



# Starting the Journey to Nonviolence: A Reflective Practice with Men

IMPLEMENTATION & FACILITATION MANUAL

**HIAS**



NORWEGIAN CHURCH AID



# Starting the Journey to Non-Violence: A Reflective Practice With Men

## ACKNOWLEDGEMENTS

A special thank you to the Norwegian Ministry of Foreign Affairs for making the development of this technical resource possible. Their generous support allowed Norwegian Church Aid (NCA) and HIAS to consult and engage with a wide range of stakeholders including refugee women, Civil Society Organizations, International and National NGOs and practitioners. These consultations helped develop a set of resources that will assist practitioners in humanitarian settings and in situations of human mobility to reduce the risk of gender-based violence (GBV) and increase support for survivors.

NCA and HIAS would like to thank the Technical Advisory Groups (TAGs) from Colombia and Nigeria for sharing their time, experience and expertise in the development of this transformative risk reduction intervention.

Thank you to the Colombia TAG for their review and input into the curriculum and for their participation in the training on the draft curriculum. The Colombia TAG was comprised of 7 Civil Society Organizations including Apoyar Capacidades Humanas, Corporacion Agoras, Red de Salud de las Mujeres LatinoAmericanas y del Caribe, RSMLAC, Latin American and Caribbean Women's Health Network, LACWHN, Fundacion CedeSocial Impulsa Una Mejor Calidad de Vida, Sentipensantes Grupo de Masculinidad Consciente y Hombres en Marcha.

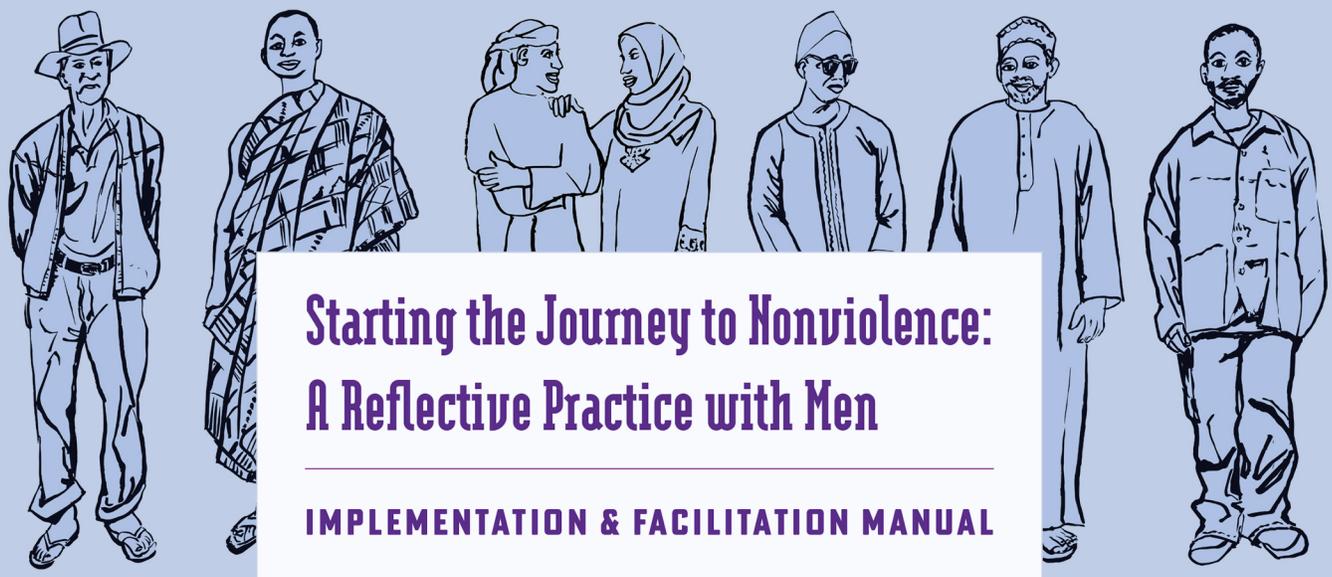
Thank you to the Nigeria TAG for their review and input on the curriculum. The Nigeria TAG was comprised of 6 International NGOs including IRC, IMC, Plan International, Intersos, UNFPA and CARE.

Thank you to the Kenyan Civil Society Organizations that joined NCA and HIAS for a one-day consultation in Nairobi. The following 8 organizations participated: COVAW, Rona Foundation, Men End FGM Foundation, Markaz Muslim Empowerment Forum, Victorious Fatherhood Champions, Africa Capacity Alliance, LVCT Health and Men Engage Kenya Network.

NCA and HIAS give a special thanks to Mr. Hernando Muñoz Sanchez, Masculinities Consultant and Technical Expert for his dedication and commitment to this global curriculum.

We would also like to thank staff from HIAS Kenya, HIAS Colombia, NCA Somalia and NCA Nigeria for their hard work in ensuring the voices of women were centred in the development of this intervention.

This work is built on years of experience of organizations, activists and communities who have come before us. We are grateful for their tireless work and learning. While inspired by so many, we have specifically referenced the work of several programs and organizations in the development of this curriculum, including: Engaging Men through Accountable Practice (EMAP) by the International Rescue Committee (IRC), Program H by Promundo, UNICEF, A Call to Men, the Oakland Men's Project, and SASA! by Raising Voices. Many of the sessions in this curriculum have been adapted from their work. While modifications have been made for contextual relevance, the sessions reflect the spirit of what the original work aims to achieve. Any errors or omissions are solely the responsible of HIAS and NCA. Given overlaps in content, we have not cited each session individually, but rather acknowledge here the range of sources from which this material derives. We kindly request that any printing, replication, or sharing of the sessions in this curriculum, include acknowledgement of these sources. ■



**Starting the Journey to Nonviolence:  
A Reflective Practice with Men**

---

**IMPLEMENTATION & FACILITATION MANUAL**



# Table of Contents

<b>2</b>	Acknowledgement	<b>70</b>	<b>FACILITATING IMPACTFUL MEN'S DIALOGUE GROUPS</b>
<b>6</b>	<b>INTRODUCTION</b>	<b>70</b>	Facilitation
<b>6</b>	A Transformative Risk Reduction Approach	<b>71</b>	Facilitation Not Teaching
<b>6</b>	GBV or VAWG?	<b>71</b>	Groups of Men Not Groups of Perpetrators
<b>7</b>	Feminist Informed	<b>72</b>	Denial
<b>8</b>	Accountable to Women & Girls	<b>72</b>	Minimizing
<b>8</b>	Violence Against Women & Girls in Emergencies	<b>72</b>	Justification
<b>10</b>	Working with Men	<b>73</b>	Victim-Blaming
<b>11</b>	<b>GETTING STARTED</b>	<b>73</b>	Comparing Victimhood
<b>11</b>	Theory of Change	<b>73</b>	Remaining Silent
<b>15</b>	Potential Risks	<b>73</b>	Colluding
<b>16</b>	Pre-Implementation Considerations	<b>74</b>	<b>TECHNIQUES FOR DEALING WITH CHALLENGING MOMENTS</b>
<b>18</b>	Responding to Disclosures of Violence	<b>76</b>	The Importance of Group Agreements
<b>18</b>	Monitoring & Evaluation Framework	<b>76</b>	Special Considerations for Safety & Responding to Disclosures of Violence
<b>19</b>	Modules & Sessions at a Glance	<b>77</b>	<b>MANAGING DISCLOSURES</b>
<b>21</b>	<b>SESSION 0: INTRODUCTION &amp; FIRST STEP OF THE JOURNEY</b>	<b>78</b>	<b>THE ROLE OF FACILITATOR</b>
<b>24</b>	<b>MODULE 1: POWER &amp; ACCOUNTABILITY</b>	<b>79</b>	Preparing for Each Session
<b>24</b>	Session 1: Exploring Power	<b>79</b>	<b>KEY FACILITATOR SKILLS</b>
<b>28</b>	Session 2: Gender, Violence & Thinking Outside the Man Box Part 1	<b>83</b>	Group Management
<b>32</b>	Session 3: Gender, Violence & Thinking Outside the Man Box Part 2	<b>85</b>	Conflict Management
<b>35</b>	Session 4: Sexuality & Power	<b>86</b>	Empathy
<b>39</b>	<b>MODULE 2: UNDERSTANDING VIOLENCE AGAINST WOMEN &amp; GIRLS</b>	<b>87</b>	Group Circle
<b>39</b>	Session 5: More Than a Fist: A Deeper Look at VAWG	<b>88</b>	<b>ENCOURAGING PARTICIPATION</b>
<b>44</b>	Session 6: VAWG: A Violation of Human Rights	<b>88</b>	Pair Work
<b>47</b>	Session 7: Understanding the Impact of VAWG	<b>90</b>	Group Work
<b>53</b>	<b>MODULE 3: SAFE &amp; SUPPORTIVE HOMES &amp; COMMUNITIES</b>	<b>91</b>	Think, Pair, Share
<b>53</b>	Session 8: Supporting Survivors Part 1	<b>92</b>	Role Play
<b>58</b>	Session 9: Supporting Survivors Part 2	<b>94</b>	Ask Vs. Share
<b>63</b>	Session 10: Becoming an Ally In & Out of the Home	<b>95</b>	<b>ANNEX A: KEY TERMS &amp; ACRONYMS</b>
<b>67</b>	<b>SESSION 11: CLOSING SESSION</b>	<b>96</b>	Key Terms
		<b>104</b>	<b>ANNEX B</b>

# Introduction

## A TRANSFORMATIVE RISK REDUCTION APPROACH

This intervention was developed by Norwegian Church Aid (NCA) and HIAS with input from women-led Civil Society Organizations, refugee and displaced communities in Kenya and Somalia, and from experts in positive, non-violent and co-responsible masculinities. The objective of the intervention is to engage men to reduce the risk of GBV and mitigate the consequences on survivors. It is meant to be implemented as part of a broader multi-sectoral GBV program that emphasizes services and support for survivors. This intervention combines increasing knowledge about the impact of Intimate Partner Violence (IPV), Child Early Marriage and Forced Unions (CEMFU) and rape with participatory approaches that encourage critical reflection about gender norms related to manhood. It gives participants the opportunity to name and reflect on the attitudes they hold, not only about violence, but about survivors. These reflective and knowledge-based discussion groups engage men in conversations about their role in reducing IPV, CEMFU, rape and supporting survivors.

## GBV OR VAWG?

This curriculum uses the terms gender-based violence (**GBV**) and violence against women and girls (**VAWG**). These two concepts are inter-connected. For the purposes of this curriculum, gender-based violence is used as an umbrella term. It describes any harmful act that is directed at an individual based on their gender (i.e. socially ascribed differences between women and men, adolescent girls and boys), gender identity, or sexual orientation. The term GBV underscores the systemic imbalances of power that are the core drivers of violence. Violence against women and girls refers more specifically to gender-based violence that results in, or is likely to result in, harm or suffering to women and girls. This curriculum focuses on addressing violence against women and girls, with an emphasis on intimate partner violence in heterosexual relationships, as some of the most common forms of GBV. However, the concepts and exercises it contains help to rethink issues of gender and power in ways that are fundamental to all types of GBV. We hope and believe that the content can be adapted to more directly address multiple forms of GBV across gender identities and sexual orientations, honoring everyone's right to loving relationships and a life free from violence.

## FEMINIST-INFORMED

Feminism has never been a monolith and the consultation and review process was designed to include a diversity of feminist perspectives. This intervention is premised on the understanding that (1) structural and systemic gender inequality is a key driver of violence against women and girls; and (2) that patriarchy, a system of oppression that perpetuates and upholds male entitlement and male privilege, is a global challenge facing women and adolescent girls.

However, the intervention was also designed understanding that (1) patriarchy cannot be divorced from the reality of how it has impacted communities; (2) patriarchy cannot be divorced from colonialism; (3) racial and class disparities, sexual orientation, and ethnicity impact people's position in the social hierarchy; and (4) those factors which protect some women from men's violence will not protect others.

With that in mind, the following holds true for this intervention:

- Humanitarian emergencies and displacement contribute to increased stressors. Loss of employment, increased poverty, increased food insecurity and xenophobia, are just a few examples of the additional stress placed on refugee and displaced families.
- Gender inequality, driven by patriarchy and upheld by violence or the threat of violence is the key driver of GBV. It affects how power is ascribed, how decisions in the home and community are made, and how resources are allocated.
- While displacement increases stressors, this intervention recognizes that the decision to use violence or the threat of violence against women and girls is a choice made by the perpetrator. The perpetrator, not the survivor, should be held accountable for his choice.
- Not all men are violent, but all men benefit from patriarchy through the male privilege it bestows on them by virtue of gender.
- Men have a role and responsibility to be active participants in ending GBV and supporting survivors.
- Positioning women as daughters, wives, or mothers in need of men's protection or in need of men being "gender champions" serves to reinforce the same patriarchal gender norms that contribute to GBV.
- An 'allyship' frame is a more constructive way for men, as a group ascribed power over women, to engage in ending GBV.

## ACCOUNTABLE TO WOMEN & GIRLS

While this intervention engages men and boys in violence prevention efforts, it is designed to centre the safety and well-being of women, adolescent girls, and survivors. Accountability, in practice means those in positions of power listen to oppressed groups that are disproportionately impacted by IPV, CEMFU and rape. Research identifies those most impacted as women and adolescent girls and as such their voices and lived experiences shape and guide how this intervention is implemented. It also requires that the intervention does not perpetuate or reinforce (intentionally or not) unequal power dynamics between women and men, but instead addresses these as a root cause of violence.

Women's groups were extensively involved in consultations before and during the curriculum development, and the process was informed by two Technical Advisory Groups in Colombia and Nigeria. When adapting the intervention to different contexts, humanitarian practitioners should engage refugee and displaced women and adolescent girls and women-led Civil Society Organizations to inform the adaptation process. This will ensure that male engagement efforts reflect their priorities, needs, and concerns. Prior to starting the intervention, organizations should ensure they have well established links with GBV response and women's empowerment programs.

The safety and wellbeing of women and adolescent girls must remain a priority, in line with the Do No Harm principle. Any risks for women and adolescent girls must be identified and mitigated in a timely manner. To ensure further accountability, accessible feedback mechanisms should be established and advertised not only to the intervention participants, but also in the wider community. This allows women and adolescent girls to provide feedback and identify any unintended consequences the intervention may have.

A final layer of accountability to women, adolescent girls and survivors is that participants commit to being non-violent over the course of the intervention.

## VIOLENCE AGAINST WOMEN & GIRLS IN EMERGENCIES

According to United Nations Population Fund (UNFPA), “violence against women and girls is one of the most prevalent human rights violations in the world. It knows no social, economic, or national boundaries. Worldwide, an estimated 1 in 3 women will experience physical or sexual abuse in her lifetime.”<sup>1</sup>

---

1. Gender-based violence | UNFPA - United Nations Population Fund

Historically, when tackling GBV, the humanitarian community has focused on sexual violence and more specifically, sexual violence committed by armed actors. Increasingly, research has confirmed what women and adolescent girls have been saying for years, that the biggest danger they face in humanitarian situations is often found in their own homes or from people they know. For example, the ground-breaking report, *No Safe Place: A Lifetime of Violence for Conflict-Affected Women and adolescent girls in South Sudan*, found that IPV was the most common form of violence against women in conflict affected settings.<sup>2</sup>

Research continues to demonstrate that specific types of violence increase in emergency and humanitarian settings including: IPV, CEMFU and rape. Women and adolescent girls are disproportionately impacted by these 3 types of violence, which can overlap. For example, adolescent girls married before they reach 18 are at 22% higher risk of IPV than women who marry later.<sup>3</sup> IPV can take a form of sexual violence, such as marital rape.

