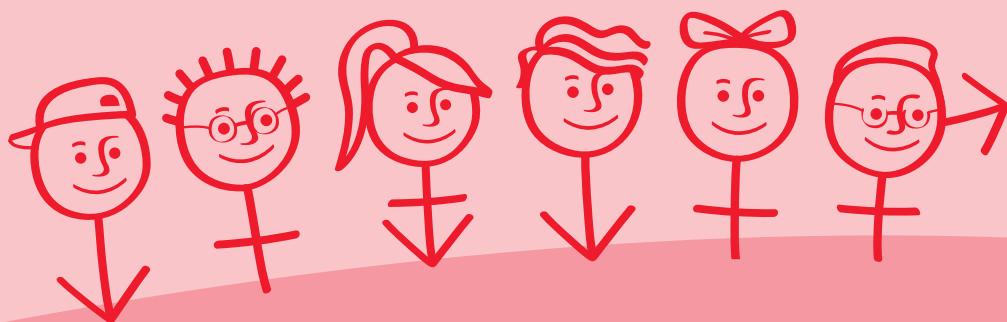


GENDER, YOUTH AND INCLUSION

Learning Hubs Manual





Introduction: gender, youth and inclusion learning hubs manual

Gender, youth, and inclusion are integral to the Love Alliance, which is built on the principle of leaving no one behind. The Gender, Youth, and Inclusion (GYI) working group will coordinate the implementation of the consortium's gender-responsive approach and commitment to ethical, meaningful engagement and participation of young people living with HIV, and young key populations including young people engaged in sex work, young people who use drugs (PWUD), and young LGBTIQ+ individuals.

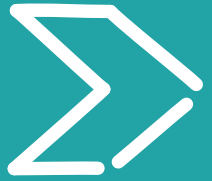
This GYI Manual aims to provide a guide for Love Alliance partners on effective strategies for promoting gender and youth inclusion in their programs and initiatives. It offers practical resources, best practices, and insights to empower partners in creating equitable environments that foster the meaningful participation and engagement of young people and marginalised genders. Through this manual, we aim to enhance understanding, build capacity, and facilitate collaborative efforts that drive positive change in communities.

Learning Hub Guidelines

Welcome to the Gender and Youth Inclusion Learning Hub Manual. Below are key guidelines to ensure a smooth and effective learning experience:

1. The sessions are designed for small groups of 20-25 participants. If the group is larger, divide it into smaller groups with different facilitators.
2. Provide a trigger warning at the beginning of discussions to inform participants that conversations may include stereotypes and do not necessarily reflect reality.
3. Select participants from diverse backgrounds to foster inclusivity and enrich discussions.
4. Ensure participants have a basic understanding of key concepts before starting. An introductory activity is included to introduce these concepts.
5. Prepare facilitation materials in advance, including flipcharts, sticky notes, markers, and blank cards.
6. Use flipcharts and sticky notes to document the outcomes of discussions effectively.

Following these guidelines will create an engaging and inclusive learning environment, ensuring that participants gain valuable insights and contribute meaningfully to discussions.



Session 1: Definition of Terms



Duration: 90 mins



Group exercise: 60 mins



Group discussion, reflection and feedback: 30 mins



Methods: Group discussion, plenary, reflection, and discussion.

Learning Outcomes



Knowledge:

Participants understand the different terminology used throughout the manual.



Attitudes:

Commitment to clarity and inclusivity.



Skills:

Participants can interpret the manual content in the same way.

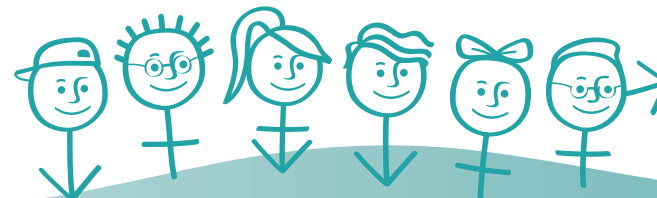
Facilitator Instructions

Step 1: Group Exercise

- Divide participants into smaller groups and provide them with cards containing key terms.
- Write each word/statement (listed below) in large letters on separate cards or flipcharts. This can be prepared in advance.
- Allow each group to have an internal discussion to define the terms on their allocated cards.
- After the internal discussion, facilitate a broader discussion among all groups.

