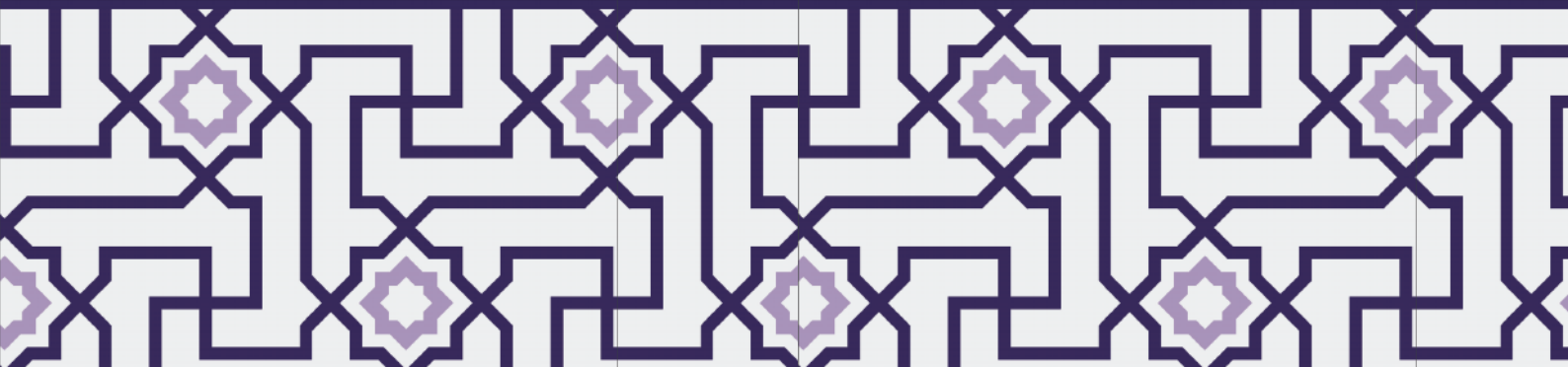




CTDC

Centre for Transnational
Development and Collaboration

Trainings on Gender Sexuality and the Body

A Toolkit for Trainers in Arabic-Speaking Countries

December 2018

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Acknowledgments

The development of this toolkit would not have been possible, without the valued support of partners, trainees, allies and funders. This toolkit was conceived following five years of experience carrying out CTDC Gender and Sexuality trainings in different Arabic-speaking countries and to Arabic-speaking audiences from different economic, ethnic, social, political and religious backgrounds. CTDC's gender and sexuality trainings were delivered to people from Algeria, Egypt, Iraq, Jordan, Lebanon, Libya, Morocco, Palestine, Syria and Tunisia.

Over the past five years, CTDC has provided gender and sexuality trainings to over 350 people, utilising an innovative methodology, which has contributed massively to changing perceptions and addressing stereotypes related to gender and sexuality issues. Our work has been enriched by these trainings and special thanks goes to our trainees and participants, without whom the need for a toolkit would have never identified.

We believe that learning is an on-going participatory process, which enriches both the educator and the learner, and in many cases the educator even more than it does the learner.

This toolkit represents the compilation of knowledge produced through and during the trainings that took place over the past five years, and is considered a work in constant progress and development. This toolkit should not be considered an end product and the guidance provided here must not be used without prior consent and mentoring by CTDC experts. This toolkit is by no means comprehensive, but aims to provide a base for the development of more comprehensive training curriculums tailored and adapted to different local contexts.

In the end, we would like to especially thank the Swedish Institute for their continued funding support, Cecilia Karlstedt for being a reliable, understanding and supportive partner, and our local partners on the ground in different Arabic-speaking countries.





1. Introduction

This toolkit provides specific guidance for those interested in gender and sexuality trainings in Arabic-speaking countries. This document is a compilation of tips and advices to educators and trainers around gender and sexuality issues in the Arabic-speaking region. The toolkit is divided into two main sections, the first section provides guidance in relation to the content necessary for gender and sexual trainings and the second section provides practical tips for the teaching part of gender and sexuality trainings. The toolkit draws on examples, exercises and previous experience providing gender and sexuality trainings that move beyond women's rights and sexual orientation and gender identity trainings (SOGI). These methods that we use in gender and sexuality workshops have been tested in different contexts and countries and have been delivered to a variety of audiences from different backgrounds. This toolkit by no means represents a comprehensive gender and sexuality curriculum, but rather tips and tools that facilitate changing people's perceptions around gender and sexuality.