**The COVID-19 pandemic** has contributed to a drastic increase in GBV, in particular, IPV and CEMFU. Globally, 243 million women and adolescent girls, aged 15-49 have been subjected to physical or sexual violence perpetrated by an intimate partner in the last 12 months.<sup>4</sup> In emergency settings the risks for CEMFU increases. Families may perceive early marriage as a way to keep adolescent girls safer from violence, a misconception contradicted by evidence. In reality, adolescent girl brides are at higher risk of violence, including sexual violence, than their unmarried peers. The scale of GBV in humanitarian settings requires that accessible life-saving services for survivors should be prioritized at the outset of any emergency.<sup>5</sup> This intervention should not be implemented if those services are not in place. Once those services are established, this intervention should engage with stakeholders in the referral pathway to ensure any disclosures of violence result in appropriate referrals for help.

Even if support services are in place, survivors may feel shame, guilt, and may be afraid of retaliation. Additionally, as with IPV, due to prevalent victim-blaming attitudes, women and adolescent girls who experience violence are at risk of being ostracized, stigmatized and marginalized in their families and communities. This can become an additional barrier for them in seeking help and healing. It is essential that men not only speak out against violence but believe and actively support survivors.

---

2. Ellsberg, Mary & Contreras, Manuel & Murphy, Maureen & Blackwell, Alexandra. (2017). *No Safe Place: A Lifetime of Violence for Conflict-affected Women and adolescent girls in South Sudan*

3. Klugman, J., Hanmer, L., Twigg, S., Hasan, T., McCleary-Sills, J., and Santa Maria, J. (2014). *Voice and Agency: Empowering Women and adolescent girls for Shared Prosperity*. Washington, DC: World Bank Group

4. UNWomen Issue Brief: COVID-19 and Ending Violence Against Women and Girls, 2020 <https://bit.ly/3v5>

5. *Guidelines for Integrating Gender-Based Violence Interventions in Humanitarian Action, Reducing risk, promoting resilience and aiding recovery*. <https://bit.ly/3kVsb2c>



## WORKING WITH MEN

Engaging men and boys in efforts to prevent or reduce GBV in humanitarian settings is still a relatively new area of programming. Underpinning this intervention are three assumptions: (1) not all men are violent; (2) social constructions of masculinity play an important role in determining men's use of violence against women and girls; (3) men who do not use violence have a role to play in reducing or stopping violence and supporting survivors. While most interventions in displaced and conflict affected contexts lack rigorous testing, some good practices have emerged from research as to what works when engaging men and boys in violence prevention.<sup>6</sup> It is recommended to engage men as partners to foster equitable intimate relationships, and as agents of change to promote gender equity – this intervention does both. Successful programs engaging men strive to transform gender norms and harmful dynamics – so called gender transformative programming. This approach involves in-depth critical examinations and discussions on gender norms and the harms they can cause. This intervention does this by: linking all forms of violence to the unequal power distribution between genders; and examining stereotypical masculine communication patterns and other attributes of masculinity. Examining restrictive masculinity norms and their impact on relationships and wellbeing is another good practice. Male only groups are understood to be appropriate spaces for discussions about harmful gender norms and other sensitive content or to seek advice. This should be complemented by dialogues with women and adolescent girls to avoid strengthening gender inequalities. Engaging men and boys should not occur at the expense of women or in replacement of essential life-saving services for survivors. The safety and engagement of women, adolescent girls and survivors must remain a priority.

6. J. Pulerwitz, A. Gottert, M. Betron, and D. Shattuck on behalf of the Male Engagement Task Force, USAID Interagency Gender Working Group (IGWG). 2019. "Do's and don'ts for engaging men & boys." Washington, D.C.: IGWG

## Getting Started

The curriculum is based on the Theory of Change which arises from good practice in engaging men and boys in violence prevention and gender transformative programming, and consultations with a number of stakeholders. The curriculum is conceptualized as the beginning of a *journey* that participants will take together. Each session represents another segment or step of the journey. The structure of the curriculum starts from framing and understanding violence against women and girls as a result of unequal power relations between genders. This process includes recognizing participants' own privilege in the gender social system and the benefits they enjoy because they are men. It then progresses to examining the 3 forms of violence against women and girls, with the understanding that these are all manifestations of an unequal power distribution.

The curriculum then enables participants to explore what needs violence survivors might have, and what services are available and accessible to them in each context. Lastly, the participants are invited and encouraged to identify ways in which they can become allies, with accountability to women and adolescent girls in mind. Throughout the sessions, several important points are emphasized and reinforced:

- power inequality as a root cause of violence is distinguished from possible triggers;
- violence is understood as a choice and responsibility of the perpetrator rather than a phenomenon justified by external or internal circumstances (stressors);
- participants' current ideas about masculinity are examined while they explore ways to transform their relationships into more gender equitable ones.

### THEORY OF CHANGE

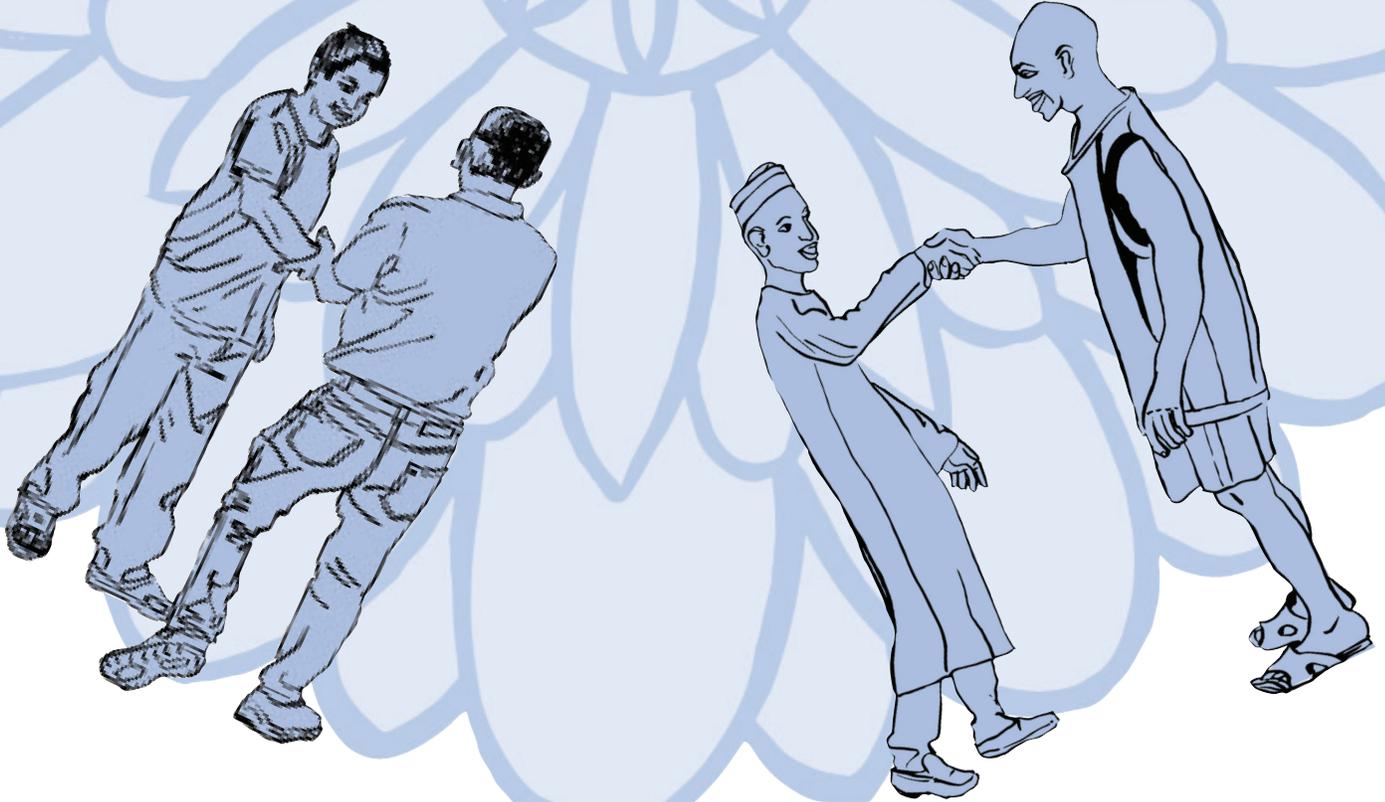
Prior to developing the curriculum, NCA and HIAS held a series of consultative conversations in Kenya, Somalia, and Colombia to help inform the Theory of Change (ToC). Concurrently, NCA and HIAS reviewed key literature, including male engagement curricula, research, evaluations, and feminist critiques of male engagement approaches to explore and interrogate current approaches. The ToC below is the result of the consultations and literature review. It presents the links between the intervention and

its anticipated outcomes. The outcomes are divided between 3 pillars: **knowledge**, **awareness**, and **action** and are reached through reflective and knowledge-based discussion groups. The facilitated discussions are based on the curriculum content and discuss three forms of GBV: IPV, CEMFU, and rape. As a result of the curriculum delivery, several **knowledge** outcomes are anticipated.

- **Men understand the role that power plays in violence.** Throughout the curriculum, participants are invited to examine power, its inequalities, and its impacts on families, relationships, and communities. Unequal distribution of power is understood as the root cause of violence, and the cause of inequalities in accessing resources and services, household chore load, or control over one's life decisions. Participants are then encouraged to explore the ways in which they can minimize that power imbalance in their lives.
- **Men understand the consequences of 3 types of VAWG** on the survivors, their families, and themselves. Each form of VAWG is covered by the curriculum, and their impacts are discussed in the sessions. Participants discuss health, psycho-social, and other possible consequences of violence. One of the most important consequences is stigma often experienced by VAWG survivors.
- **Men are able to identify ways to support survivors.** Participants examine their own beliefs about survivors and discuss where they think those beliefs come from. They discuss how beliefs can contribute to stigma and shame for the survivor and what it looks like to support a survivor.

The ToC posits that by providing men with new **knowledge** about power, gender and VAWG through participatory and reflective techniques, men are able to use this information to raise their individual **awareness** about their role in reducing GBV and supporting survivors. Creating environments where men can openly and honestly talk about their beliefs and where they learned them, will allow them to start an ongoing journey of unlearning negative notions of masculinity and commit to **realistic actions**, including speaking out about GBV and supporting, not blaming survivors.

The last section of the ToC lists **accountability measures** that the country programs should adopt prior and during the intervention. First, it is necessary to **conduct consultations with women and adolescent girls** before the curriculum delivery, to identify their contextual needs and priorities in the area of violence prevention and male engagement. These dialogues should inform the curriculum and ensure that it reflects women's and adolescent girls' voices and perspectives.



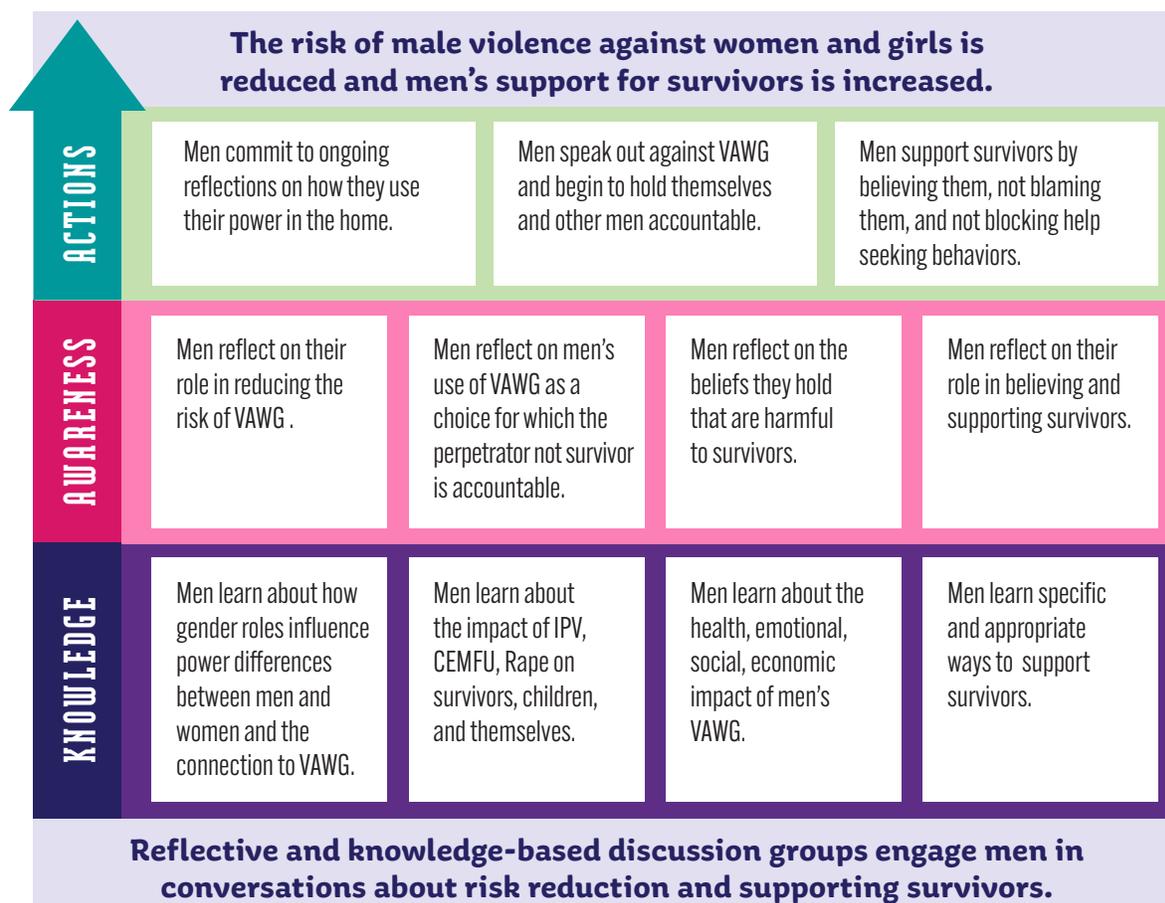
To identify unintended consequences, country programs **should have established and accessible communication channels** for women and adolescent girls to provide feedback. It is important that women and adolescent girls in the community are made aware of these channels, that they allow for confidentiality, and that information gathered through them is analysed and used to strengthen the intervention and mitigate risks for women and adolescent girls.

If, in a given context, there are existing or emerging VAWG responses and women's empowerment programs, the intervention team **should establish links** with them. This will be an additional measure to ensure that their perspectives are prioritized, and the intervention remains accountable to them. These links should serve as a platform for dialogues and consultations on the intervention approach, its effectiveness, and can inform how allyship is defined by women and adolescent girls in a given context.

Another important accountability measure is that **participants commit to not using violence** over the course of the intervention. This will be communicated to the group members during recruitment and included in participants' agreements. Should a participant disclose the use of violence, or if information of a violent act by a participant is received by the program team, the facilitator should speak with this person, remind them of the focus of the intervention and of their commitment not to use violence. They can also provide referrals to the person who experienced violence, if it is safe and feasible to do so. If the incident is repeated by the same participant, his breach of his commitment leads to expulsion from the group.

# Theory of Change

**PROBLEM STATEMENT** Intimate Partner Violence, Child Early Marriage and Forced Unions and Rape increase during emergencies. Survivors often must receive permission from husbands or male family members to access services. There is a need for a transformative risk reduction and mitigation intervention to address the two issues above.



Risks: (1) Resistance or backlash from the community; (2) Program staff/Facilitators not sufficiently trained and reinforce patriarchal notions of masculinity or condone beliefs in the groups that are harmful to women and girls; (3) Instability; participants have to relocate and are unable to complete the curriculum; (4) Insufficient adaptation to local contexts, resulting in unrelatable content. (5) This intervention is used as a “stand-alone” intervention and not part of a multi-sectoral response that includes services and support for survivors.

Accountability measures: (1) Consultations with women and girls before, during, and after implementation to guide and adapt the intervention; (2) Accessible communication channels for women and girls to provide feedback; (3) Established links with VAWG response and women's empowerment programs; (4) Sustained dialogue with women's organizations and groups.