Step 2: Reflection

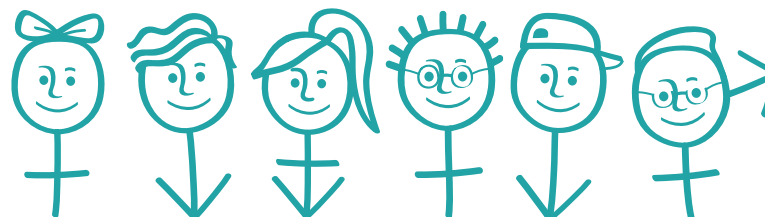
- Discuss the terms, ensuring the conversation is guided by accurate information.
- Provide examples of how certain terms and perceptions can be harmful to both women/girls and men/boys.



Key Terms and Definitions

- **Sex:** A biological classification of a person as male, female, or intersex based on physical attributes such as reproductive anatomy, chromosomes, and hormones.
- **Gender:** A social and cultural construct that refers to the roles, behaviors, expectations, and identities that society considers appropriate for men, women, and non-binary individuals.
- **Gender Identity:** A person's deeply felt internal sense of their gender, which may or may not align with the sex assigned at birth (e.g., male, female, non-binary, genderfluid).
- **Gender Expression:** The external display of one's gender through appearance, behavior, clothing, and mannerisms, which may or may not conform to societal expectations.
- **Sexual Orientation:** A person's emotional, romantic, and/or sexual attraction to others, which can include heterosexuality, homosexuality, bisexuality, asexuality, and other identities.
- **Intersectionality:** A framework for understanding how different aspects of a person's identity (such as gender, race, class, sexuality, and ability) intersect to create unique experiences of discrimination and privilege.
- **Meaningful Youth Engagement:** The active, inclusive, and sustained participation of young people in decision-making processes, ensuring their voices, experiences, and leadership shape policies and programs that affect them.
- **Accountability:** The responsibility of individuals, organisations, or institutions to uphold commitments, remain transparent, and be answerable for their actions and impacts, especially in advocacy, governance, and human rights.
- **Anti-Gender Movement:** A movement or ideology that opposes gender equality, LGBTIQ+ rights, and feminist principles, often promoting traditional, binary understandings of sex and gender.
- **Gender Stereotypes:** Preconceived and oversimplified beliefs about the characteristics, roles, and behaviors expected of individuals based on their gender (e.g., "men are strong, women are nurturing").
- **Heteronormativity:** The societal assumption that heterosexuality is the default or "normal" sexual orientation, often marginalising LGBTIQ+ rights identities and relationships.
- **Non-Binary Identity:** A gender identity that does not fit within the traditional categories of male or female, existing outside or beyond the binary gender system.
- **Self-Expression:** The ways individuals communicate their identity, feelings, and beliefs through clothing, speech, art, behaviour, or other forms of personal presentation.
- **Androgyny:** The blending or coexistence of traditionally masculine and feminine traits in a person's appearance, behaviour, or identity, often challenging rigid gender norms.

 *This session ensures that all participants have a shared understanding of key concepts, fostering inclusivity and clarity throughout the manual.* 





Session 2: Clarification of Gender and Sexual Norms and Values



Duration: 60 mins



Group exercise: 20 mins



Group discussion, reflection and feedback: 40 mins



Methods: Agree-disagree, reflection, and discussion.

Learning Outcomes



Knowledge:

Understand general gender beliefs/values, norms, and perceptions of gender identity/expression, including one's own.



Attitudes:

Acknowledge different perceptions of sexual orientation, gender identity, and sex characteristics; open to critically examining one's own gender norms.



Skills:

Recognize how gender can be used to maintain power and control.

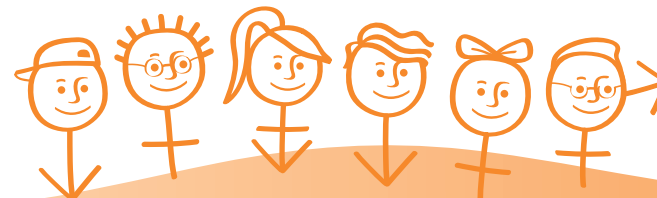
Facilitator Instructions

Step 1: Activity: Agree-Disagree

- In large letters, print or write each of the value statements (below) on separate cards or flipcharts. You can do this before the session.
- Display the cards around the room, leaving enough space between them for a group of participants to stand near each one.
- Read the first selected statement aloud and ask the participants to stand near the card that represents their response to that statement.
- Allow the groups to have an internal discussion about why they are standing by the cards they have chosen. Afterward, facilitate a broader discussion among the different groups. Allow participants to change their position.