CTDC, namely the authors, has provided general gender and sexuality trainings, and a number of gender and sexuality specialised training of trainers (ToTs). The need for developing a gender and sexuality specialised training of trainers was identified through research and trainings. Research into SOGI trainings revealed that their identity-focused approach in fact often risks creating a sense of alienation, and participants expressed that they could not relate to the terminology and methodology used. On the other hand, women's rights trainings, such as those that focus on universal mechanisms for the protection of women's right such as the UN Security Council's Resolution No. 1325 and the Convention on the Elimination of All Forms of Violence (CEDAW), are often perceived as 'simplistic' impositions by foreign countries, as they are often not contextualised sensitively enough. Despite the fact that SOGI and women's rights trainings aim to increase peoples' awareness around gender and sexuality issues, they have often failed in improving the living conditions of women and self-identified LGBTQ people in the Arabic-speaking region and in many cases have prompted negative reactions. The approach of CTDC's training methodology, however, has proven to be effective in our trainings as it focuses on bringing out the intersectionality of peoples' experiences making them more relatable and applicable to the regional context.

Therefore, the importance of this toolkit derives above all from the need to increase awareness in relation to the complexity of gender and sexuality, as well as gender relations from an intersectional feminist perspective. This perspective takes into account the complex relationships people have with gender and sexuality and socioeconomic and political factors that shape our understandings of gender and sexuality. In addition to that, this toolkit provides guidance in relation to addressing gender and rights issues in non-binary terms, which does not reinforce stereotypical gender roles. This toolkit should also be read in conjunction with other CTDC publications such as our 2017 report on *Conceptualising Sexualities in the MENA Region: Undoing LGBTQI Categories- Implications for Rights Based Advocacy Approaches* and our article in *Gender and Development Journal* *Reconceptualising and contextualising sexual rights in the MENA region: beyond LGBTQI categories*.

¹ Abu-Assab, N., Nasser-Eddin, N. and Greatrick, A. (2017). *Conceptualising Sexualities in the MENA Region: Undoing LGBTQI Categories Implications for Rights Based Advocacy Approaches*. [online] London: Centre for Transnational Development and Collaboration, pp.1-34. Available at: <https://bit.ly/2RLvEEA>.

² Abu-Assab, N., Nasser-Eddin, N. and Greatrick, A. (2018). *Reconceptualising and contextualising sexual rights in the MENA region: beyond LGBTQI categories*. *Gender & Development*, 26(1), pp.173-189.

In this toolkit, we highlight often ignored and taken for granted topics, which enrich the training experience for participants, and draw on lines of solidarity between different, sometimes opposing, social groups in the region, to make the topic less contentious and more relatable. We also unpack gender theories in a manner that draws on scientific research and real life examples in ways that prompt participants to question and reflect on their gender identities, and debunk the stereotypes and misconceptions that exist around gender and sexuality.

SOGI and SPGP

SOGI has been developed as a framework to understand people's sexual orientation and gender identity. It is commonly assumed that 'every person has a Sexual Orientation and Gender Identity'. Whereas sexual orientation refers to the gender people are attracted to, gender identity 'refers to a person's individual interpretation of gender, which may or may not correspond with the sex assigned at birth.' (GIZ, 2013).

In 2016, CTDC has carried out a large-scale assessment of the applicability of the SOGI framework to the Arabic-speaking region (Abu-Assab, Nasser-Eddin, Greatrick, 2017). The findings revealed that the framework has great limitations, and suggested an alternative theoretical framework, named SPGP (sexual practice and gender performance). Unlike SOGI, SPGP does not assume that gender or sexuality operate in identity terms and instead proposes for a more intersectional approach that takes other factors such as class and race into consideration. Therefore, SPGP suggests that genders and sexualities are practised and performed, and should not be treated as fixed identity categories, as these practices and performances are shaped by other experiences, such as class, race and nationality to mention a few. For those reasons, the use of the term SPGP reflects more accurately the basis of discrimination and thus enables us to address the social structures that play a role in marginalising those with non-normative sexualities and genders, both in Arabic-speaking contexts and internationally.

Non-Normativity

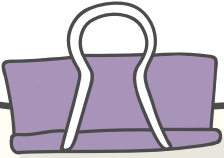
We define non-normativity as not abiding by heteronormative and/or patriarchal social expectations. We use the term non-normativity, not only in reference to self-identified LGBTQI people, but also those who defy dominant norms in general, whether in relation to dominant political, social, cultural, colonial, and even financial norms. Despite the fact that in this context we refer to gender and sexual norms, we also acknowledge that these cannot be treated as separate from the rest.