## POTENTIAL RISKS

As in any programming that seeks to challenge beliefs about GBV and in particular violence against women and girls, organizations should be prepared for some backlash from the community. This will be especially true when programming doesn't 'other' the perpetrators or violence, but rather understands them as husbands, fathers, and community members from inside the community. While incidents of rape can and are perpetrated by 'men with guns' or border guards or armed factions, that is not exclusively the case. When naming violence such as IPV and CEFMU and speaking to gendered power differences that must change to end GBV, there will be pushback from some, possibly influential, members of the community. This should not be a surprise to organizations implementing the intervention. Especially, because **this intervention is designed not to be used as a 'stand-alone' intervention**, but part of a broader multi-sectoral response that included services and support for survivors. Another potential risk in implementing this intervention is that staff have not had the facilitation and gender training needed to successfully facilitate the curriculum. On the one hand, **the facilitator needs to demonstrate a deep understanding** of gender, patriarchy, violence against women and girls, and survivor support. They need advanced facilitation skills that allow them to create appropriate reflection space for men's dialogue groups without unintentionally colluding with or condoning statements that try to justify GBV or blame survivors. This is not a training curriculum. Staff implementing this curriculum need to have group facilitation skills that help the group to constructively challenge each other to explore and unlearn beliefs harmful to women, adolescent girls, and survivors. An additional potential risk in engaging men in displaced settings is that they may be forced to relocate quickly or unexpectedly, meaning they are unable to complete the curriculum. That was one consideration when trying to make this a shorter, yet potent, curriculum. Lastly, while this is a global resource it will of course be necessary to modify and adapt to different contexts. A risk is that implementing organizations will not allot sufficient time to appropriately adapt the material to ensure it is appropriate and relatable to the participants.

The COVID-19 pandemic disrupted plans for more comprehensive pilot testing of this curriculum. There has been small scale remote piloting, but not to the extent originally envisioned. Therefore, after a year of implementation, NCA and HIAS will assess lessons learned from implementation and update the curriculum accordingly. Lessons learned will also be shared with a wide range of stakeholders as a way to inform and improve work with men in humanitarian settings.

## PRE-IMPLEMENTATION CONSIDERATIONS

### PARTICIPANT SELECTION

#### Criteria for men's groups:

- Able to commit to voluntarily attending sessions regularly and without incentives for participation:
  - Implementing agencies should be clear about the time commitment necessary so men have the information they need to determine if they can participate in this initiative at this time.
- Age – 18 and older.
- Open to hearing new information and new ideas about women and men.
- Open to reflecting on their own attitudes, beliefs and behaviour related to GBV.
- Prepared to support other men in the group in the journey to non-violence and support for survivors.
- Prepared to actively participate in each session.

### STAFF ROLES AND RESPONSIBILITIES

There are at least two types of staff who will be spending time ensuring impactful implementation of this intervention. First, are those directly responsible for implementing the curriculum, including facilitating the groups. These are the staff that will mobilize the community, support participant selection and facilitate the dialogue and reflection groups. Ideally, there should be two facilitators per group. Specialized facilitation skills will be further discussed in the Facilitation section of this manual. Second, are the supervisory staff responsible for overseeing overall GBV programmatic activities and they will have a role to play in monitoring the intervention to ensure it does no harm.

### COMMUNITY ENGAGEMENT

- **Identify and engage** with community leaders/influential community decision makers that will be supportive to the process of the intervention. Be very clear about the purpose of the intervention. Take time to explain what the intervention is meant to do and what it is not meant to do. For example, **it is meant to get men to reflect on power. It is not meant to get alcoholics to stop drinking.**

- **Ask identified supportive community leaders** to help make the participant selection process be transparent. Share the participant criteria and ask for input and feedback. Explain that each dialogue group will have between 12-15 men and that you are suggesting men volunteer based on agreed criteria.
- **Ask community leaders** to convene a meeting with men from the community whereby staff can explain the intervention and create space for men to ask questions.
- **Observe and identify** community leaders/influential community decision makers that could potentially create barriers to the intervention. Devise and implement strategies to work with potentially difficult community leaders to avoid or limit possible barriers.

## **PARTICIPANT SELECTION**

- **After the meeting with men, ask for volunteers.** Explain to the men you will be coming back to have individual meetings with them. Should there be more than 12-15 men interested, a drawing will be held to make final selections. Explain that there will be more than one group and men not able to participate in this time will have the opportunity to volunteer again at a later date.
- **Staff should briefly meet/interview**, one on one, each volunteer to ensure they understand what they are volunteering for and expectations of participation. It is very important that participants understand expectations including a **commitment to non-violence** for the duration of the intervention.
- **Once 12-15 participants have been selected**, bring those men together to agree on a time for the sessions to be conducted. The time and day selected should consider men's availability, work schedules and other responsibilities, to ensure men that volunteer will continue through to completion.

## **GROUP FACILITATION**

- **The curriculum includes step-by-step instruction** for facilitation of men's dialogue groups. The facilitation section of the manual will also offer additional guidance on good facilitation. It highlights that **this is not a training, but a reflection and dialogue group** whereby men learn new information and reflect on how that fits with current attitudes, beliefs and behaviours and where they want to make changes.
- **Prior to facilitating men's dialogue groups**, staff should go through a training that includes participating in as many of the activities in the curriculum as possible.

Experiencing activities as a ‘participant’ before facilitating others to engage in those activities, will help ensure impactful groups.

- **Facilitate each session** in a way that supports participants in their journey, including holding participants accountable for attitudes, beliefs and actions that contribute to or condone IPV, CEFMU, and rape.

## RESPONDING TO DISCLOSURES OF VIOLENCE

Based on learnings from other programs that engage men in a transformational change process, it is common for participants to share (disclose) having either witnessed, used or survived violence. Participants in these groups have fled conflict, instability and violence. It is possible that some of the participants have perpetrated violence in some way in the past. The facilitator should be prepared to manage disclosures of violence in the safest, most accountable way possible. More information on responding to disclosures of violence can be found in the Facilitation portion of the manual.

## MONITORING & EVALUATION FRAMEWORK

Research on programmes that engage men to reduce GBV have highlighted the lack of sufficient evidence to support the effectiveness of male involvement programmes. In response to this, a corresponding monitoring and evaluation framework has been developed for this intervention. The framework is composed of 4 tools;

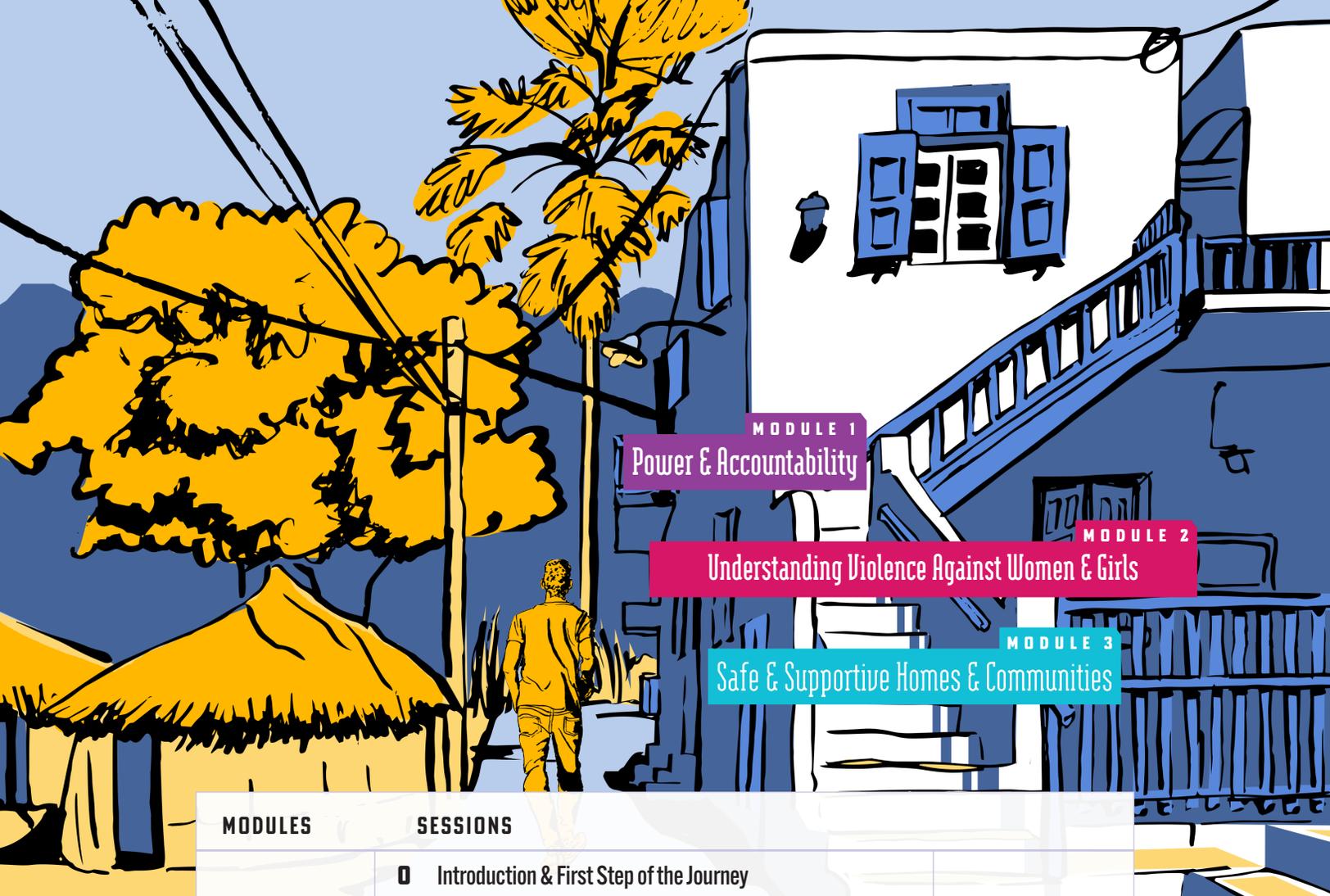
- Curriculum participants rapid assessment survey;
- Focus Group Discussion (FGD) guide for curriculum participants;
- Facilitator weekly report form;
- Facilitator end of intervention report;

These tools will help staff to assess the impact and effectiveness of the intervention, enabling them to make necessary modifications. The aim of the M&E tool is to help staff strengthen the intervention and in return increase the probability of achieving the

interventions objective, **“the risk of male violence against women and girls is reduced and men’s support for survivors is increased”**.

## MODULES & SESSIONS AT A GLANCE

The Starting the Journey to Non-Violence Curriculum is comprised of an introductory session followed by 3 modules- **Power and Accountability**, **Understanding Violence Against Women and Girls**, and **Safe and Supportive Homes and Communities**. Each module contains 4 separate sessions. In total, participants will attend 13 sessions. Each session includes, **session objectives, materials needed, key messages** for that session, **suggested activities, guiding questions and timing**. **Please remember:** you can repeat sessions as needed with the agreement of participants. For example, if during the session on human rights it is clear that group members did not sufficiently understand that VAWG is a violation of human rights, suggest to the group that rather than move onto the next topic that you spend additional time understanding why IPV, CEMFU and rape are human rights violations. If a suggested activity does not seem appropriate for the context you are working in, then look in the Annex for additional activities that may be more appropriate for the population you are working with.



**MODULE 1**  
Power & Accountability

**MODULE 2**  
Understanding Violence Against Women & Girls

**MODULE 3**  
Safe & Supportive Homes & Communities

MODULES	SESSIONS	
	<b>0</b> Introduction & First Step of the Journey	
Power & Accountability	<b>1</b> Exploring Power <b>2</b> Gender, Violence & Thinking Outside of the Man Box PART 1 <b>3</b> Gender, Violence & Thinking Outside of the Man Box PART 2 <b>4</b> Sexuality & Power	<p>Suggested duration of each session is two hours. If it is not possible for participants to commit to two-hour sessions, facilitator will need to modify activities to fit the shorter time frame.</p> <p>It is not recommended to have face-to-face sessions that are shorter than 90 minutes.</p>
Understanding Violence Against Women & Girls	<b>5</b> More Than a Fist: A Deeper Look at VAWG <b>6</b> VAWG: A Violation of Human Rights <b>7</b> Understanding the Impact of VAWG	
Safe & Supportive Homes and Communities	<b>8</b> Supporting Survivors PART 1 <b>9</b> Supporting Survivors PART 2 <b>10</b> Becoming an Ally in and out of the Home <b>11</b> Closing	

Power & Accountability

Understanding Violence Against Women & Girls

# Starting the Journey to Nonviolence: A Reflective Practice with Men

Safe & Supportive Homes & Communities



## SESSION 0

### Introduction & First Step of the Journey

#### MATERIALS NEEDED

- Agreement that participating men signed as part of the selection process
- Flipchart paper (blank)
- Markers
- Flipchart paper with group agreements

#### SESSION OBJECTIVE

**By the end of the session participants will have:**

- Introduced themselves.
- Shared what motivated them to participate in these discussion groups.
- A clear understanding of the 12-week program.
- Reviewed expectations for participation including reaffirming their commitment to not use violence during their participation in the intervention.

#### KEY MESSAGES

**We are glad you have volunteered to participate, and we look forward to starting this journey together.**

**Everyone in the group is encouraged to fully participate and has agreed to attend each session.**

**Participation requires a commitment to not use violence in or outside of the home while participating in this group. Everyone in the group has made that commitment.**

## FACILITATOR LEAD Welcome and introduction of the program

 30 minutes

1. Welcome the participants and thank them for volunteering to participate in the journey to non-violence and survivor support.
2. Ask participants to introduce themselves to the person to their right, including their name, where they are from originally, and to share at least one reason why they decided to participate in the journey to non-violence.
3. Bring everyone back together and ask each participant to introduce themselves and share one reason why they decided to participate in the group.
4. Ask the group what they think of or picture in their minds when they hear a journey to non-violence? Facilitator can write the answers down on a flipchart paper.

## FACILITATOR LEAD Overview of the program

 20 minutes

1. Ask participants to share what they remember about the selection process and the agreements. Share an overview of the next 12 weeks as the beginning of a journey of change. A journey we will all be taking together to support peace and safety in our homes and communities.
2. This journey will explore ideas related to power, gender, sexuality, the impact violence has on women and adolescent girls, and ways that men can support women and adolescent girls who have suffered violence.
3. Emphasize that participants have volunteered and that it is up to each of them to go far in their own journey over the next 12 weeks. This is not 'school' and the facilitator is not a 'teacher' or 'trainer.' Explain there are 3 different parts to the discussion group:
  1. Power & Accountability
  2. Understanding Violence Against Women & Girls
  3. Safe & Supportive Homes & Communities
4. Each 90-minute session is an opportunity for men to listen, share, challenge each other and learn from each other. Share that if needed the group can repeat sessions if participants or the facilitator feels that more discussion on the topic is needed.
5. Emphasize that everyone participating in the program has agreed to not use violence of any type during the time they are participating in the group
6. Explain that together as a group we will agree to 'group agreements' as a way to ensure the group space is a respectful, participatory space, where participants are challenged to think critically about ideas they have about power, human rights and violence.
7. Ask the participants if they have any questions about the intervention so far.

