-14:45	Mainstreaming in a work place
	- Gender boxes in addition to work
14:45-15:15	Sharing the experiences
15:15-15:45	Coffee Break
15:45-16:15	Video: "Refugee Women"
16:15-17:00	Discussion

Day 2

Time	Exercise
9:00-9:30	Review of previous days session
9:30-10:00	<i>Changing Roles: Walking Styles</i>
10:00-11:00	National G/A Issues in Refugee Contexts - Presentation and Discussion
11:00-11:30	Coffee Break
11:30-12:00	Analysing G/A Issues in Newspaper Articles - Group Work
12:00-12:30	Discussion
12:30-13:30	Early Lunch
13:30-14:15	Introduction to Interviews with Refugees
14:15-15:15	Case Study 1: Refugee Woman
15:15-15:45	Coffee Break
15:45-16:45	Case Study 2: Refugee Child
16:45-17:15	Summing up and Evaluation

Group 3.

General Info	
Target Group	Target Group: 70 Students of Social Work department, 2nd & 3rd year of university studies
Timing	6 Session of 2 hours each: total of 12 hours
Topics	- International Protection - National Asylum/ Migration System - Country of Origin Information - Gender and Age mainstreaming

Social Work with Refugees

Session	Time	Activities	Materials
1. Introduction to G/A Mainstreaming	1.5 hours	-preliminary questionnaire -preparation of support materials -translation of handouts -lecture and general discussion	-Handouts:1,2,3,4,5,6 -Bibliography
2. Gender Boxes	2 hours	-explanation of exercise, brainstorming, group discussion, conclusions and debriefing	Handout 1
<i>HOMEWORK:</i>		<i>Country of Origin Information on Sudan, Kenya, and Ethiopia</i>	-Internet -Other sources
3. Convention Grounds; Particular Social Group/ G&A Perspectives	2 hours	-lecture -Case Study: Sudan -group discussion	-Country of Origin Information -additional handouts: 7 and 8
4. Interviewing Techniques	2 hours	-lecture, group discussion (30') -3 role plays: interviews with different categories of refugees (3*15'=45') -Video Play (15')	-Guidelines on interviewing -case studies -handouts: 5-8
5. Power and Control Concepts	2 hours	-terminology (10') -group discussion and brainstorming (30') -role play: Zara (20' preparation, 20' playing, 20' discussion)	-bibliography -case study
6. Working for Change	2 hours	-introduction of exercise (10') -Exercise (50') -small group discussion (15+25')	
Evaluation	5 hours	-conclusion -recommendations -final questionnaires	

Group 4.**Gender and Age Mainstreaming Training****General Info**

Target Group	Refugee practitioners (20 people)
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Day 1

Time	Exercise
9:00-9:15	Introduction
9:15-10:00	Ice Breaker: Getting to know each other
10:00-10:30	Expectations
10:30-11:00	Coffee Break
11:00-11:30	Gender Boxes
11:30-12:00	Outcome from Gender boxes
12:00-13:00	Lunch
13:00-13:15	Energizer/ Flexible Line
13:15-13:40	Gender roles/ Theory
13:40-14:00	Coffee Break
14:00-15:30	Gender roles/exercise "24 hours"
15:30-16:00	Evaluation

Day 2

Time	Exercise
9:00-9:15	Energizer – Why/ Because
9:15-9:30	Review of Day 1
9:30-10:00	Case Study – <i>How it was in Sudan</i>
10:00-10:30	Coffee Break
10:30-12:00	<i>Spider net</i> ; Exercise: gender and age inequality
12:00-13:00	Lunch
13:00-14:30	Role play: <i>Woman from Iran</i>
14:30-15:00	Interviewing techniques/ theory
15:00-15:30	Coffee Break
15:30-16:00	Sharing experience on interviewing
16:00-16:15	Summarizing
16:15-16:30	Evaluation form

VIII. FURTHER READING

I. Gender

Building a Gender and Age-Sensitive Approach to Refugee Protection

<http://www.migrationinformation.org/Feature/display.cfm?id=104>

by Bela Hovy

Gender and the Symbiosis Between Refugee Law and Human Rights Law

<http://www.migrationinformation.org/Feature/display.cfm?ID=107>

by Deborah E. Anker and Paul T. Lufkin

The Global Dimensions of Female Migration

<http://www.migrationinformation.org/Feature/display.cfm?ID=109>

by Hania Zlotnik

Women and Migration: Incorporating Gender into International Migration Theory

<http://www.migrationinformation.org/Feature/display.cfm?ID=106>

by Monica Boyd and Elizabeth Grieco

ECRE Good Practice Guides: Position on Asylum Seeking and Refugee Women

<http://www.migrationinformation.org/Feature/display.cfm?ID=106>

Organisation for Economic Co-operation and Development: Institutional and Organisational Change

Mainstreaming a gender equality perspective in the Consolidated Inter-Agency Appeals

<http://www.migrationinformation.org/Feature/display.cfm?ID=106>

New South Wales Refugee Health Service

Fact Sheet 5: Refugee Women

http://www.swsahs.nsw.gov.au/areaser/refugeehs/files/FS5_women.pdf

An Overview of the Problems and Issues Women Refugees Face

<http://www.refugeesinternational.org/content/article/detail/1365/>

Women's Commission news: women's commission for refugee women and children

http://www.womenscommission.org/pdf/nl_03.05.pdf

Handbook on UN Multidimensional Peacekeeping Operations: Chapter IX: Gender Mainstreaming

<http://www.peacewomen.org/resources/Peacekeeping/DPKOHandbkchptGender.pdf>

UNHCR's age and gender mainstreaming pilot project 2004: Synthesis report

<http://www.unhcr.ch/cgi-bin/texis/vtx/research/opendoc.pdf?tbl=RESEARCH&id=4253dff82>