2. Content Guide

This section offers educators tips and guidance in relation to the content necessary to bring people on board in general, when carrying out any type of gender and sexuality related trainings. CTDC experts have incorporated these themes in their gender mainstreaming, research methods and analysis, organisational development, good governance, communications, advocacy, media, inclusion and train the trainer trainings. These themes have been carefully selected and tested, and they are only aimed to provide educators with ideas relevant to Arabic-speaking countries, as entry points to the minds of adult learners. The themes discussed below can be used as sessions within trainings, or can be expanded into their own module and stand-alone trainings.

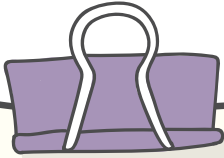
2.1 Start with the Basics: Terms

Sex



We define sex as a system of classification for biological characteristics identified at birth. Common classifications include: female, male and intersex. However, unlike commonly held beliefs, we contend that sex does not exist in a clear-cut binary system, and instead exists on a spectrum. Bodies, whether identified as male, female or intersex, are not uniform, and biological variations exist, even within the same categorical classifications.

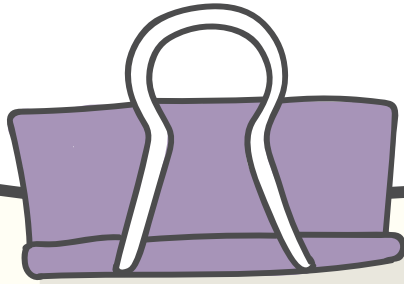
Gender



We define gender as the roles, characteristics and particularities socially constructed and expected to be performed by both men and women. Those who do not meet such social expectations are considered non-conforming and non-normative.

As gender is social performances and practices expected of men and women, it cannot be considered universal and gender roles are not uniform across cultures.

Sexuality



We define sexuality as a basic dimension to human beings. The concept encompasses sex, gender performance, sexual orientation, eroticism, pleasure, intimacy and reproduction. Sexuality is expressed through ideas, fantasies, desires, beliefs, attitudes, values, behaviours, practices, roles and relationships.

- One's sexuality is not synonymous with one's sex, one's sexuality is understood beyond the physical elements of sexual practices, and relates to the sentimental and emotional experiences,
- Sexuality includes our sexual orientation,
- Sexuality encompasses our sexual experiences, desires, and fantasies, and how we feel about our bodies,
- Sexuality is relevant to the way we perceive and relate to our bodies,
- Sexuality includes our feelings, intimate practices, reaction to touch, love, joy, sadness and empathy.
- Sexuality encompasses how we relate to our sexual selves, the influence of the media, family, friends, religion, age and social expectations on our a/sexual selves.

Exercise

Ask participants to write anonymised yes/no answers on sticky notes to the following question:

Do you feel you meet societal expectations assigned to you due to your gender?

As educators, it is our responsibility to ensure that people understand the messages we are trying to convey. For this reason, we must never take the terminology we use for granted. Gender and Sexuality trainings must always provide basic definitions for gender, sex, patriarchy, feminism, masculinity, femininity, gender and sexual justice, violence, oppression and intersectionality. Defining these terms is particularly important, as they do not only provide participants with so-called value neutral 'objective' knowledge and information, but also equip them with the tools necessary for critical thinking around gender and sexuality.

Always

- Distance yourself from donor and NGOs lingo, and always focus on the local context,
- It is important to provide context specific definitions with examples,
- Make your examples contextual and cultural, in order to simplify meaning and to make terms more relatable,
- Do not refer to universal human, women's or LGBT rights definitions and always look for culturally and contextually appropriate definitions,
- Use simple language to unpack complex terms, and question your words when writing up definitions,
- Avoid talking about gender in binary terms, and refer to categories beyond the man-woman dichotomy.

Never

- Underestimate your audience's ability to grasp complex ideas and remember that the most complex ideas can be conveyed using the simplest of words,
- Use terms in a foreign language, as using foreign terms often alienates participants and makes it difficult for them to relate to the topic,
- Generalise definitions and emphasise that definitions are context-specific,
- Use terms to describe phenomenon, but refer to phenomenon to explain terms.



2.2 Defining Sex and Gender

In defining sex and gender, it has become common practice to define gender in sociological terms, while sex in biological terms. However, we have found it more useful to provide definitions for sex that defy the misconception that sex is represented by the binary of the male versus the female. It has been scientifically argued that similar to gender, sex is also a spectrum and that sex change can naturally occur in some cases that have been documented (Engelberg, 2013; Morgan, 2015).

In addition to the acknowledgment that sex is changeable, it is also equally important to defy the 'sex' binary through highlighting the experiences of intersex people, and emphasising that sex exists in a spectrum, and we are not biologically uniform, whether as males, females and intersex.