## FACILITATED DISCUSSION Group Agreements

 30 minutes

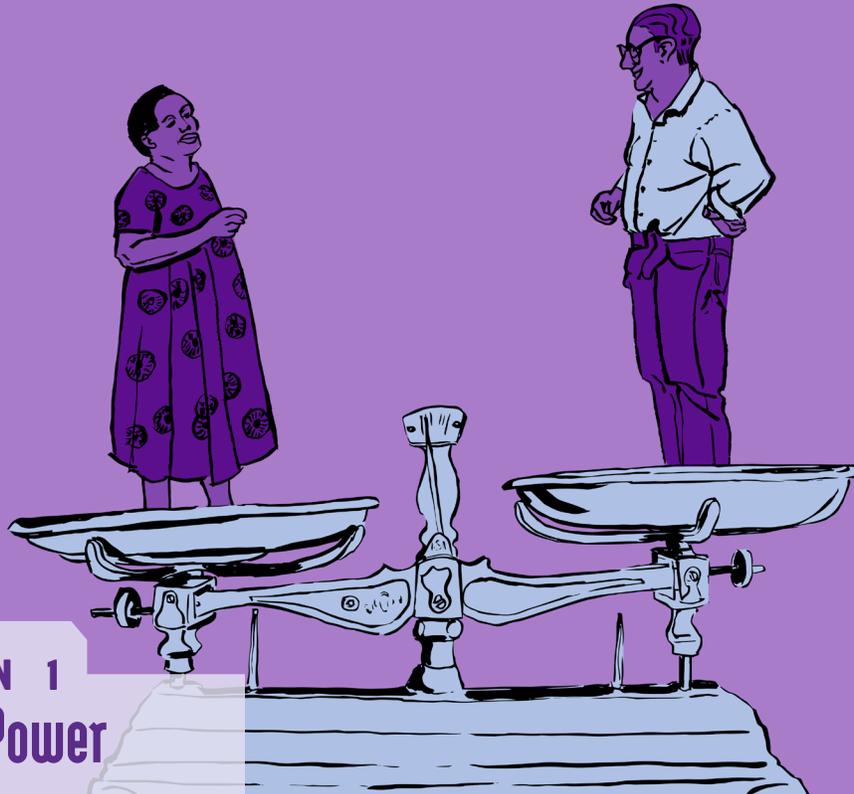
1. Hang up the flipchart paper that has these 5 group agreements already written:
  - **Step up, Step back:** This agreement is about participating and making sure other members have a chance to participate as well. Step up when you have something to say, but be aware of leaving room for other participants and step back to make sure other people can talk.
  - **Active Listening:** Phones are away and on silent or vibrate, and you listen to other participants in the same way you want them to listen to you.
  - **Constructively challenge each other:** An important part of learning is being challenged. The men in this group agree to speak up in a respectful way if they disagree with something that is being said.
  - **Do not share or talk about anything that participants share in the group outside of the group.**
  - **Be Brave:** Many people think that being brave means not talking about emotions or challenges or what they are struggling with inside. In this group, being brave means the opposite. Participants are encouraged to be brave by asking questions, sharing what they are thinking or feeling and trying new things.
2. Ask participants what other group agreements they think should be added. Encourage the group to prioritize group agreements that help create an open and supportive space. Typically, groups have between 7-9 group agreements.
3. Ask the participants: Does everyone commit to these group agreements? Thank participants for active participation in establishing the group agreements and their commitment to following them. Share that this will be part of each meeting.

## CLOSING /DEBRIEF

 10 minutes

1. Ask each man to share one specific thing they hope to accomplish by participating in this group. They can say something as simple as learn about power or think about how to make my home more peaceful. Facilitator will write these on a flipchart paper that should be kept for future use.
2. Wrap up by summarizing the session and emphasizing the key points.
3. Ask participants as preparation for the next session, to start thinking about:
  - What does power look like to them?
  - What are different ways they've seen people use power?
4. Thank the participants for their active participation and for starting the journey, and remind them when and where the next session will take place.

# Power & Accountability



## SESSION 1 Exploring Power

### MATERIALS NEEDED

- Flipchart paper (blank)
- Markers and coloured pencils
- Flipchart paper with group agreements
- Music (optional)

### SESSION OBJECTIVE

By the end of the session participants will have:

- Increased their understanding of how unequal power relations drive violence against women and girls.
- Increased their understanding of the connection between gender, gender roles, power, and violence.

### KEY MESSAGES

There are at least 4 different types of power: **power to, power over, power with and power within.**

Power itself is not good or bad, but it can be used to help people or to harm people.

Gender roles influence who is understood to have power and how people are allowed to use their power.

Violence or even the threat of violence is used as a way of getting and keeping power.

## WELCOME AND REVIEW

 15 minutes

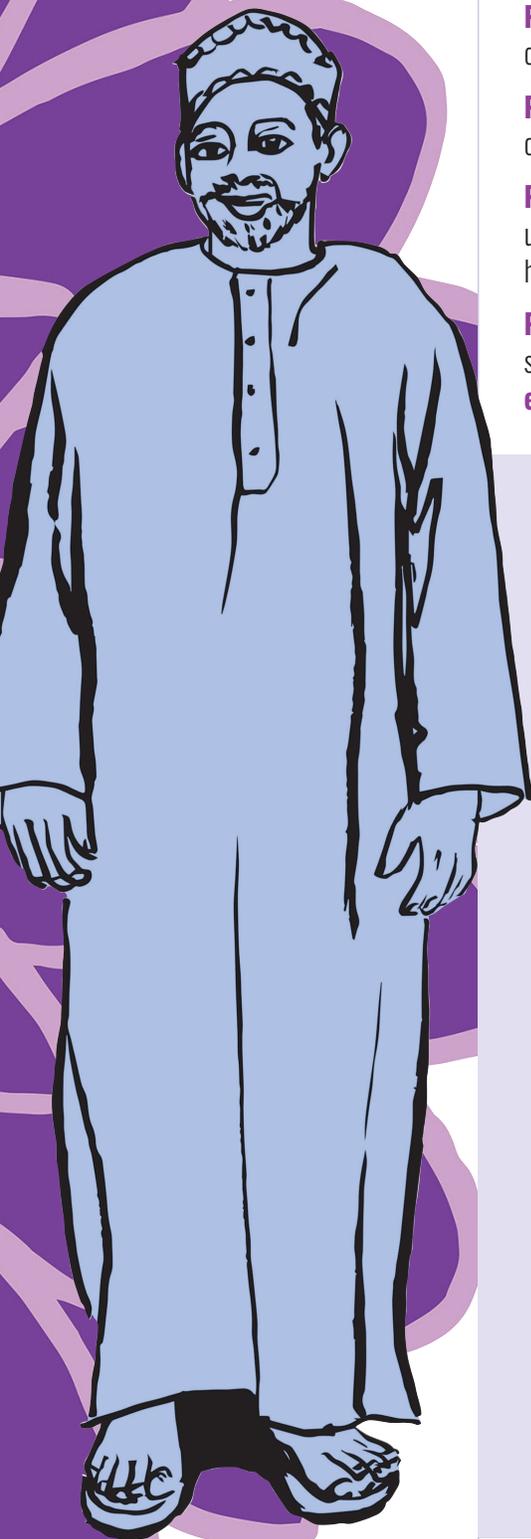
1. Welcome the participants on the next step of the journey to non-violence and survivor support, with today's discussion focusing on **power and accountability**.
2. Ask the men in the group to sit for 3 minutes and think about something they are grateful for. The facilitator may choose to have music playing in the background.
3. Set a timer for 3 minutes. After 3 minutes are up, ask for volunteers to share how it felt to think about gratitude or thankfulness. Take up to 4 volunteers
4. The facilitator should briefly review the group agreements by reading through them. [The facilitator should ensure these are hanging up in the room before the session begins].

## ACTIVITY Different types of power

Group work and group discussion

 1 hour

1. Remind the group of the two questions they were asked to think about at the end of the last session. What does power look like to them and what are different ways they've seen people use power?
2. Ask if anyone in the group thought about the questions from the last session and ask for volunteers to share their thoughts on the two questions above.
3. After the group has had enough time to share their thoughts on what power looks like and how they've seen it used, ask the men to stand up. Ask them to go to the left if they think power is good and to the right if they think power is bad. Ask them to stand in the middle if they are not sure if they think power is good or bad. Ask at least 2 men from each part of the room to share why they chose to go to the left, right or stay in the middle. Take time to hear from at least 2 men in each location (left, right, middle). Invite the men to return to their seats.
4. Facilitator explains that power is the ability to influence or control people, opportunities or resources.
5. Ask participants if they think there are different types of power?
6. Using 4 different pieces of flipchart paper write **power to, power over, power with** and **power within** - one type of power per flipchart paper.
7. Facilitator shares that power can be used in different ways. It can be used for good and it can also be abused and used to harm people. Power in and of itself is not good or bad. It is how people choose to use their power that makes it good or bad, useful or harmful.
8. Break the men into 4 groups of 3 participants. Give each group one of the flipchart papers and markers or coloured pencils. Ask men to draw or write what they think the type of power on their flipchart means. Set the timer for 10 minutes. After 10 minutes ask each group to share whatever is on their flipchart paper or the key parts of their discussion. Each group should get 4 minutes to share. After sharing, the facilitator presents the definitions below of power to, power over, power with, and power within. The facilitator should then engage in a discussion with the group on the similarities and differences that were present between their definitions and the actual definitions.



**POWER TO:** Power that can be used to help others, to bring about change or create opportunities for others.

**POWER WITH:** Power that is used collaboratively with people joining together to create a collective in order to achieve common goals.

**POWER OVER:** Power that is used to have **control OVER** another person or people through the use of formal authority and position, either by threatening them, denying them opportunities, or hurting them.

**POWER WITHIN:** This refers to our internal strength. It involves a sense of self-worth, self-awareness and dignity. **Power within** is the **capacity to imagine and have hope even in the most challenging circumstances.**

## SCENARIO: JOHN AND MARY

John and Mary have been married for 15 years and have 3 children, 2 boys and an adolescent girl. The girl, Alma, is 13 years old. About 11 months ago, they were forced to flee their homes and their country because of political unrest. They are now living in very crowded conditions and are having a hard time feeding the family and getting basic necessities. John decides that Alma is old enough to find a husband and he thinks that may help her stay safe. John tells Mary that he is going to find a husband for Alma. Mary begs John to let Alma stay in school. John and Mary argue until John tells Mary to stop talking about it because he has already made the decision for Alma to get married.



## QUESTIONS FOR THE GROUP

- How did listening to that story make you feel? Did you notice anything happening in your body as you listened to the story?
- Who had power in this situation and why?  
*Facilitator should note power over and power within specifically if the participants don't name those.*
- Do men and women have equal amounts of power? Why or why not?

9. Start connecting the concept of **gender** and **gender roles** to who has **power**. Facilitator should read or ask for volunteers to read the following scenario.

10. Facilitator introduces the concept of **gender** and **gender roles** and gives the definition of each. Facilitator points out the **gender roles** evident in the story (head of the house, decision maker, not questioning decisions, etc.).

- Facilitator shares that the term **gender** refers to the economic, social and cultural attributes and opportunities associated with being male or female. Gender differs from sex in that it is social and cultural in nature, rather than biological. Gender is about **learned behaviour**. Gender attributes and characteristics, i.e. the roles that men and women play, and the expectations placed upon them, vary in different communities, and **change** over time. Note that in the next session we will talk about the **Man-box** and how

gender shows up there. Emphasize that **gender** is **socially constructed**, meaning that it is attitudes and beliefs that make up the social norms or expectations about how men and women act. Men and women face different expectations about how they should dress, behave and what opportunities they have access to.

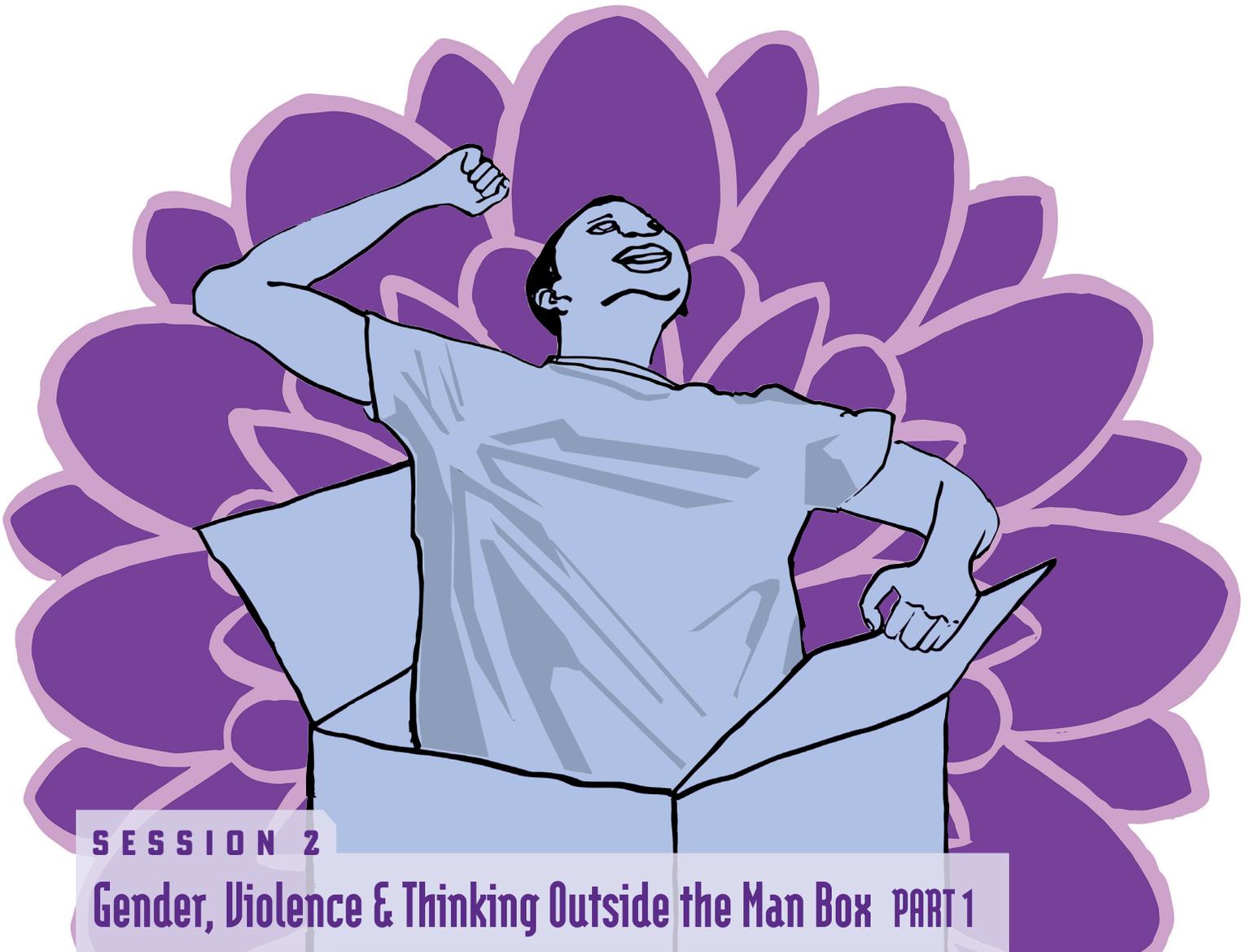
- **Gender Roles** refer to the roles and responsibilities that men and women are assigned based on social norms. **For example**, a **gender role** is that women take care of the children. **Another example**, of a **gender role** is that men take care of the money/finances in the family. Emphasize there is different **value** and **power** associated with men and women's expected gender roles. Men's gender roles are ascribed more power and status than those expected of women and adolescent girls. Again, emphasize that this is changeable. It is something we will talk about more in the coming sessions.

Additional activities that can be considered for this session can be found in **Annex B, page 104**.

## CLOSING / DEBRIEF

 15 minutes

- Summarize the session by summarizing the 4 different types of power discussed.
- Highlight how power was used in the story.
- Ask participants to start preparing for the next session by thinking about the different types of power men and women have and the power between them.
- Thank the participants for their active participation and for starting the journey, and remind them when and where the next session will take place.



## SESSION 2

# Gender, Violence & Thinking Outside the Man Box PART 1

### MATERIALS NEEDED

- 2 pieces of flipchart paper taped together for the “man box”
- 2 pieces of flipchart paper taped together for the “woman box”
- Markers
- Lotion or hand cream
- Note cards or post it note
- Tape

### SESSION OBJECTIVE

By the end of the session participants will have:

- Reflected on how gender roles influence the power that men and women have.
- Increased their understanding of gender norms as something that can and does change over time.