Step 2: Reflection

- In the discussion, address the gender stereotypes, false assumptions, and myths that the statements represent. Provide examples of how they are damaging to women/girls, men/boys, gender-diverse, and non-binary persons.



Step 3: Good Practices, Reflection of Programming (Peer-to-Peer Exchange)

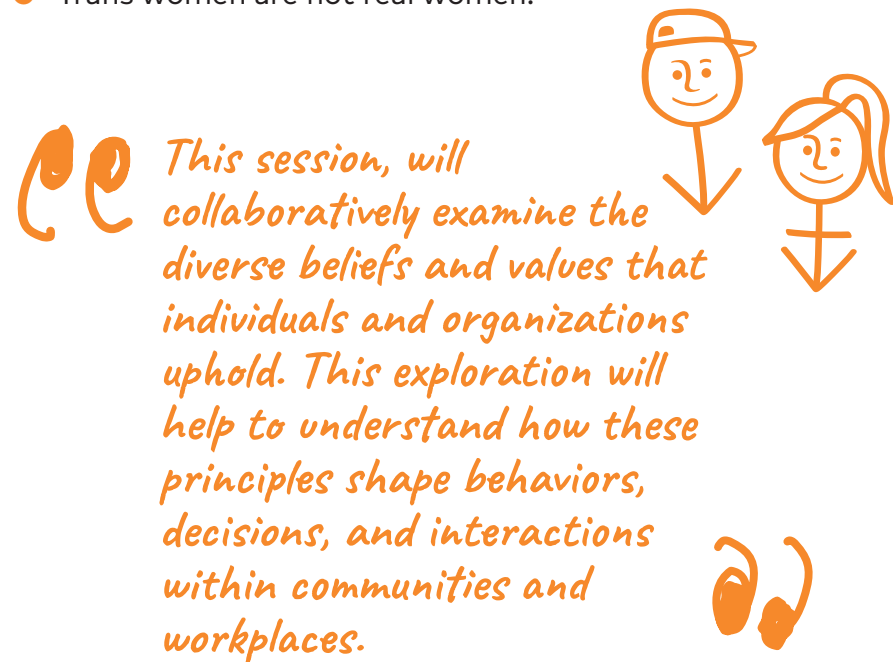
- Facilitate a discussion among participants by asking them to share:
 - What they have learned from the session and how it relates to their SRHR programming.
 - Are there any components in their projects where the learnings of today can be applied or are already applied? For example, advocacy spaces, training, services, etc.
 - Are there advocacy platforms where they can cascade the learning of today? Who are they going to share what they learned with today?

This discussion can be moderated by a participant. Before the session, the questions above can be shared with participants so that they can initiate the discussion by sharing insights from their organisation.

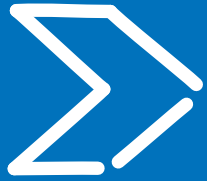
Suggested Value Statements for the Exercise

- It is easier being a man than a woman.
- Women make better parents than men.
- Gay people cannot be parents.
- All lesbian, gay, bisexual, transgender, intersex (LGBTI) rights should be equal to the rights of other men and women.
- Family planning is a woman's responsibility.
- Abortion is exclusively a women's issue.
- A man is more of a man once he has fathered a child.
- Sex is more important to men than to women.
- Sex is more important to gay couples than to heterosexual couples.

- Lesbian and gay couples have one partner that is more female and one that is more male.
- It is okay for a man to have sex outside of marriage as long as his wife does not find out.
- A man cannot rape his wife.
- Men are smarter than women.
- A woman who uses a sex toy is unnatural.
- Sex before marriage by a man is not a problem.
- Sex before marriage by a woman is a real problem.
- Non-binary people are just confused.
- Trans men are not real men.
- Trans women are not real women.



This session, will collaboratively examine the diverse beliefs and values that individuals and organizations uphold. This exploration will help to understand how these principles shape behaviors, decisions, and interactions within communities and workplaces.



Session 3: The Power Walk – Gender and Intersectionality (Fostering Meaningful Youth Engagement)



Duration: 60 mins



Group exercise: 30 mins



Group discussion, reflection and feedback: 30 mins



Methods: Interactive group participation, reflection, and discussion.

Learning Outcomes



Knowledge:

Understand the relationship between gender, power, age, ethnicity, class, caste, race, etc., and how these factors often reinforce each other to create or exacerbate gender inequalities.