The example of the third gender or third sex in native American culture is very effective in breaking the misconception that sex exists in a binary, e.g. male versus female.

When defining gender, it is important to emphasise that social roles, attached to men and women, are contextual and are not the same across cultures. For instance, what is perceived as masculine in one culture, maybe perceived as feminine in other cultures.

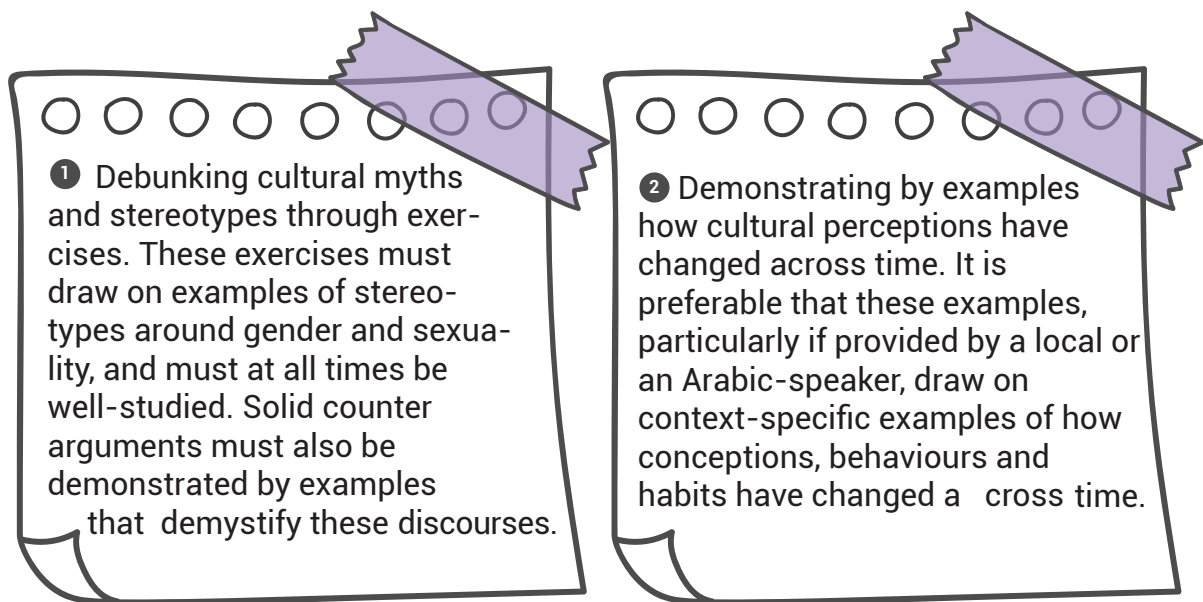
The example of Margret Mead's work among the Arapesh, Mundugumor and Tchambuli also demonstrates how our perceptions of gender and gender relations are not universal and are influenced by culture (Mead, 1935). It is important to note here that Mead's research relied on US-based understandings of masculinities and feminines and her work must not be considered as the only example.

It is important that by the end of the training sessions for participants to realise that their understanding of gender and sex is socially constructed, is not universal and is changeable.

2.3 Culture as Changing

One of the main challenges in Arabic-speaking countries is countering cultural discourses around gender and sexuality. These are full of stereotypes and expectations around gender relations, discourses of 'honour' among others, such as the portrayal of women as weak. To counter such discourses, emphasising that gender roles are constructed and that all genders are capable of taking on 'masculine' and 'feminine' roles is as important as pushing participants' boundaries and convincing them that culture is not fixed and changes across time.

There are two main ways through which educators can pave the way for participants to become more self-reflective in relation to cultural discourses:



● **Remember :** It is best practice to tailor examples that are relevant and relatable to the audience and to participants' backgrounds. Examples from home and neighbouring countries, which speak the same language, are the most effective. Remember, too, that you are not only working towards increasing participants' awareness, but you are also working towards changing their preconceived opinions and stereotypes; our students are not empty vessels.

Exercise

- Prepare, in advance, cards where you write statements representing cultural stereotypes about men and women's roles in society,
 - Split the group into two groups,
 - Assign statements to each group,
- Ask groups to have a debate around these statements.

** Try to assign the group that is more resistant to change the task of arguing against the stereotypes and vice versa.*

2.4 Link Feminism to Other Struggles

There are many cultural stereotypes about feminism and feminist movements, some of which are reinforced by universalised human rights discourses that adopt liberal narratives, which do not take the intersectionality of struggles into account. Our research has revealed that the majority of people in Arabic-speaking countries often feel alienated by campaigns around the economic empowerment of women, in contexts where poverty is rife. Due to that, it is important to link feminist struggles to other struggles and highlight how different systems of oppression intersect to shape our experiences. This can be done through providing participants with an overview of the different forms of feminist organising and movements that take place, such as liberal feminism, Islamic feminism, Marxist feminism, environmental feminism.