### KEY MESSAGES

**A gender norm is a collectively held belief about men and women’s roles and responsibilities.**

**Gender norms reflect how much value is given to men’s roles and how much value is given to women’s roles.**

**Men and women are not born inside these boxes. Gender norms can and do change with time.**

## WELCOME AND REVIEW

 10 minutes

1. Welcome the participants on the next step of the journey to non-violence and survivors support, with today's discussion focusing on **gender** and **violence**.
2. Invite the men to use some of the lotion or hand cream. As they are rubbing the lotion or hand cream into their hands ask them to think about what story their hands tell about who they are? (5 minutes)
3. Ask the men if they have any reflections on anything discussed in the last session.

## ACTIVITY In and Out of the Box PART 1

 1 hour

Additional instruction for this activity found in Annex B page 104.

1. Facilitator explains that we are going to start to talk about the behaviours that are expected of men and women, where these expectations come from, and how these expectations impact men and women.
2. Put two pieces of flipchart paper together and draw a box. Label it the **Man Box**. Place two more pieces of flipchart paper together and label it **Woman Box**. The exercise will start with the **Man Box** conversation. The discussion questions include:
  - How are men expected to be different from women? Write the answers inside the box on the Man Box flipchart paper. Answers may include: strong, dominant, confident, independent.
  - What feelings is a "real man" supposed to have? Write the answers inside the box on the flipchart paper. Answers may include: anger, vexed, annoyance.
  - How is a "real man" supposed to express or show their feelings? Answers may include: through silence, not coming home, yelling, through physical violence.
  - How are "real men" supposed to act sexually? Answers may include: aggressive, forceful, in charge, sleep with many women, have girlfriends even if married.
3. Ask "what does it mean to "act like a man" - what are the expectations which may not be the reality.
  4. Tell participants that we are going to think about what happens when a man acts differently than expected.
    - What names are men called that act in a way that is seen as "outside the box?" Write these answers outside of the Man Box.
    - What things happen physically to men outside the box? Write these outside the box and around the box. Answers may include: fights, beat up, harassed, teased, abused, ignored.

### “WOMAN BOX”

**5.** Hang up the flipchart paper with “Woman Box” written on it. Place it beside the flipchart paper with the Man Box answers.

- How are women expected to be different from men? Write the answers inside the box on the flipchart paper. Answers may include: shy, quiet, weaker, maternal/motherly, likes gossip.
- What feelings is a woman supposed to have? Write the answers inside the box on the flipchart paper. Answers may include: fear, unsure or uncertain, happy.
- How is a woman supposed to express or show their feelings? Answers may include: crying, sad faces, screaming.
- How are women supposed to act sexually? Answers may include: submit to the man, only have sex when married, only have sex with one person.

**6.** Tell participants that we are going to think about what happens when a woman acts differently than what is expected of her.

- What names are women called if they act in a way that is seen as “outside the box”. Write these outside the box. Answers may include: dirty, impure, not marriageable, whore, lesbian.
- What things happen physically to women that act in ways seen as outside the box? Write these outside the box and around the box. Answers may include: gossiped about, beaten, harassed, raped, divorced.
- Ask the group if women are beaten, harassed, or raped if they stay in the box?

### REFLECTION QUESTIONS

- Where do men and women learn how to act in a way that is seen as appropriate?
- How is power showing up in the ideas in the Man Box? How is power showing up in the Woman Box? Who is seen to have more power and who is seen to have less?

### ALTERNATIVE ACTIVITY DEPENDING ON CONTEXT

**1. Figure of a Man:** Make up a life sized figure of a man. This can be made up of clothes stuffed with something and sat in a chair. Or it can be a life size drawing of a man that hangs on the wall. The figure or drawing is meant to represent men in general. Encourage the group to give the man a name.

**2.** Ask participants to write on note cards what they think are traditional characteristics that are associated with masculinity.

Encourage them to write as many as come to mind, but ask that they use a different note card for each characteristic. Ask participants to tape the cards on the “man.”

**3.** After about 10 minutes ask participants to bring their chairs and form a circle around the “man.” Ask them to take a few minutes to read all of the note cards. Once the participants have had a minute to see all of the things written on the note card, start to discuss what each note card says.

**4.** Once most of the note cards have been discussed, ask the men in the group to reflect and discuss the following questions:

- How did you learn to be a man?
- What did you have to do to be a man?
- What characteristics did you have to have to be a man?
- What things did you hear about being a man when you were growing up?

### CLOSING / DEBRIEF



15 minutes

**1.** Facilitator closes the discussion by sharing:

- A gender norm is a collectively held belief about men and women’s roles and responsibilities.
- Gender norms are not biological. For example, men are not born with more power than women, but society’s beliefs about men and women’s roles and responsibilities assign more power to one than the other.
- Gender norms can and do change with time.
- Note that women experience violence even when they stay within the box, and that we will discuss this more in the next session.

**2.** Ask the participants to think about the following question over the next week: “where did I learn my beliefs about what it means to be a man?”

**3.** Thank the participants for their active participation and for starting the journey, and remind them when and where the next session will take place.



## SESSION 3

# Gender, Violence & Thinking Outside the Man Box PART 2

### SESSION OBJECTIVE

By the end of the session participants will have:

- Increased their understanding of how the Man Box can be harmful to women and adolescent girls.
- Increased their understanding that men are not born violent.
- Increased their understanding that violence against women and girls is a choice and that many men choose not to be violent.

### MATERIALS NEEDED

- The flipchart papers from the previous session (Man Box and Woman Box)
- Flipchart paper
- Markers
- Video - Life of Juan (if using that activity)

### KEY MESSAGES

**Men are not born violent and many men do not agree with violence against women and girls.**

**Women experience violence even when they stay within the box.**

**Men are often taught they can only show certain feelings. When men show feelings considered outside the box (sadness, fear, uncertainty) they can feel they are losing the power associated with being a man. Some men chose to use violence as a way to keep control or to appear strong.**

## WELCOME AND REVIEW

 10 minutes

1. Welcome the participants on the next step of the journey to non-violence and survivors support. Today's discussion is a continuation from last week's focus on **gender** and **violence**.
  - Ask the men to join you in taking some deep breaths. Facilitator should model breathing in deeply and exhaling completely. Ask participants to do this for 1 minute.
  - Facilitator reminds men that this program is really the start of each participant's journey, a place where they can explore new pathways for what it means to be a man.
2. Ask participants to reflect and share if they feel like they are on a journey.

## ACTIVITY **In and Out of the Box PART 2**

 1 hour

Additional instruction for this activity found in Annex B page 104.

1. **Pair Work:** Ask participants to find a partner. Ask them to spend five minutes sharing with each other where they learned gender norms about men and women.
2. **Group Discussion:** Facilitator has the flipchart papers with both boxes hanging up. Spend 10 minutes letting

participants share with the group where they feel they learned "gender norms" of how men and women are expected to act.

3. With the group, refer to the Man Box and engage in a discussion using the below reflection questions.

## REFLECTION QUESTIONS

- What does the Man Box teach men about women and adolescent girls? What are some examples of that?
- Is the Man Box harmful or helpful to women and adolescent girls? How?
- Are men born violent? Do the ideas in the Man Box affect or contribute to violence? How?

4. Break the participants up into 2 groups with each one having a scenario.

**SCENARIO 1:** Ernest and his family had fled the fighting about a year ago. They'd been in Kenya since then and Ernest was missing his family and friends. Once he even started to cry without realizing it. When his wife noticed, she asked what was wrong. Ernest became embarrassed and felt ashamed that his wife had seen him cry. He remembered his father telling him men never cry. He started to yell at her, telling her she was stupid, and she should shut up and go cook him food before he beat her.

**SCENARIO 2:** Roberto and his family fled Venezuela about 9 months ago. Because of the situation they could only bring 2 of the 4 children. The 2 youngest had stayed in Venezuela with Roberto's mother. Roberto worried about them and missed them. One day when he was talking to his wife about the children he started to cry. He told his wife he was very worried about the children and that sometimes he felt so angry about the situation they were in he wanted to hit something.

5. Ask the groups to use the following questions to discuss and reflect together on their scenario.

## REFLECTION QUESTIONS

- What did they notice about how Ernest reacted to crying and how Roberto reacted to crying?
- Do you think Ernesto was born violent? Why did he threaten his wife?

Ask participants to reflect on the Man Box and if any of them see themselves in the Man Box? Is the Box helpful or harmful?

## ALTERNATIVE ACTIVITY DEPENDING ON CONTEXT: THE LIFE OF JUAN

**1.** Tell participants we are going to start with a video. The video is the Life of Juan, from the Promundo H program. Ask the men to reflect on the following questions as they watch the Life of Juan:

- What have they been told about what a 'real man' should act like?
- Where did they hear messages about what a 'real man' should act like?

- Is there a time they remember from childhood where they felt pressured to act in a certain way because they were boys?
- 2.** After the video is over, bring participants together in a circle. As a group ask them to share:
  - How did watching the Story of Juan make them feel? Did they notice anything happening in their bodies as they were watching it?
  - What parts of culture do they identify from the video and how does culture create expectations of what it means to be a man?

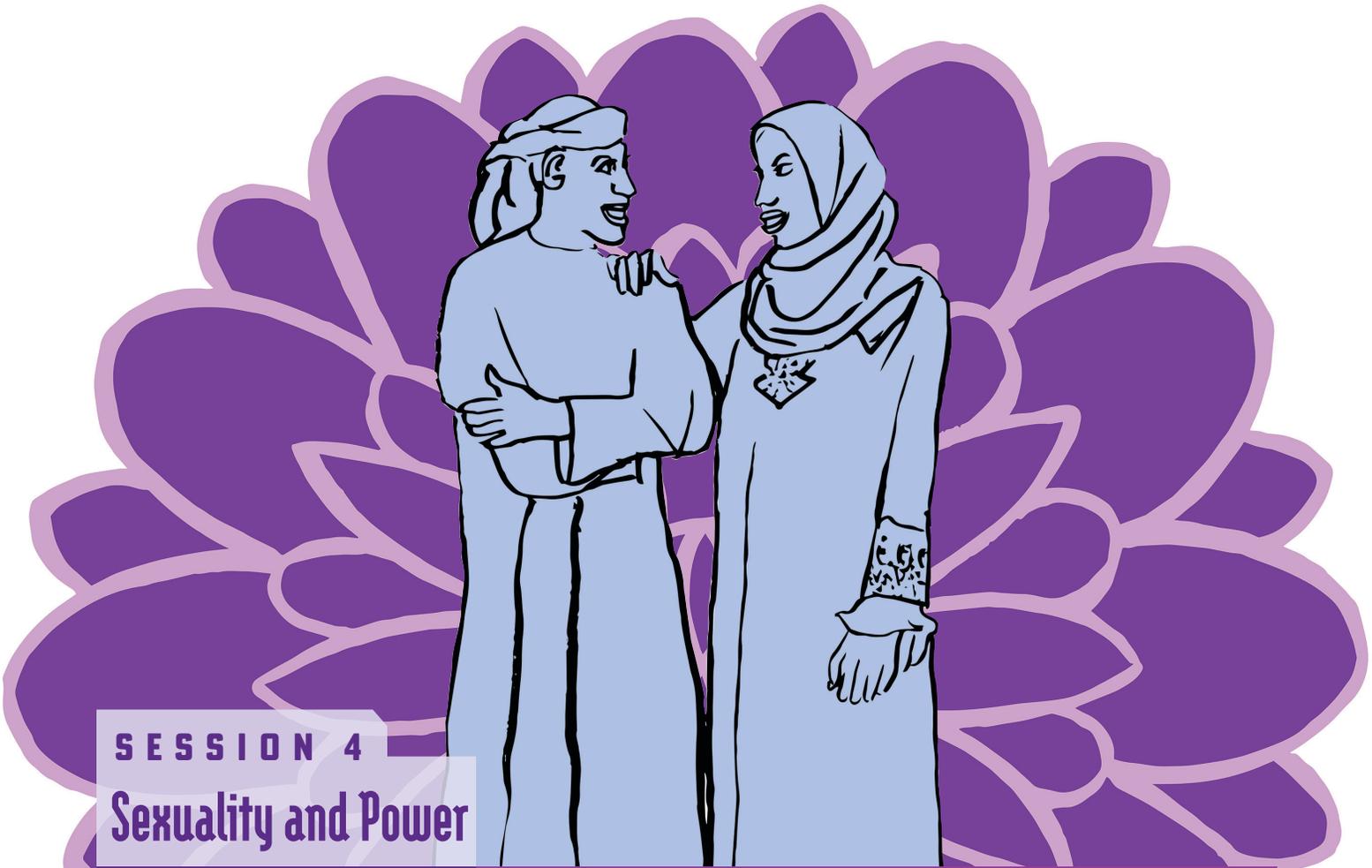
## CLOSING / DEBRIEF

 15 minutes

**1.** Facilitator closes the discussion by sharing:

- Men are not born violent and many men do not agree with violence against women and girls.
- Women experience violence even when they stay within the box. Men are often taught they can only show certain feelings.
- When men show feelings considered outside the box (sadness, fear, uncertainty) they can feel they are losing the power associated with being a man.
- Some men chose to use violence as a way to seem in control or strong.

**2.** Thank the participants for their active participation and for starting the journey, and remind them when and where the next session will take place.



## SESSION 4

# Sexuality and Power

### MATERIALS NEEDED

- Definitions for Activity 1
- “Agree” and “Disagree” signs placed on opposite corners of the room
- Group agreements on the flipchart paper
- Printed copies of the scenario if possible. If not, scenarios written on flipchart papers and hung up during the activity
- Information on referral services for survivors and for general SRHR needs from the referral pathway
- Flipchart
- Markers

### SESSION OBJECTIVE

**By the end of the session participants will have:**

- Increased their understanding of sexual entitlement and how it is linked to gender and patriarchy.
- Reflected on and discussed how sexual entitlement contributes to violence against women and girls.

### KEY MESSAGES

**Male sexual entitlement is the belief that men are entitled or “owed” sex when and with whom they want because they are men.**

**It is linked to patriarchy and the gendered belief that men can’t control their sexual urges.**

**Male sexual entitlement is linked with both intimate partner violence and sexual violence.**

**Women and adolescent girls have the right to decide if, when and with whom they have sex.**

## WELCOME AND REVIEW

 15 minutes

1. Welcome the participants on the next step of the journey to non-violence and survivors support, with today's discussion focusing on **sexuality** and **power**.
2. Ask the men to stand up and join you in taking deep breaths to help clear everyone's mind. Facilitator should model breathing in deeply and exhaling completely. Ask participants to do this for 2 minutes.
3. Ask for volunteers to remind us of what the group agreements are. Facilitator should make sure each one is mentioned. Conversations around sexuality and male entitlement are challenging and the facilitator should make sure the group agreements are fresh in participants' minds.
4. Ask participants how they think the group is doing following the group agreements? Which agreements seem hardest to keep in mind? Why? Is there anything the group wants to do to improve communication or participation within the group?

## ACTIVITY Paired Activity

 30 minutes

Before the session starts, the facilitator will tape the words: **power over, power to, gender, gender roles, patriarchy, entitlement** on the walls. The facilitator will also bring copies of the definition of each of the above terms to the group.

1. Ask participants to find a partner for this activity. Each pair will be given definitions that they will then need to match to the phrase or word. Give participants 5 minutes. At the end of 5 minutes call the group back together. Give some sort of "prize" to the pair that has gotten the most correct. Ask participants which term felt the most difficult to match? This activity may need to be modified depending on literacy levels of the group. For example, the facilitator may read a definition out loud and ask participants to stand under the phrase or word they think it relates to.
2. Facilitator should introduce the topics of sexuality and power, and share that we will be doing another activity called **Vote with your feet**: Men's Sexual Entitlement Statements (Adapted from Gender Equitable Men Scale).