Background Paper: Mainstreaming Gender in the Humanitarian Response to Emergencies

<http://www.unhcr.ch/cgi-bin/texis/vtx/protect/opendoc.pdf?tbl=PROTECTION&id=3c160a964>

Gender Mainstreaming: Conceptual framework, methodology and presentation of good practices

<http://www.unhcr.ch/cgi-bin/texis/vtx/protect/opendoc.pdf?tbl=PROTECTION&id=3c160b06a>

UNHCR Good Practices on Gender Equality Mainstreaming: A Practical Guide to Empowerment

<http://www.unhcr.ch/cgi-bin/texis/vtx/protect/opendoc.pdf?tbl=PROTECTION&id=3bbc24532>

Women, Children and Older Refugees: The Sex and Age Distribution of Refugee Populations With a Special Emphasis on UNHCR Policy Priorities

<http://www.unhcr.ch/cgi-bin/texis/vtx/statistics/opendoc.pdf?tbl=STATISTICS&id=3b9378e518>

II. Age

Building a Gender and Age-Sensitive Approach to Refugee Protection

<http://www.migrationinformation.org/Feature/display.cfm?id=104>

by Bela Hovy

Women, Children and Older Refugees: The Sex and Age Distribution of Refugee Populations With a Special Emphasis on UNHCR Policy Priorities

<http://www.unhcr.ch/cgi-bin/texis/vtx/statistics/opendoc.pdf?tbl=STATISTICS&id=3b9378e518>

ECRE Good Practice Guides

Child refugees in Europe: Guidelines on the psychosocial context, Assessment of and Interventions for Traumatized Children and Adolescents

<http://www.ecre.org/publications/ch%20gpg.pdf>

ECRE Good Practice Guides

Helping Refugee Children in Schools: A guide for teachers in Russia, Ukraine, Belarus and Moldova

<http://www.ecre.org/factfile/helping.pdf>

ECRE Good Practice Guides

Position on Refugee Children

<http://www.ecre.org/positions/children.pdf>

New South Wales Refugee Health Service

Fact Sheet 8: Refugee Children

<http://www.swsahs.nsw.gov.au/areaser/refugeehs/files/Fact%20sheet%208%20Refugee%20children.pdf>

Meeting the needs of refugee families and their children

<http://www.jrf.org.uk/knowledge/findings/socialpolicy/SP86.asp>

Guidelines on Policies and Procedures in dealing with Unaccompanied Children Seeking Asylum: February 1997

<http://www.unhcr.ch/cgi-bin/texis/vtx/publ/opendoc.pdf?tbl=PUBL&id=3d4f91cf4>

Trends in Unaccompanied and Separated Children Seeking Asylum in Europe 2000

<http://www.unhcr.ch/cgi-bin/texis/vtx/statistics/opendoc.pdf?tbl=STATISTICS&id=3c060c804>

ECRE Good Practice Guides

Older Refugees in Europe Survey Results and Key Approaches

<http://www.ecre.org/publications/old%20gpg.pdf>

ECRE Good Practice Guides

Elderly in Exile: Some Findings Regarding the Situation of Older Refugees in the Netherlands

<http://www.ecre.org/publications/eldgpg.pdf>

New South Wales Refugee Health Service

Fact Sheet 7: Older Refugees

http://www.swsahs.nsw.gov.au/areaser/refugeehs/files/FS7_older_refugees.pdf

Focusing on older refugees

<http://www.fmreview.org/FMRpdfs/FMR14/fmr14.6.pdf>

by Linnie Kesselly

UNHCR Assistance to Older Refugees: Scope of the Study

<http://www.unhcr.ch/cgi-bin/texis/vtx/research/opendoc.htm?tbl=RESEARCH&page=home&id=3ae6bd450>

ECRE Good Practice Guides

Child refugees in Europe: Guidelines on the psychosocial context, Assessment of and Interventions for Traumatized Children and Adolescents

<http://www.ecre.org/publications/ch%20gpg.pdf>

Older Refugees in Europe Survey Results and Key Approaches

<http://www.ecre.org/publications/old%20gpg.pdf>

Quest for Quality Educational Guidance for Refugees in Europe

<http://www.ecre.org/publications/educ%20gpg.pdf>

Elderly in Exile: Some Findings Regarding the Situation of Older Refugees in the Netherlands

<http://www.ecre.org/publications/eldgpg.pdf>

Helping Refugee Children in Schools: A guide for teachers in Russia, Ukraine, Belarus and Moldova

<http://www.ecre.org/factfile/helping.pdf>

Position on Asylum Seeking and Refugee Women

<http://www.ecre.org/positions/women.pdf>

Position on Refugee Children

<http://www.ecre.org/positions/children.pdf>

Organisation for Economic Co-operation and Development

Institutional and Organisational Change

Mainstreaming a gender equality perspective in the Consolidated Inter-Agency Appeals

<http://www.oecd.org/dataoecd/2/62/1896432.pdf>

New South Wales Refugee Health Service

Fact Sheet 5: Refugee Women

http://www.swsahs.nsw.gov.au/areaser/refugeehs/files/FS5_women.pdf

Fact Sheet 7: Older Refugees

http://www.swsahs.nsw.gov.au/areaser/refugeehs/files/FS7_older_refugees.pdf

Fact Sheet 8: Refugee Children

<http://www.swsahs.nsw.gov.au/areaser/refugeehs/files/Fact%20sheet%208%20Refugee%20children.pdf>

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Menedék

Hungarian Association for Migrants

<http://www.menedek.hu>