The importance of this section derives above all from the fact that most mainstream SOGI, women's rights and human rights discourses rely on one aspect of peoples' experiences thus creating identity categories. Through these identity categories we single out and alienate people within their own communities, and do not draw on lines of solidarity between different oppressed social groups. For instance, emphasising that class, race, ability, sexuality issues are all part and parcel of an intersectional feminist struggle mobilises people along different lines of solidarity, rather than alienates them from each other. This has proven to be a particularly useful tool for people coming from impoverished backgrounds, minority groups, or otherwise marginalised and/or prosecuted groups.

Intersectionality

Intersectionality is an analytical approach that analyses people's different experiences, based on the premise that our experiences are shaped through the intersections of different factors. Intersectionality pushes us to look at the various faces of oppression, such as those based on gender, sex, class background, ethnicity and race. This approach provides a nuanced understanding that gender is experienced differently, varying and not uniform, it is in constant relation to age, class, educational background, physical and mental dis/ability and social status. Based on this approach, when addressing peoples' needs and addressing discrimination, we must always look on the different aspects of their lives, and not only their gender on its own, or their sexuality, or their sex.

Feminism

Feminism is both a school of thought and a political movement based on different sets of theories. Its primary objective is to analyse and address unjust disparities and discrimination between individuals based on sex and gender.

Women have historically led feminist movements as a reaction to the conspicuous and systematic social, political, familial and institutional forms of oppression they experience.

Gender and Capitalism

Marxist feminisms explain the basis of male dominance and the oppression of women through capital and economic inequality. This includes the exploitation of women in capitalist societies in various forms: the exploitation of women as cheap labour, exploitation of women's labour in the domestic sphere, as it is treated as forced labour without pay, and the exploitation of women's bodies in sex work.

There are two main types of Marxist feminism, and these include:

- **Populist/grassroots feminism** treats the oppression of women, as one of several components of oppression, and contends that the struggle to achieve women's rights must become part and parcel of the struggle against poverty, marginalisation, and racism.
- **Marxist feminism**, concerned with production and reproduction, which looks at women's unpaid work and criticises how the capitalist system determines the value of production and reproduction in a material sense. For example, housework and reproduction are important jobs for the economy, but their material value in capitalist societies is virtually non-existent, unlike working outside the home.

State Feminism

State feminism refers to when governments, often dictatorial regimes, whitewash their repression through presenting themselves to their people and to the world as champions of women's rights. These regimes usually support women from certain social strata who are often close to them at the expense of the rights of all women, men, and others. This phenomenon is called State Feminism.

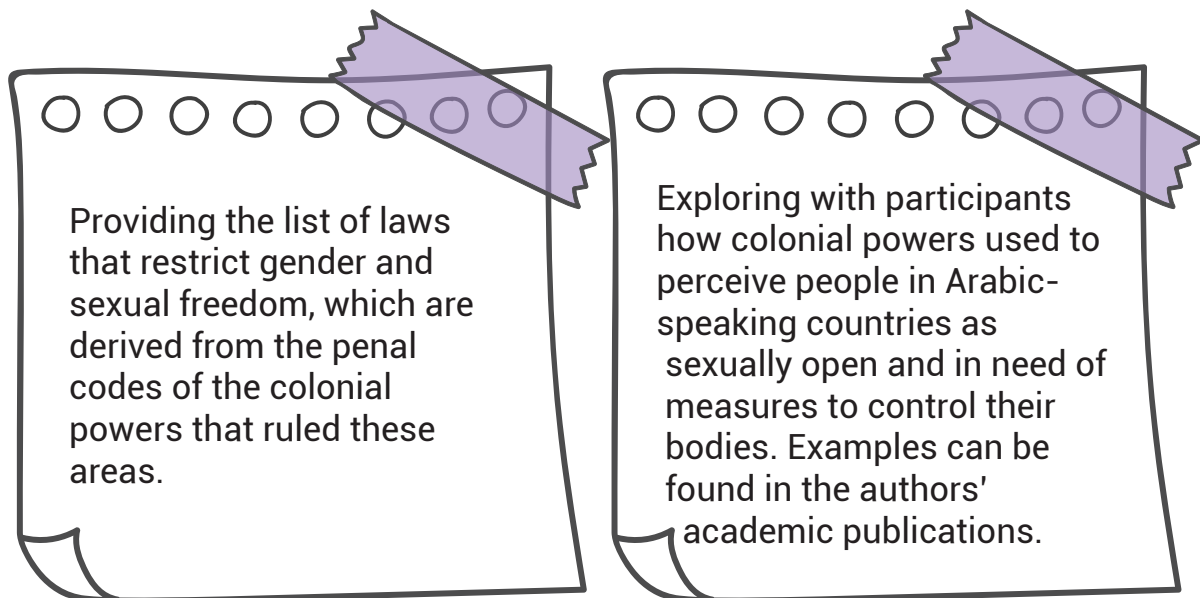
Effect of State Feminism:

- Creates different kinds of social and economic injustices,
- Produces counter-reactions to the concept of women's rights. These rights become linked to the social oppression of certain groups at the expense of other groups,
- Intentionally breaks down social structures in countries – a policy of divide and rule,
- Limits the work of effective feminist mobility and supports superficial concepts at the expense of organic social change.

2.5 Decolonise Minds

Our work as educators is not only limited to providing our students, participants and trainees, with education, but also to equip them with the analytical and critical skills that would enable them to counter stereotypes around gender and sexuality. Decolonising minds has been an exceptionally useful tool to do so. In contexts, which are very resistant to universalised concepts of human rights and women's rights, highlighting how colonisation has created a culture of gender inequality and sexual oppression has proven to be very effective and brings people on board making them interested in the conversation around gender and sexuality.

Decolonising techniques include:



In addition to showing participants' how local cultures have been changed due to colonisation, it is also important to highlight how gender and sexuality issues are also politicised. This unpacking helps participants in disassociating negative discourses around gender and sexuality from actual feminist struggles, and not only debunks stereotypes around gender and sexuality but also debunks misconceptions around feminist movements.

Colonisation

Colonialism is the economic, military and political dominance of one state over another state or area with the aim of extending its influence by exploiting economic, social and cultural resources. Colonial countries view colonized peoples with arrogance and contempt; their objective is to destroy the dignity of people, destroy their civilization and cultural heritage in order to maintain control.

Direct Colonisation

Settlement: by encouraging immigration to occupied countries such as Palestine, South Africa, and Australia.

Military occupation: Subjugation of other peoples through the force of arms and military power, as happened with Algeria and India.

Administrative occupation: as happened in the Middle East, where France and Britain divided countries among themselves, and administered their affairs, considering them mandates.

Indirect Colonisation

Indirect colonisation manifests itself through:

- Knowledge production
- Media
- Debts incurred by countries and the conditions imposed on them

2.6 Politicisation of Gender and Sexuality

We found that people often oppose narratives around women's rights and LGBTQI rights, as they associate such narratives with oppressive regimes. Dictatorships across the MENA region have often attempted to portray themselves as supporters of women's rights, a phenomenon referred to as 'state-feminism'. For this reason, it is particularly important in Arabic-speaking countries to explore how gender and sexuality can be (mis)used to gain or keep political power, and that rights, equality, and justice should not be rejected because of such misuse and politicization. There are several examples that can be utilized in this context, and these include:

Exposing how states portray themselves as supporters of women's rights, for example, in order to whitewash acts of oppression they exercise over others.

Demonstrating how colonial interests are often justified through gender and sexual politics. Whether it be through the discourses of saving women or promoting LGBTQI rights, Western governments routinely conceal their political and economic aims through championing gender and sexuality.

Politicising Women's Rights

In the lead up to and throughout the invasions of Afghanistan and Iraq NATO forces justified their actions with a pretext that they sought to liberate people and free women. Colonial powers present themselves as the guardians and protectors of women's rights. These claims are often used by countries with colonial interests to whitewash their images and conceal their colonial ambitions. This phenomenon is also called colonial feminism, which does not aim to liberate women (or LGBT groups), but rather serve colonial political interests.



3. Practical Tips and Checklists

This section is not based on an original piece of work into pedagogy or education, but has rather been informed by the already-existing body of research that has been utilized in CTDC trainings. The list of references below does not provide an exhaustive nor a comprehensive bibliography for work around adult learning or education. The first part of this section provides a brief summary of the basics of learning, and the second part deals with teaching strategies. We consider this section a reminder of a few practical tips for gender and sexuality educators.

3.1 Learning: The Basics

Learning is the act of: acquiring new knowledge, behaviours, skills, values or options; modifying or strengthening existing knowledge, behaviours, skills, values, or choices. Learning is a tool for creating a change on the (1) cognitive level, (2) behaviour level, (3) skill or competency level, and (4) intellectual and attitude level.