Attitudes:

Be sensitive to the intersectionality of gender with other factors like race, ethnicity, age, caste, and class.



Skills:

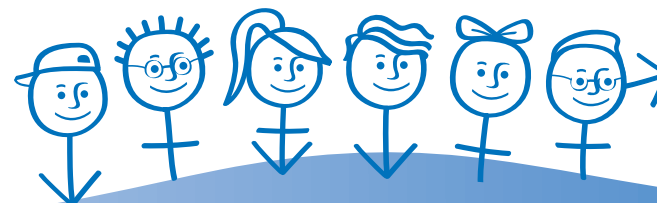
Facilitate the Power Walk with other groups, creating critical awareness of intersectionality.

Facilitator Instructions

This session renders the often hidden and invisible dimensions of power and social/economic inequality visible and creates critical awareness of how power and gender operate in relation to other intersecting social categories.

Step 1: Activity

- Cut strips of paper with characters so each person has one. Hand one to each participant and ask them to read it without showing it to anyone else.
- Explain that each person will play the role of this personality in a small community (or another setting if you wish). It is useful to switch gender roles (i.e., give men a female character and women a male character to enact, a heterosexual man enacting a transgender man, and to give older participants a young character and vice versa). The idea is that by imagining themselves in another gender/age/race, participants become more critically aware of gender, power, and its intersectionality with age, race, ethnicity, etc. Through empathy, they will experience what it is like to be in a disempowered state and how different social factors work together to increase this state of powerlessness.



- Find a big enough space for everyone to stand in a straight line. This could be outside. Ask everyone to form a line facing you, and tell them that they cannot speak or ask any questions unless they are asked a question.
- Explain the following process: I will read out a series of statements, situations, or events; if you think your character's answer to the statement is 'Yes,' take one step forward; if you think your character's answer is 'No' or you are unsure, you should stay still.
- Slowly read out the statements, giving participants time to move between each statement (you don't have to do all the statements; depending on the time available, you may pick only a few, leave out statements that you think are not helpful for your group, or add new, more relevant ones according to your context and group of participants).

Power Walk Statements – To Contextualize

- I can influence decisions made at the village level.
- I get to meet government officials.
- I can read newspapers that interest me regularly.
- I have time for and access to radio and TV stations that are of interest to me.
- I would never have to wait to meet village elders and officials.
- I have access to microcredit or loans.
- My opinion is important within my community.
- I can afford to buy the food I like and go to restaurants.
- I can buy condoms.
- I can negotiate condom use with my partner.
- I went to secondary school or expected to go to secondary school.
- My family and I are not vulnerable to natural disasters.

- I will be consulted on issues affecting young people in our community.
- I can pay for treatment at a private hospital if necessary. My opinion is respected and has weight in the village where I live.
- I eat at least two full meals a day.
- I sometimes attend workshops and seminars.
- I have access to plenty of information about HIV.
- I am not in danger of being sexually harassed or abused.
- I own a small business.
- I can influence how money for the community is used.
- I make decisions about major purchases in my household.
- I have control over decisions about my body, including when to have children and how many.
- I have a say about whom I marry and when.

Step 2: Reflection (15 mins)

- After reading the statements, ask the participants to stay in their current position and explain that you will ask a series of questions, and participants need to answer them as if they were that person.
- Move around to ask different characters, "Who are you, and why are you standing where you are?" Questions can include a focus on gender, age, race, and social status.
 - How many steps have you taken?
 - How does it feel to stay where you are? (i.e., close to the line – indicating a lack of power; somewhere in the middle – some power; or out in front – a lot of power)
 - Why does this person end up in this position?
 - Does gender have anything to do with it?

- Does age have anything to do with it?
- Does sexual orientation or race influence where you are standing?
- You can relate this back to the sessions on power if you covered them. If not, ask participants to discuss in groups how they would define power according to their experiences in this session.
- Include a short description and definitions of intersectionality and discuss with participants how we see it in this exercise.

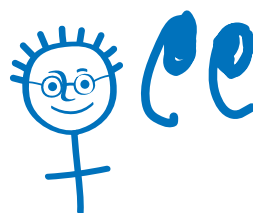
Step 3: Discussion

- Ask the group, in plenary or small groups, to discuss, write down, and present why they believe intersectionality and meaningful youth engagement are important for SRHR programs. Also, inquire what their organisation and program can do or are already doing to address this.
- In small group discussions, one participant from each group summarizes the points discussed in their group and presents them to the main group.