3. Facilitator explains the activity, sharing that he is going to read some statements out loud to the group. If you agree with the statement, go to the **"Agree"** sign. If you **"Disagree"** stand by that sign and if you are **"Not Sure"** move to the middle of the room.
4. Facilitator should emphasize there are no right or wrong answers. This activity is to help participants to think about the knowledge and attitudes they have around sexuality and power. No one in the group will be judged for their answers. Group members with different views will have the chance to share and discuss.
5. **Facilitator reads** the statements below on male sexual entitlements out loud.

Ask participants to stand under the **"Agree"** and **"Disagree"** signs to express how they feel about each statement. If they are **"Not Sure,"** ask them to stand in the middle.

## STATEMENTS

- Men need sex more than women do.
- Men don't talk about sex; they just do it.
- It is the role of the wife to have sex with her husband when he wants to have sex.
- Men are unable to control their sexual urges. They must have sex when they want it.

6. After reading each statement and seeing where the men stand, encourage a discussion between the participants about differences of opinion. For example, between the men that are standing under “Agree” and “Disagree”. Encourage anyone in the middle to share why they chose the middle. After a brief discussion, ask if anyone would like to change where they stand. Do this for all 4 statements.
7. Ask participants to come back together. Ask them to reflect on why men feel *entitled* to sex whenever they want it.

### ACTIVITY Group work: Consent and Male Sexual Entitlement

 35 minutes

1. Divide the participants into 2 groups. Give each group a scenario and let them know they have 15 minutes to read and discuss it. The group discussions should be guided by these 3 questions:

- How do you feel when you read the story?
- Do you think Ana and Fatima freely agreed to have sex?
- How did you see power being used?

**SCENARIO 1:** Jesus and Ana have been married for 10 years. Recently they were forcefully displaced from their village, and Jesus started drinking a lot of alcohol to cope with the stress. One night he came home drunk and demanded sex. Ana is uncomfortable, she doesn't want to have sex, but she is also scared because Jesus has used violence against her and their children in the past. She doesn't say anything, and they have sex.

**SCENARIO 2:** David and Fatima have been married for 5 years. One night David wants to have sex, but Fatima says she is not feeling well. David insists and persuades her, but after they start, she asks him to stop, because it's hurting her. David continues for several more minutes, holding her in place. Afterwards Fatima is silent and upset, but David says she let him start so he had to finish.

2. After 15 minutes, ask someone from the group to share key points from the discussion. After each group shares their thoughts, ask participants to share ideas on how Jesus and David could have ensured their wives had freely agreed to have sex.

3. Facilitator should emphasize that as in the previous sessions we see that men are given messages from society, their community, families, schools, churches, and other places that they have the right to take the things they want. Emphasize that no person owes another person sex. Using your power over someone, by pressuring, threatening, or forcing sexual activity is a violation of human rights.





## ALTERNATIVE ACTIVITY DEPENDING ON CONTEXT

 20 minutes

**Group discussion (ask vs tell): Sexual Consent and Male Privilege**

1. Facilitator should start the conversation by asking, have you ever been pressured or coerced to do something you didn't want to do? Does anyone want to share an example?
2. Use the key messages and the questions below to moderate the discussion.
  - Do you think a wife has the right to refuse sex if she doesn't want it? Why or why not?
  - Is forced sex a violation of human rights? Which rights?
  - Can you think of a situation when a person doesn't have the power to say "no"? (E.g. child bride, a woman fully dependent on her husband, someone who believes men have the right to women's bodies.)
  - What are these situations and how can we change them so women and adolescent girls have the power? Can we use power within our sexual relationships? How?
3. Facilitator debriefs by saying that through patriarchy and the attitudes and beliefs that support it, men are often taught to feel entitled, or that they were born with the right to have sex. These notions, present in many cultures, are harmful because they don't allow for their partners to consent and can lead to pressure and coercion, which are forms of sexual violence. It's important to reflect on what we were taught and whether some of it may harm our partners.

## CLOSING / DEBRIEF

 15 minutes

1. Ask each participant to share a word or a comment about the session. Was it interesting? Challenging? Thought-provoking?
  - Patriarchy is upheld by culture and institutions, churches, schools and sometimes governments and that sends a message to men that women owe them sex, or that it is impossible for men to control their sexual urges. This is not true.
  - Emphasize that in relationships where power is shared no person should be forced to engage in sexual activity without their consent.
  - Explain that anyone can be a survivor of sexual violence including men. Share that if the men know anyone that has experienced sexual violence there are places in the community they can go for help. Share the names of the organizations supporting survivors.
  - Facilitator should highlight the following points:
    - Male sexual entitlement is the belief that men are entitled or "owed" sex, when and with whom they want because they are men.
    - This is linked to patriarchy and the gendered belief that men can't control their sexual urges.
      - Male sexual entitlement is linked with both intimate partner violence and sexual violence.
      - Women and adolescent girls have the right to decide if, when and with whom they have sex.
2. Thank the participants for their active participation and for starting the journey, and remind them when and where the next session will take place.

# Understanding Violence Against Women & Girls



## SESSION 5

### More Than A Fist: A Deeper Look At Violence Against Women & Girls

#### MATERIALS NEEDED

- Flipchart paper
- Markers
- Flipchart paper listing the one thing that the men shared they wanted to get out of the program (from Introductory Session).
- Note cards
- Tape
- “Agree,” “Disagree,” “Not Sure” signs

#### SESSION OBJECTIVE

By the end of the session participants will have:

- Increased their understanding of child early marriage and forced unions, intimate partner violence and sexual violence.
- Increased their understanding of accountability for violence.
- Discussed and reflected on the impact of violence on survivors, children and communities.

#### KEY MESSAGES

**Violence includes more than physical abuse. It includes physical (hurts the body), emotional (includes verbal abuse, hurts the feelings, confidence, mind), sexual (physical injury, hurts the feelings, confidence, mind), and economic (controls access to money, property or other resources).**

**Violence includes harmful traditional practices like Child Early Marriage and Forced Unions (CEMFU).**

**There are health, emotional, social and financial consequences for survivors, children and communities.**

## WELCOME AND REVIEW

 15 minutes

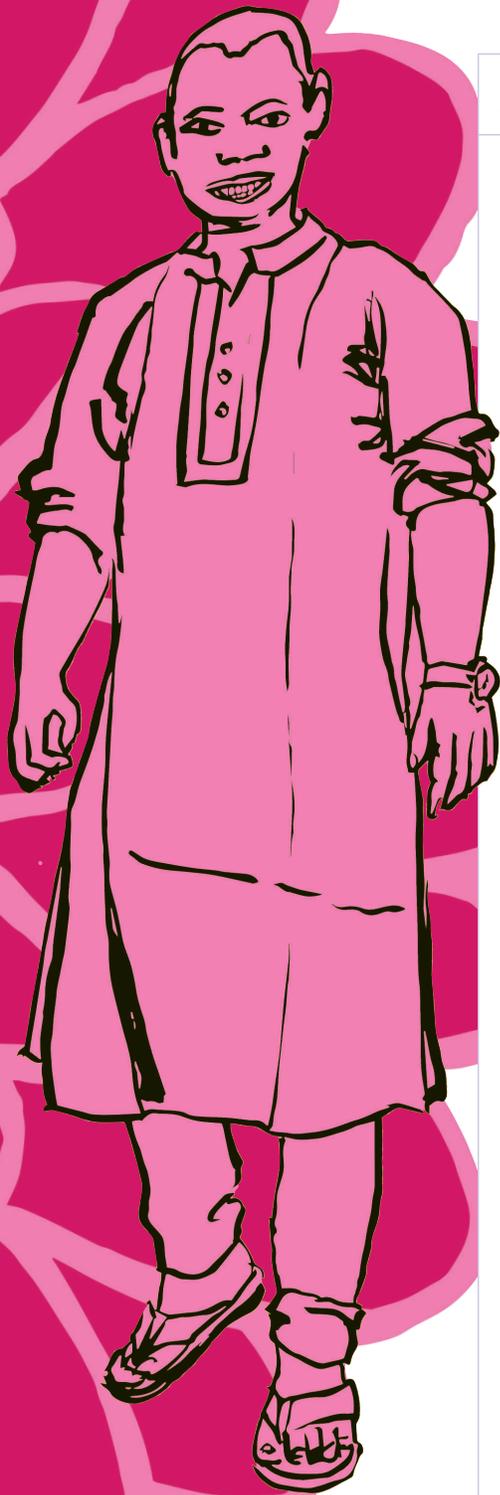
1. Welcome the participants on the next step of the journey to non-violence and survivors support, with today's discussion focusing on violence against women and girls.
2. Ask the men to stand up and join you in taking deep breaths to help clear everyone's mind. Facilitator should model breathing in deeply and exhaling completely. Ask participants to do this for 5 minutes.
3. Invite participants to sit. Ask participants to share if there is anything that they've been thinking about or reflecting on related to what was discussed in the last session?
4. Invite participants to look at the flipchart paper from the introduction session. Ask participants if they feel the discussions and conversations are what they expected. Do they feel they are getting out of the sessions what they had hoped?

 45 minutes

1. Share with participants that over the last 4 sessions we have talked about power, entitlement, gender and gender roles, and sexual entitlement. Explain that the group is going to spend the next 3 sessions discussing different type of violence with a focus on violence against women and girls and the impact and consequences of violence on the survivor, her family and community.
2. Share with participants that it is likely that everyone in the group has experienced or witnessed some form of violence, either during the unrest in their own countries or when they fled their country seeking safety. Note that many people in the group may have witnessed violence in their family growing up.
3. Acknowledge that while we focus today's conversation on men's violence against women and girls, we know that anyone can be a survivor of certain types of violence. Sexual violence can and does happen to men. Like sexual violence against women and girls, this sexual violence is most often perpetrated by men against other men. There are men who are survivors of sexual violence. Every survivor of sexual violence, of any sex or any gender, deserves to be supported. Emphasize that at the end of the session the facilitator will put the name and contact information of organizations that specialize in supporting survivors up on a flipchart paper.
4. Hang up a flipchart paper with the word **"VIOLENCE"** written on it. Invite participants to take some of the note cards and write down what comes to mind when they think of *violence*. Ask them to tape up the note cards on the flipchart paper.
5. Once participants are done putting the note cards on the flipchart paper, ask for volunteers to comment on what they are noticing about the note cards. If the majority of the responses focus on *physical* types of violence, the facilitator should note that to the participants.
6. Encourage participants to think specifically about men's violence against women. Ask participants if they think that violence is only physical.

### Facilitator shares that violence can include:

- Physical (hurts the body)
- Emotional (includes verbal abuse, hurts the feelings, confidence, mind)
- Sexual (physical injury, emotional, confidence)
- Economic (controls access to money, property, or resources)
- Harmful Practices (such as child early marriage and forced unions)



## ACTIVITY 1 Agree, Disagree, Not Sure

1. Facilitator asks all the participants to stand up, and explains the activity, sharing that he/she is going to read some different things out loud to the group. If they think what he/she has read is an example of violence go to the **“Agree”** sign. If you **“Disagree”** stand by that sign, and if you are **“Not Sure”** move to the middle of the room.
2. Emphasize that no one in the group will be judged for their answers. This activity is to help participants reflect on what they think violence is and what they think violence is not. Note that participants will have different ideas about violence and this group is a space where those different views can be shared and discussed. After each statement is read out loud give participants a chance to share why they went to **“Agree,” “Disagree”** or **“Not Sure.”**
3. Facilitator reads out the following:
  - Wycliff was annoyed with his girlfriend and pulled her hair very hard. Is this violence?
  - Maria was waiting for her husband, Daniel, to come home. She needed money for food. Daniel told her he was not giving her any money for food because she was too fat already. Is this violence?
  - Peter has made plans for his 14-year-old daughter, Cristina, to be married. Is this violence?
  - Every time Luisa and Marcel argued he would tell her how stupid and ugly she was and that she was lucky he had agreed to marry her. Is this violence?
  - Thomas was angry with his wife. He took her favorite dress outside and burned it. Is this violence?
4. Facilitator notes that IPV, forcing an adolescent girl to marry (child early marriage and forced unions), and forcing someone to have sex are all forms of violence. All the examples above are examples of violence.
5. Explain that violence can be a one time incident or ongoing. In cases of Intimate Partner Violence, it is usually ongoing in that it happens more than once. Emphasize that violence will have lasting consequences that can't be seen. Once violence is used, the threat of more violence is always there.
6. Share with participants that in situations of forced displacement, political unrest and war these types of violence become even more common for women and adolescent girls. Ask participants why they think that is? Why might violence against women and girls increase in refugee and displaced settings?

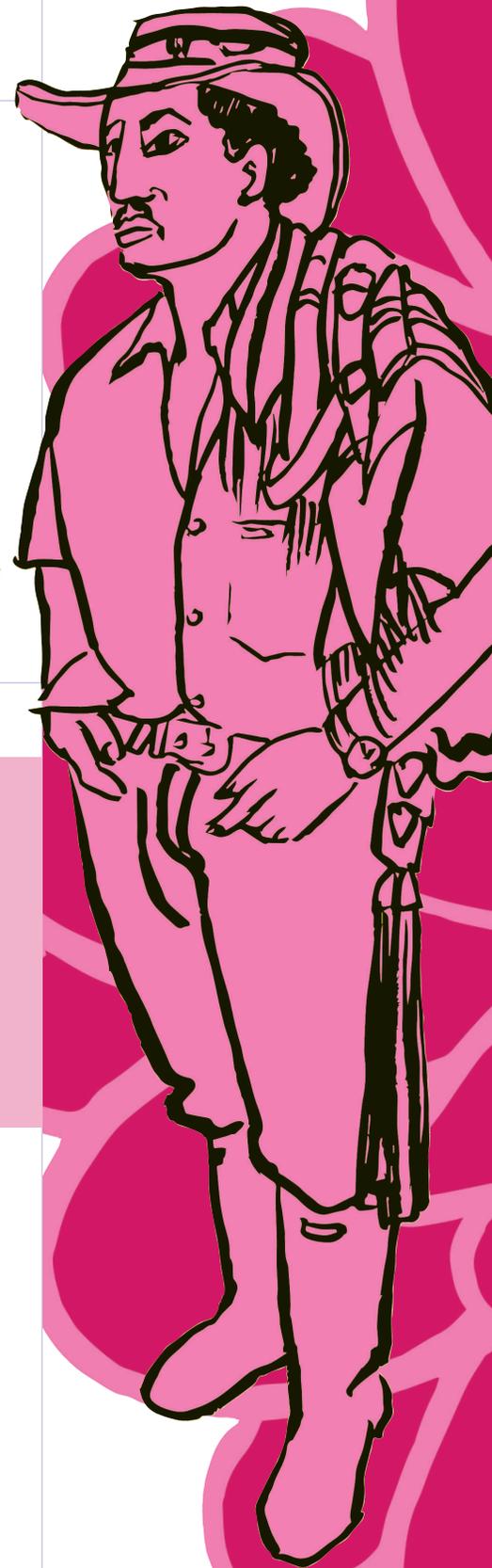
## ACTIVITY 2 Small Group Conversation Followed By Facilitated Group Conversation

1. Divide participants into 3 small groups and assign 1 type of violence IPV, Early/Forced Marriage and Sexual Violence to each group.
2. Ask each group to take 15 minutes to discuss what they think the consequences are on the person experiencing that violence. For example, what is the potential impact on a 13-year-old adolescent girl being married to a 30-year-old man? What is the impact on a woman whose husband is hitting her in the home? What is the impact on a woman or adolescent girl that has been sexually assaulted while fleeing her country for safety?
3. When the participants are finished, ask each group to share their ideas to the others. After all the groups present, the facilitator should make sure that all the impacts not mentioned (health, psychosocial, stigma, financial, etc.) are highlighted.
4. Ask participants if any of these impacts surprised them? Had they thought about the impact of these things on the women and adolescent girls experiencing them in this way before? How do they feel now that they've had a chance to think more about the impact that violence has on women and adolescent girls?