Learning can be considered as a process based on what you already know, rather than as a preservation of a true body of knowledge.

Learning Steps

Learning takes place through several steps, which can be summarised as follows:

- Motivation and the drive to learn,
- Desire to learn and pursuit of learning opportunities,
- Attendance of lessons - vision / hearing / reading,
- Conservation / with the possibility of forgetfulness,
- Attention - displaying it,
- Excitement - discussion,
- Experiencing the thing / doing it / with assistance / or without help,
- Going into details / reasons / explanation / capturing the basic idea,
- Feeling it,
- Seeing results - results of others, and your results,
- Pursuing the objective,
- Finding a place for it in your world and your value system - that is, accepting it,
- Gaining self-confidence,
- Teaching others.

Types of learning methods:

- Methods that focus on the educator,
- Learner-centred approaches,
- Methods focused on educational content,
- Interactive or participatory methods.

Methods that focus on the educator:

In this case, educators present themselves as experts, and as voices of authority in relation to the subject. While using this method, participants are passive recipients of knowledge. Examples of this method are lectures that do not require participants to participate actively in the educational process. The learning process does not include any common findings between the educator and the participant.

Learner-centred approaches

Through this learning method, the educator also becomes a learner and has a dual role. The learning process uses this state to produce knowledge, and the educator learns things they did not know before. The educator becomes a reference but not a voice of authority on the subject. These methods include, for instance, learning through a discussion that involves reaching common conclusions between the educator and learner.

Methods focused on educational content

Through these instructional methods, the educator and the learner have a narrow space for analysis. The information is sacred and unchanging, and the focus is on clarifying the content. This does not allow the educator or learner to criticize, analyse, or change the content. An example is a standardised curriculum in some schools in Arabic-speaking countries.

Interactive or participatory methods

These methods are a combination of the three previous methods – without necessarily focusing on the educator, learner, or content. Through these methods, the circumstantial or situational is analysed in a manner consistent with the educator's goal, and the participant's motivation and status. These include access to participatory conclusions that take into account the context and its different factors. An example is a SWOT (Strengths, Weaknesses, Opportunities and Threats) analysis.

Notes on Learning

The empty container

The process of assuming that the participant's mind is empty and that the educator, in their capacity as an expert, has to fill the mind of the participant. This learning approach is criticized because it is considered to be out-dated.

Active and Inactive Learning

Some criticism of this method of learning is that it motivates gifted and competitive participants more than those who tend to be lean towards more passive learning, which may lead to an imbalance in the educational process and the development of some participants more than others.

Knowledge versus information

An optimal result of education is the focus on the development of knowledge, more so than increasing the amount of information in the minds of participants. The fundamental difference between knowledge and information is that knowledge reflects a full understanding of a given subject in qualitative rather than quantitative terms. Information, on the other hand, tends to quantify and require the preservation of facts or information, without the ability to use it analytically or critically.

Constructivist teaching methods

A contemporary method, constructivist-teaching methods focus on working in groups towards in-depth research on a particular subject. These include providing models, examples, training, and guidance by equipping students with the tools to understand a specific subject. Criticism of this educational approach is that it generally caters to the needs of enthusiastic and competitive participants and overlooks the needs of quiet participants who have different needs and abilities.

3.2 Learning Strategies

The most important and widely used educational strategies can be summarised as follows:

- Direct Lecturing,
- Discussion,
- Learning through team work,
- Problem solving,
- Role-play.

Direct Lecturing Tips:

Always communicate clearly without using words such as: right? As you know. Okay!,

Change the speed of speech and the tone of voice in a way that suits the message you want to convey and in a way that encourages participants to speak,

Do not rush to talk, as participants need time to think,

Always direct your speech to the participants, not to the blackboard or the floor,

Keep eye contact with the participants,

Use appropriate physical gestures without wandering aimlessly in class.

Characteristics of a Good Lecture:

- It is not advisable to exceed 25 consecutive minutes of lecturing,
- The lecture should not address more than one topic,
- The lecture should contain clear definitions of technical terms,
- Should preferably include familiar examples and approaches to participants,
- Should preferably provide participants with technical knowledge and terminology that enables them to explain topics to others,
- Should preferably contain practical examples or illustrations,
- Should preferably be based on previous knowledge of the learner,
- A good lecture should integrate different types of teaching methods.

Good Debates and Discussions

- Participants should talk to each other,
- Participants should listen to each other,
- Participants must respond to each other,
- Participants should put forward more than one point of view,
- Participants should have the intention to learn and develop their knowledge and understanding of the subject,
- The educator should direct the discussion and motivate trainees to participate.