Power Walk Characters

1. Male chief, aged 56, a strong religious background.
2. Orphaned girl, aged 13, lives with an aunt and uncle, is sexually abused by the uncle, and is forced to do most of the housework.
3. Young man, aged 17, is unemployed with an alcohol and substance abuse problem.
4. Male, aged 46, district health director, ruling party member, friends with the President's brother.
5. White, British male, aged 60.
6. A female sex worker, aged 30, living with five children, has HIV.
7. A poor girl, aged 15, lives in a village, pregnant, with the nearest clinic 30 kilometers away.

8. Transgender boy, aged 16.
9. A married girl, aged 16, just became pregnant involuntarily and does not know about the option of abortion.
10. A boy, aged 15, looking after his sick mother and siblings, dropped out of school, just became sexually active, and doesn't know about HIV and other STIs.
11. Grandmother, aged 60, taking care of five orphans.
12. A young lesbian woman, aged 24, is not open about her sexuality and is not in a relationship, but her parents want her to get married as soon as possible.
13. Male Member of Parliament, aged 45, ruling party member, just re-elected after handing out food to the poor.
14. Male police officer, aged 24, can't afford a dowry, so he is saving to be able to marry the girl he has been dating.
15. A young woman, aged 19, diagnosed with HIV but scared to go to the clinic for ARVs; she lives with her aunts and uncles, who know her status and abuse her for it, shouting that she should take medication so that the neighbors can hear.
16. A girl, aged 14, dropped out of school and is now a domestic worker.
17. A young male, aged 18, community health peer educator, earns slightly more than the girls in his village and uses that money to have girlfriends.
18. Female minister of health, aged 55.
19. A young deaf man, aged 17, was not aware of the radio campaigns on SRHR.



This session explores the hidden and invisible dimensions of power, as well as the social and economic inequalities that exist within society.





Session 4: Accountability and Countering the Anti-Gender Movement



Duration: 60 mins



Group exercise: 30 mins



Group discussion, reflection and feedback: 30 mins



Methods: Reflection and discussion.

Learning Outcomes



Knowledge:

- Understand why accountability is important within gender transformative programs.
- Understand different kinds of accountability.
- Understand the anti-gender movement.



Attitudes:

- Internalise accountability as a 'way of life' in which one behaves in a gender-equitable manner.



Skills:

- Apply accountability to their own work and organisation.
- Monitor and counter the anti-gender movement.

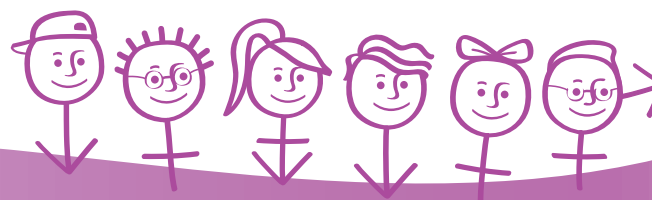
Facilitator Instructions

Step 1: Group Exercise

- Ask the group to suggest a definition for 'accountability,' agreeing on something like:
 - Taking responsibility.
 - Being answerable for one's actions.
 - Being open to being held accountable by others.
- Ask participants to write 'Accountability Towards Gender and Youth Inclusion' on a flipchart paper.
- Ask them what comes to mind when they think of this and write their responses on the flipchart. This could be done in a plenary session, in pairs, or in small groups depending on the group size.

Step 2: Reflection

- In a plenary discussion, ask: What form of accountability is most relevant for the participants' own programs or organisations?



Step 3: Discussion

- Ask the participants how this form of accountability can be ensured within their organisations and the Love Alliance.
- This discussion can be moderated by a participant. The questions below can be shared with a participant before the session for them to initiate the discussion by sharing insights from their organization.
 - What kind of accountability do their organisation and programs commit to?
 - What kind of accountability structures exist within their organisation?
 - How do they ensure accountability takes place in their organisation?
 - Are there any plans for the future or identified needs in terms of accountability?

Reflections

Watch videos on Gender, Youth and inclusion:

<https://drive.google.com/drive/folders/1QLyPPGwLcRgwX6c7TjD8A9Hsp3ZPGLLT?usp=sharing>

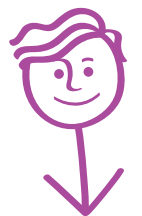


To learn more about Love Alliance, visit <https://aidsfonds.org/project/love-alliance/>

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This session collaboratively explores the importance of accountability in gender transformative initiatives and how participants can apply this within their contexts.