## ACTIVITY 3 The Facilitator Should Start With A Short Scenario

Juan knew he had to be at work very early in the morning, but he stayed up very late watching a football match. He woke up late and missed the early morning lorry to his job. He got on the next lorry, but on the way the tire had a problem and the passengers had to walk the rest of the way to their destination. When Juan got to work, he told his boss that the driver of the first lorry knew he was supposed to wait for Juan because he rode it every day. He told his boss that the driver of the second lorry didn't know how to properly care for his truck. He said it wasn't his fault he was late.

1. Ask participants why Juan was late for work. Keep participants focused on the choices that Juan made and the main reason he was late for work. For example, do you agree with Juan's reasoning that being late wasn't his fault? Why or why not? Juan knew when the lorry would arrive. Was it the first lorry driver's fault that he was late for work? If you were Juan's boss, would you hold the lorry driver or Juan accountable for being late to work? Why? Ask participants if there were choices Juan made that contributed to his being late but, were not the main reason for his lateness.
2. Facilitator reminds participants that we have talked about the root cause of violence against women and girls in other sessions. Ask the group what they remember about the root causes of violence against women and girls. Facilitator should note that like in the scenario above, it is common for men and communities to blame violence on something



other than unequal gender norms or the misuse of power. There are things in the lives of men that cause or increase stress, but it is an individual choice to use violence as a way of dealing with that stress.

**3.** Facilitator notes that there are many things, especially in situations of forced displacement, that can add additional stress or frustration in a person's life. Note that individuals choose how to respond in different situations and that, no matter what, a violent response is never acceptable. No one can "make" another person be violent.

**ADDITIONAL ACTIVITY** Below is an additional activity that the Facilitator may choose to use in this session. Please leave enough time for participants to comprehensively discuss the questions.

### ACTIVITY 3 Ask vs Tell

**1. Facilitator asks the group the question below:**

Men love their families. Men love their wives and daughters. When you think about the impacts of violence above and how it affects women and adolescent girls why do you think men's violence against women and girls happens?

**2.** Lead a discussion with the group about **violence against women and girls** based on the above question. Make sure to emphasize the following points and link back to the key points in the sessions about gender and power throughout the discussion:

- Men's violence against women and girls happens in every country.
- It is a violation of a person's human rights, including the right to be safe in their home and in their community.
- Men are most often the perpetrators of all the different forms of violence against women and girls.

**3.** Violence against women and girls occurs because of harmful **beliefs** and attitudes about men and women

(connect to session including the **Man Box** and **gender roles** and **gender socialization**), including:

- a.** Women are seen to be less than men and the property of men.
- b.** Men have the right to control the lives of women.
- c.** Men have the right to make all the decisions for the family including when and who their daughters marry.

- If a man chooses to be violent against his wife, she did something to "deserve it." Violence is seen as a way to teach women a lesson and discipline them.
- Violence against women and girls is a way of reinforcing and demonstrating male power and control.
- Violence does not just happen; it is intentional.
- Violence against women and girls occurs because we live in a world that says it is OK for men to harm women. It is up to men, like many of you in this group, to show through your words and your actions that violence against women and girls is never an acceptable choice.

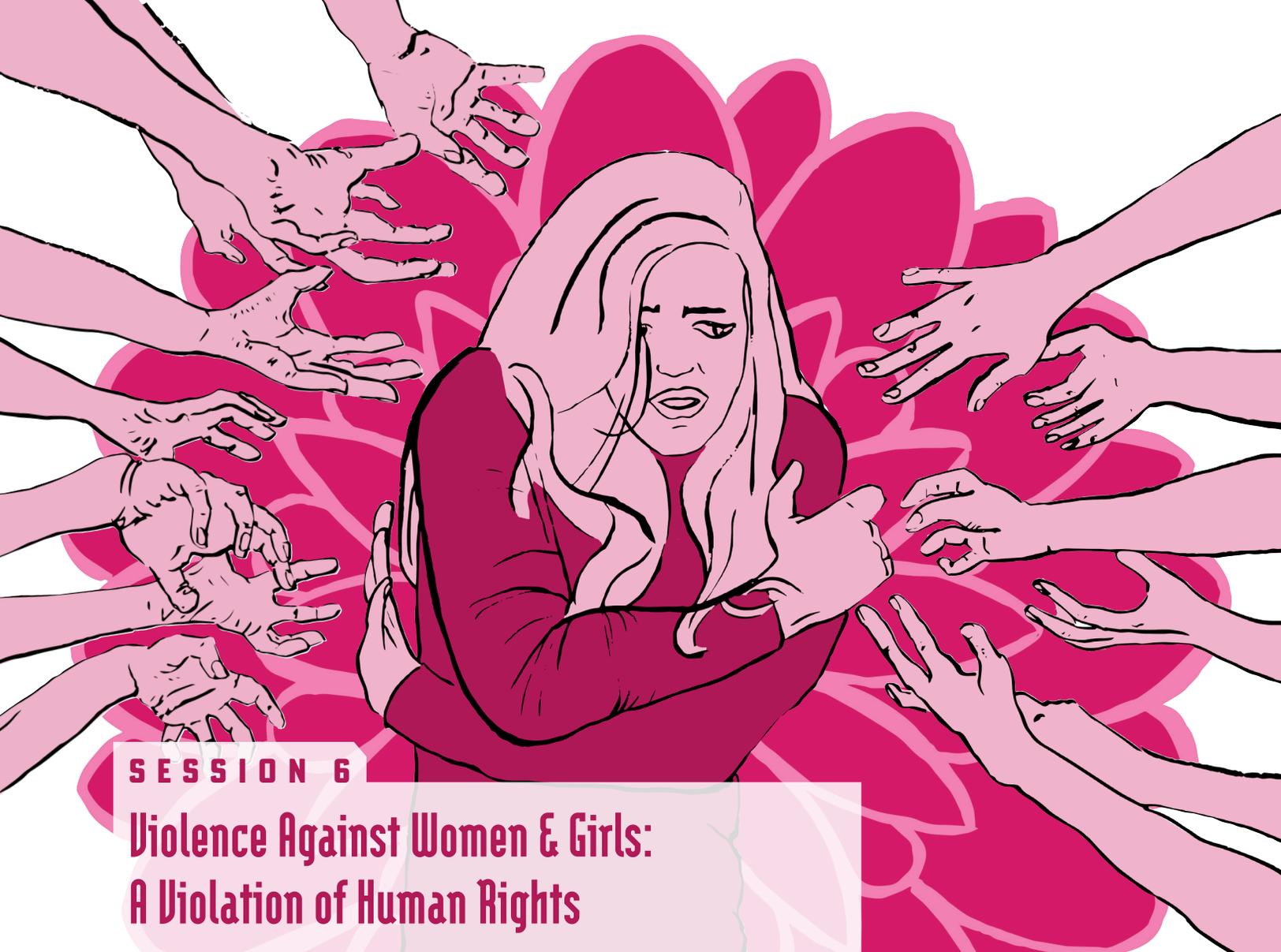
### CLOSING / DEBRIEF

 15 minutes

**1.** Facilitator closes the discussion by asking each participant to share a word or a comment about the session. Was it interesting? Challenging? Thought provoking?

- Violence includes more than physical beating. It includes physical (hurts the body), emotional (includes verbal abuse, hurts the feelings, confidence, mind), sexual (physical injury, emotional, confidence), economic (controls access to money, property, or resources).
- There are health, emotional, social, and financial consequences for survivors, children and communities.

**2.** Thank the participants for their active participation and for starting the journey, and remind them when and where the next session will take place.



## SESSION 6

# Violence Against Women & Girls: A Violation of Human Rights

### MATERIALS NEEDED

- Flipchart paper listing the 1 thing that the men share they wanted to get out of the program (from introductory session)
- “Agree”, “Disagree”, “Not Sure” signs
- Flipchart paper
- Markers
- Note cards
- Tape

### SESSION OBJECTIVE

**By the end of the session participants will have:**

- Describe why different types of violence are violations of human rights.

### KEY MESSAGES

**Human rights are principles that guarantee that everyone is treated with respect and dignity.**

**Child Early Marriage and Forced Unions (CEMFU), Intimate Partner Violence (IPV) and rape are violations of a woman or adolescent girl’s human rights.**

**CEMFU, IPV and rape are violations that increase in refugee and displaced settings and it is important for men to speak out against this violence and speak up in support of survivors.**

## WELCOME AND REVIEW

 25 minutes

1. Welcome the participants on the next step of the journey to non-violence and survivors support, with today's discussion focusing on violence against women and girls and human rights.
2. Ask participants to reflect on the last session where different types of violence were discussed.
3. Facilitator reminds participants of the "is this violence" statements that were read aloud during the last session. Point out the 1-2 that caused the most discussion. Ask participants to spend 5 minutes in silent reflection thinking about last week's discussion.
4. After 5 minutes, invite participants to share some of the things that came into their mind during the reflection. After about 10-15 minutes, thank participants for sharing and transition into the topic of violence against women and girls as a violation of human rights.

## ACTIVITY 1 Facilitated Discussion

 25 minutes

### 1. Ask the group:

- To share what they think of when they hear "human rights"?
- What are human rights?
- Do we have the right to...education? freedom? safety?
- What else would they consider to be a human right?

If you are using a board or chart paper, write these examples down. If the group is having trouble thinking of rights, provide some additional examples:

- a. Equal treatment under the law;
- b. Food, water, shelter and clothing;
- c. Being treated with respect and dignity;
- d. Freedom from torture;
- e. Freedom of expression;
- f. Freedom of thought, conscience and religion;
- g. The right to assemble and to participate in society;
- h. The right to education; and
- i. The right to health, including access to health information and services.

2. Facilitator asks participants if they've heard of the **Universal Declaration of Human Rights (UDHR)**? If any of the participants have, asked them to share what they understand the UDHR to be?

3. Facilitator shares that the UDHR states that: "All human beings are born free and equal in dignity and rights. Everyone has the right to life, liberty, and security of person." **The Universal Declaration of Human Rights**, adopted by the United Nations 80 years ago, says a person has these rights regardless of their age, sex, ethnicity, gender identity, religion, sexual orientation, or any other factor.

4. Facilitator shares with the group, or emphasizes if it has been mentioned by a participant, that human rights are principles that guarantee that everyone is treated with respect and dignity.
5. Facilitator asks participants to share what they think it looks like to be treated with respect? With dignity? Write their answers on a flipchart paper or whiteboard if available.

1. Ask participants if they think human rights apply to women, men, boys and adolescent girls equally. Why or Why not?

2. Explain to the group that they will spending time discussing Child Early Marriage and Forced Unions (CEMFU), Intimate Partner Violence (IPV), and Sexual Violence from a human rights perspective.

3. Break participants into groups of 3 and give each group 1 of the 3 types of violence,

**GROUP 1** Child Early Forced Marriage and Unions (CEFMU)

**GROUP 2** Intimate Partner Violence (IPV)

**GROUP 3** Rape (a form of sexual violence)

## ACTIVITY 2 Small Group Work and Facilitated Group Discussion

 45 minutes

**4.** Ask participants to spend 10 minutes in their groups discussing the meaning of each term. Facilitator asks each group to share their definition of the 3 types of violence. After 10 minutes, ask each group to present their definition. Engage in a discussion.

- **Child Early Forced Marriage and Unions:** When parents or others arrange for a minor to marry someone (a minor is anyone under the age of 18) or enter into a “union” with someone.
- **Intimate Partner Violence:** Violence that happens within an intimate relationship – typically a husband perpetrating violence against his wife. According to the World Health Organization (WHO) IPV is “... any behaviour within an intimate relationship that causes physical, psychological, or sexual harm to those in the relationship, including acts of physical aggression, sexual coercion, psychological abuse and controlling behaviours.” Some examples include: physical violence which includes pushing, punching, shoving, throwing, choking; sexual violence which includes coercion or non-consensual sexual acts; emotional violence which includes threats, humiliation, controlling behaviours, isolating, intimidation.
- **Rape:** Any act of non-consenting sexual intercourse; any degree of oral, anal or vaginal penetration is considered

rape. Note that rape is a legal term, and the definition varies somewhat between countries.

### Facilitated group discussion

- 1.** Facilitator reminds the group that human rights are principles that guarantee that everyone is treated with respect and dignity. Use examples from earlier in the session when participants were asked to share what they think it looks like to be treated with respect or with dignity.
- 2.** Using the questions prompts below, ask participants to discuss how CEFMU, IPV and rape are violations of human rights.
  - How does CEFMU violate human rights? Which rights does it violate?
  - How does IPV violate human rights? Which rights does it violate?
  - How does rape violate human rights? Which rights does it violate?
- 3.** Ask participants if thinking about violence against women and girls as a violation of human rights was new to them? How do they feel now that they've had a chance to think more about the impact that violence has on women and girls?

## CLOSING / DEBRIEF

 15 minutes

- 1.** Facilitator closes the discussion by asking each participant to share a word or a comment about the session focused on exploring IPV, CEFMU, and sexual violence as a human rights violation. Was it challenging? Thought provoking?
- 2.** Briefly summarize what IPV, CEFMU and rape are. Reminding participants that in previous sessions we've talked about the physical, emotional and other consequences that violence has on women and girls.
- 3.** Emphasize that an additional impact of the violence named above is that it violates or denies women and adolescent girls their human rights.
- 4.** Thank the participants for their active participation and for starting the journey, and remind them when and where the next session will take place.



## SESSION 7

# Understanding the Impact of Violence Against Women and Girls

### MATERIALS NEEDED

- Flipchart paper
- Markers
- Handouts of the scenarios (Miriam and Jean-Paul, and Hawa and Abdul)

### SESSION OBJECTIVE

**By the end of this session, participants will be able to:**

- Provide examples of the physical, emotional and financial impact of violence on survivors.
- Describe how consequences of men's use of violence impact women, children and men themselves.
- Reflect on the role men can play in supporting survivors.

### KEY MESSAGES

**Survivors will have different needs related to the health, emotional, social and financial consequences from the violence they suffered.**

**Children are impacted by witnessing violence even if they themselves are not abused.**

**Men have a key role to play in supporting survivors.**

## WELCOME AND REVIEW

 15 minutes

1. Welcome the participants on the next step of the journey to non-violence and survivors support, with today's discussion focusing on **understanding the impact and consequences of violence against women and girls**.
2. Ask for volunteers to recall the key messages or ideas from the previous session.
3. Ask participants to share if there is anything that they've been thinking about or reflecting on related to what we discussed last session?

## ACTIVITY Group work and facilitated discussion

 25 minutes

1. Facilitator recaps that the last session was spent understanding violence as a human rights violation. Explain that this session the group is going to take a deep look at other consequences or impacts that IPV, CEFMU and rape have for survivors, their family and their community.
2. Emphasize that consequences can be physical, emotional, financial or social. Some consequences, especially emotional and social ones can often be hard to see.
3. Group Work: Use the scenario below that best fits the group's context. Break participants into 2 groups. Ask each group to discuss the questions below as they relate to their scenario.

## SCENARIO 1: MIRIAM AND JEAN-PAUL

Miriam and Jean-Paul had been married for 5 years before they were forced to leave their country and seek safety in Colombia. They had 3 children with the oldest child being 5 years old. Before leaving their country, Jean-Paul was the one who worked outside of the home. They had argued at times and Jean-Paul was easily jealous, but he had never hit or physically abused Miriam. Once they reached Colombia, both Miriam and Jean-Paul had to work outside the home. Neither had yet received refugee status in Colombia. Even with both working they had very little money for food. Jean-Paul didn't like Miriam working outside the home and would yell at her often, accusing her of talking to other men. He started to slap her and push her in front of the children. He noticed the children, especially the oldest, avoided him when he came home. One day Jean-Paul came home from work after his boss had paid him only half of what he was owed. Jean-Paul started to argue with Miriam and punched her with his fist breaking two of her teeth and her nose. The children were crying and hid under the table.