Discussion Facilitation: Tips

- Be an active listener,
- Be attentive and relaxed,
- Keep your mind open and leave judgments aside,
- Listen to words and understand what the speaker is saying,
- Give brief opinions,
- Be an example of respect and understanding.

Learning through Teamwork

By working to motivate learners to engage in a collaborative assignment, collaborative work encourages and motivates participants to help each other and reduce their competitive spirit. It drives them to rely on each other to succeed so that the group learning becomes an essential part to ensure the success of the group.

Teamwork Advantages

- Encourages participants to exchange ideas and learn from each other,
- Improves the learners' communication skills through the educational process,
- Stimulates learners and increases their participation in educational activities,
- Improves the participants' problem-solving skills and prompts them to find several solutions,
- Stimulates cooperation and development among learners,
- Teaches learners to rely on themselves and each other rather than relying on the educator.

Resolving Conflicts

Conflict might arise during debates, discussions and teamwork. Educators must be ready to deal with such conflicts by:

Remaining calm,

Listening to understand and not condemn,

Finding common points during the conversation,

Demonstrating your point delicately,

Discussing the problem, not the person - and not attacking the person,

Avoiding the blame game,

Focusing on the future and on solutions, rather than the past,

Enquiring without using a sarcastic or an investigative tone,

Proposing middle ground solutions,

Coming up with creative solutions,

Being confident,

Celebrating resolutions.

Problem Solving:

Problem solving is a method in which problems are deliberately used as a means to help participants understand or gain in-depth knowledge and greater insight into the subject. When using this method, emphasis should be placed on increasing the learners' knowledge about the subject itself rather than how to solve problems.

Problem Solving Tips:

Reinforce accomplishments,
Look for supporting evidence,
Correct errors,
Suggest alternative answers to the same problem,
Demonstrate by example,
Share general principles and guidelines,
Provide reading material,
Ask yourself what you can do to be more helpful.

Role Play:

Role-play allows participants to learn through the use of interactions, in order to allow participants to arrive at solutions, through adopting someone else's perspective, and playing the role of someone else without real-life consequences. Role-play structures can vary depending on need: it can be structured, semi-structured, or improvised.

Tips: Dealing with Difficult Questions:

Keep calm,
Maintain confidence and professionalism, even if you do not know the answer,
Remember that there is nothing wrong with not knowing the answer,
Refer the inquirer to a specialist for answers,
Share your knowledge,
Deal with the question as an educational opportunity,
Be neutral when listening to the question,
Convey your messages, without opening the door for a debate,
Remain composed, while showing interest in understanding the question,
Request clarification if the question is not clear,
Refrain from addressing questions as a personal issue,
Listen and understand.

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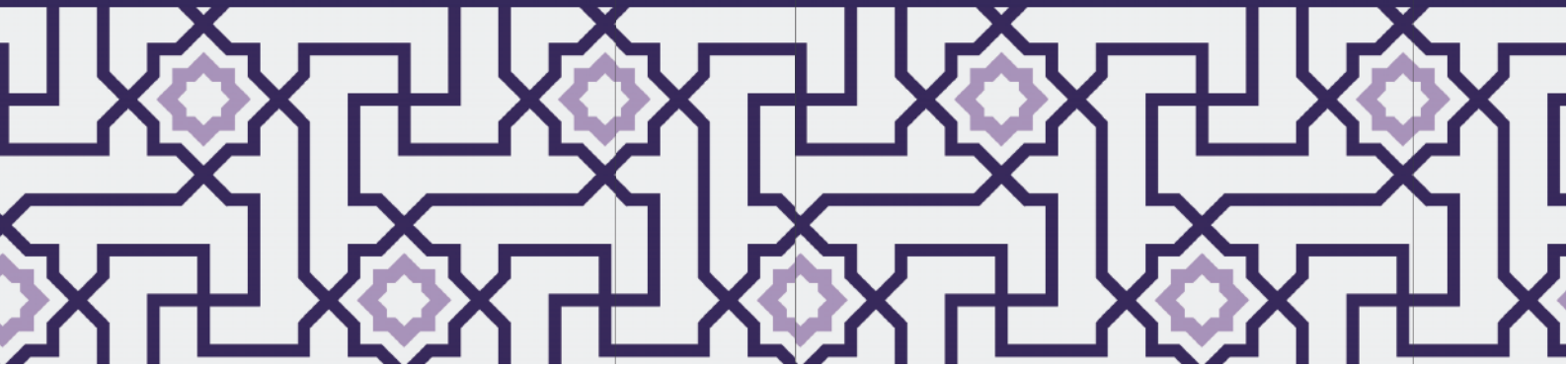
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