### MIRIAM

- a.** What are the consequences for Miriam in this scenario? (Ensure participants identify consequences such as: stress, injury, hopelessness, isolation, etc.) Participants may also identify consequences for Miriam if she left Jean-Paul, such as: homelessness, no longer belonging to the family/tribe/clan, increased risk of rape and sexual assault by other men if she is seen as no longer married, leaving her children (who are seen as belonging to the husband), no resources.
- b.** How do you think it made Miriam feel about herself?
- c.** How did it make Miriam feel about Jean-Paul?
- d.** How could it affect their relationship? (Ensure participants identify consequences for families, such as resources spent on health care for injuries, lack of harmony and happiness, tension, family breakups, etc.)
- e.** What help do you think Miriam needed?

### CHILDREN

- a.** What are the consequences or impact for the children witnessing this between Miriam and Jean-Paul?
- b.** What do you notice about the children's behaviour towards Jean-Paul?

### JEAN- PAUL

- a.** What are the consequences for Jean-Paul in this scenario? (Ensure participants identify negative consequences such as: sadness, shame and remorse, poor relationships with children, unhappiness, imprisonment, lack of intimacy with wife/girlfriend, ill health, ostracism, etc. Make sure



to emphasize that there are positive consequences for Jean as well: access to money, all home tasks taken care of, power, control.)

**b.** How did it make him feel about himself?

**c.** How does it affect Jean-Paul's relationship with his children? (Ensure participants identify consequences for children such as: depression, poor performance in school, fear, distrust of adults, bullying, violence, substance abuse, absenteeism, disruptive behaviour at school and in the community, etc.) Emphasize that children's responses to abuse are not predictable and many children who grow up in violent households are determined to not repeat their past, while others may act out a learned behaviour. Not all children who witnessed or experienced violence become perpetrators or victims in adulthood, but witnessing or experience violence can be considered a possible risk factor for the future. Witnessing violence will have some effect on children whether it is increased stress levels, self-blame, fear of parental injury/death and/or isolation.

### Facilitated Group Discussion

- 1.** Facilitator emphasizes that IPV is not only physical, but can be emotional and financial, and that IPV prevalence differs between region, but women everywhere experience IPV. The WHO estimates that globally 1 in 3 women experience some form of IPV during their lifetime. In comparison, the global estimates of non-partner sexual violence is 7.2%.
- 2.** Facilitator asks participants to consider how emergency settings increase the likelihood of CEMFU? IPV? Rape?

*If time permits, Facilitator can continue to discuss with the questions below:*

- 3.** Facilitator asks participants if they think early marriage is linked with other forms of violence? How? (Facilitator ensures participants know adolescent girls married as children are at higher risk of violence in their families than their unmarried peers.)
- 4.** Adolescent girls married early are more likely to be and remain in poverty. How does this affect their families and communities?



## SCENARIO 2: HAWA AND ABDUL

**If Facilitator uses Scenario 2, use the guidance above to help participants get to the level of specificity needed to understand the consequences of violence against women and girls.**

Before fleeing Somalia, Hawa lived with her husband, Abdul, and her 3 children in a small house near the market. When they got married, Abdul paid a dowry (or bride price) to her family and from the beginning expected Hawa to work hard to make up for it. He would often tell her that he had paid a good price for her so she better work and be a good wife, or else he would send her back and demand the money back from her family. Hawa worked from early in the morning until late in the evening selling vegetables in the market. When she got home, she would be tired, but she had to cook dinner, fetch water, wash clothes, and look after her young children as well. Abdul would often take the money that Hawa had earned at the market and go out in the evening. He would not come home until late, and often he would be drunk and start shouting at Hawa. He would beat her in front of the children. Sometimes he would make her sleep outside to punish her if the food was cold or not cooked to his liking and to show the neighbours that he was the boss in his house.

## HAWA

- a. What are the consequences for Hawa in this scenario?
- b. How do you think it makes Hawa feel about herself?
- c. How did it make Hawa feel about Abdul?
- d. How could it affect their relationship?
- e. What help do you think Miriam needed?

## CHILDREN

- a. What are the potential consequences or impact for the children witnessing this between Hawa and Abdul?
- b. How might Abdul's behaviour impact how the child reacts to him or think of him?

## ABDUL

- a. What are the consequences of Abdul's actions in this scenario?
- b. How did it make Abdul feel about himself?
- c. How does it affect Abdul's relationship with his children?

**5.** After sufficient time, bring the groups back together. Get a person from each group to highlight points from their discussion. Allow other members to provide input. Facilitate a discussion on the impacts in each scenario.

**6.** After discussing the questions above, ask participants to reflect on how they felt when they read these scenarios.

## CLOSING / DEBRIEF



15 minutes

- 1.** Facilitator closes the discussion by asking participants to share any reflections on the group work, looking at the impact and consequences of violence against women and girls.
- 2.** Ask for volunteers to share what parts of the conversation about impact and consequences felt most difficult to think about or reflect on?
- 3.** Remind participants about key points from the session:
- 4.** Survivors will have different needs related to the health, emotional, social and financial consequences from the violence they suffered.
- 5.** Children are impacted by witnessing violence even if they themselves are not abused.
- 6.** Men have a key role to play in supporting survivors.
- 7.** Thank the participants for their active participation and for starting the journey, and remind them when and where the next session will take place.

# Safe & Supportive Homes & Communities



## SESSION 8

### Supporting Survivors PART 1

#### MATERIALS NEEDED

- Flipchart paper
- Markers

#### SESSION OBJECTIVE

By the end of the session participants will have:

- Name some of the beliefs they have about survivors.
- Reflect on where their beliefs about survivors come from.
- Discuss how those beliefs could be harmful or helpful to survivors.
- Start to discuss different ways to support a survivor.

#### KEY MESSAGES

**Believing survivors, supporting their decisions, and not blaming them for the violence they've suffered are important ways for men to support survivors.**

**Survivors have the right to decide who and when to tell people about the violence they suffered.**

**Blame and stigma harm survivors and stop them from getting the help they need. Men have a responsibility to speak out about the harm that blame and stigma cause survivors.**

## WELCOME AND REVIEW

 15 minutes

1. Welcome the participants on the next step of the journey to non-violence and survivors support, with today's discussion focusing on **supporting survivors**.
2. Ask participants if they have talked about any of the topics discussed in the group with their wives or partners. Ask to hear from participants 1) for those that have talked about this at home, ask why? 2) for those that have not talked about it at home, ask why not?
3. Ask participants that have talked to their wives or partners how the conversations have felt? Was it easy to talk about? Did it feel difficult to discuss?

## ACTIVITY 1 Self Reflection on the beliefs they hold about survivors

 10 minutes

1. Facilitator should note that anyone can be a survivor of sexual and physical violence. All survivors of sexual and physical violence deserve to receive compassionate and timely care. Global, regional and country level research shows that women and adolescent girls are disproportionately impacted by violence, especially in refugee and displaced settings.
2. Introduce the topic for discussion, specifically that the men will be exploring and talking about the beliefs they have about survivors and where those beliefs came from.
3. Facilitator should write the 3 questions below on a flipchart paper. Read the questions out loud to the group and ask the men to spend 5 minutes thinking about the questions.
  - What beliefs do I hold about survivors?
  - Where did I learn the beliefs I have about survivors?
  - Why are survivors blamed for violence that is done to them by another person?
4. Give participants 5 minutes of reflection time. After 5 minutes let participants know they will have a chance to share their reflections later in the session.

## ACTIVITY 2 Exploring the consequences of sexual and physical violence through scenarios

 45 minutes

1. Facilitator explains that we are going to break into groups to discuss 2 scenarios. Make sure to link the discussion around these scenarios to the prior session on

consequences of violence and to the underlying causes of violence (gender socialization and power differences).



## SCENARIO 1: SARIAHA'S STORY

In May 2020, the government set restrictions on travel because of COVID-19. Only essential workers could travel. Sariaha was a nurse working the late-night shift. After getting off work she rode the bus, but still had to walk 3 kilometres to her home. She was so tired from working she did not notice 2 men following her until they started trying to talk to her. They said they knew women from her country were all prostitutes and that she should have sex with them. She started to run but they pulled her into an alley. Both men forced Sariaha to have sex, punching her whenever she tried to scream. At one point she was hit so hard she lost consciousness. When she woke up the men were gone, and it was very late. Her husband was waiting for her when she got home. When she told him what happened he started to yell, telling her she never should have been out so late and that now the neighbours would gossip about their family. He said that Sariaha would not report this to the police or go to the health clinic for treatment.



## SCENARIO 2: MARIA'S STORY

In March 2020, Maria went to work very early in the morning. So early it was still dark outside. Not many people were out because of the COVID-19 restrictions. Maria's family didn't have money for public transport, so she walked the 10 kilometres to her job. The baby had been up sick all night and she hadn't gotten much sleep. She was so tired that she didn't notice the man walking behind her until he had grabbed her. He said that she was beautiful, and she should be his girlfriend. She said she was married and tried to pull away. He pushed her behind a car and raped her. When he was finished, he laughed and threw a few coins at her, "for her service." Maria was bleeding and sore and knew she could not work. She walked home and told her husband what had happened. He told her he was sorry this happened to her and it wasn't her fault. He asked if she wanted to report it to the police or to go to the clinic. They didn't have much money, but maybe he could ask his brother to help.

**2.** Use the guiding questions below for the group work and group discussion:

- What were some of the visible consequences of the rape on Sariaha and Maria? What might be some invisible or less visible consequences?
- What were some of the things happening in the first scenario that prevented Sariaha from getting help and could actually cause her more harm? What beliefs did her husband have? Do you think these are common?

- What were some of the things happening in the second scenario that allowed Maria to get help? Could these things contribute to Maria not suffering any further harm? How?
  - Should the husband of Maria have asked her if she wanted to report? If yes/no, why? Is it her choice or the choice of her husband/family?
- 3.** After discussing the questions above ask participants to reflect on how they feel when they read these scenarios.

### ACTIVITY 3 Moderated Discussion: What is stigma and how does it cause harm to survivors?

**1.** Ask men to share with the group some of the reflections they had about the 3 questions we started the session with:

- What beliefs do I hold about survivors?
- Where did I learn the beliefs I have about survivors?
- Why are survivors blamed for violence that is done to them by another person?

**2.** Ask men, why it is important that survivors have the right to decide who and when to tell people about the violence they suffered?

**3.** Ask why it is important to believe survivors, support their decisions and not blame them for the violence?

### CLOSING / DEBRIEF

 15 minutes

Facilitator closes the discussion by asking each participant to share any reflections on the group work looking at the **impact** and **consequences** of violence against women and girls. Ask if there were things that felt difficult in the conversation.

**1.** Remind participants about key points from the session:

- Survivors will have different needs related to the health, emotional, social and financial consequences from the violence they suffered.
- Children are impacted by witnessing violence even if they themselves are not abused.
- Women and children who have suffered violence are NEVER to blame for the violence.
- Men have a key role to play in supporting survivors.

**2.** Thank the participants for their active participation and for starting the journey, and remind them when and where the next session will take place.



## SESSION 9

### Supporting Survivors PART 2

#### MATERIALS NEEDED

- Flipchart paper
- Markers

#### SESSION OBJECTIVE

By the end of the session participants will be able to:

- List reasons it is difficult for survivors to talk about violence.
- Define confidentiality.
- Provide practical examples of how to support survivors.

#### KEY MESSAGES

**Believing survivors, supporting their decisions, and not blaming them for the violence**  
Survivors have many concerns that make it difficult to talk about the violence they are or have experienced. These include fear of being hurt, blamed, shamed and not knowing who they can trust.

**Confidentiality, not sharing what a survivor tells you with anyone else without their permission, is a critical way to support a survivor.**

**There are specific things that men can do to support survivors including: supportive listening, not blaming the survivor and not trying to “fix” the problem.**

## WELCOME AND REVIEW

 15 minutes

Welcome the participants on the next step of the journey to safer homes and communities.

1. Ask for volunteers to recall the key messages or ideas from the previous session.
2. Make sure that participants are reminded about **Sariaha** and **Maria's stories**. Review what was helpful and what was harmful to them after the violent incident.
3. Ask participants to share if there is anything that they've been thinking about or reflecting on related to what we discussed last session?
4. Explain that today's session is a continuation of the discussion about how men can support survivors.

## ACTIVITY 1 Pair Share and Group Discussion on Supporting a Survivor

 20 minutes

1. Facilitator begins by asking participants to silently reflect about why it is hard for survivors to talk about violence. After 3 minutes ask participants to pair share by turning to the person next to them and spending 7 minutes total discussing with each other why it is hard for survivors to talk about or seek help for violence they've experienced.
2. Facilitator brings everyone back together and asks for volunteers to share what they thought made it difficult for survivors to talk about violence. The facilitator should generate a list on the flipchart. The list could include the following:
  - People blame the survivor for the violence rather than the perpetrator.
  - It could be dangerous for her if the perpetrator finds out she is talking about the violence.
  - She may be too ashamed to talk about the violence.
  - She may fear people will gossip about her.
  - She may fear if her husband or boyfriend finds out they will leave her, insult her or physically hurt her.
  - She doesn't think it will do any good or help in any way to talk about it.
  - She may feel she is betraying her family.
  - She may not trust anyone to keep it confidential.

## ACTIVITY 2 Group Discussion

 40 minutes

1. Facilitator starts a group discussion by asking what participants think they, as husbands, relatives, community members can do to support a survivor that has told them they had been raped or was living with IPV? Start to write the responses on the flipchart. Make sure the following is mentioned and on the flipchart:
  - **Listen** to her and **believe** her.
  - Do not blame or judge her and tell her you know **it was not her fault**.
  - Respect **confidentiality** - do not disclose her problem to other people. That includes her family, your family, friends or community members without her consent.



- Respect her **choice** of how she wants to handle the incident. Do not force her to take actions she is not ready to take. Let her take control and make decisions about her healing and her life.
  - Tell her that you support her decisions and share information about services that could help her if and when she is ready
  - Allow her to express whatever emotions she wants to express - anger, sadness, frustration.
  - Let her decide how much she shares with you.
- 2.** Emphasize that one of the most important things men who are allies can do to support women or adolescent girl who shares they have been raped, are experiencing IPV, or being forced to marry is through **supportive listening, believing, and not blaming** the survivor.

- 3.** Facilitator should refer to the sessions on the **Man Box**. Remind participants of some of the gender roles society expects men to play: **protector, hero, fearless, knowing all the answers**. Emphasize the following points:
- It is important to recognize the survivor's strength. Do not take away her voice or choice by stepping in as the champion or protector.
  - The person that knows best what they need is the survivor herself. Not listening to survivors, even if out of a desire to "help" can unintentionally create more danger for survivors.
  - Recognize that this means men **doing things differently** than what many men have been taught. Men have been taught to make decisions for women. But what survivors ask for the most is to be listened to, and **believed not blamed**.

### ACTIVITY 3 Small Group Work

 30 minutes

- 1.** Facilitator breaks the men into groups of 3 or 4.

- 2.** Have the following written on a flipchart paper. Starting with Scenario 1, the Facilitator reads it aloud or asks for a volunteer to read it.



### SCENARIO 1

Sylvia told her husband, Ernest that she was raped while crossing the border into Colombia. She said she wasn't sure what she wanted to do. She said she hadn't told anyone else except him. Ernest listened and told Sylvia it was not her fault. He knew the border crossings were dangerous, but that was the only way for them to get money for food. Later that afternoon he went to Sylvia's mother and told her about the rape.

- **What did Ernest do that was helpful?**
- **What did Ernest do that was harmful?**

### SCENARIO 2

Ahmed noticed changes in his sister Lucy since she had gotten married. She didn't seem as happy or to laugh as she used to. One day he shared with Lucy that she seemed different and he wanted to know if she was OK. Lucy told him that her husband had beaten her at least once a week for the past month. She asked Ahmed not to say anything as she wanted to be a good wife and try to find a solution. Ahmed was so angry that someone had hurt his sister, he immediately confronted the husband.

- **What did Ahmed do that was helpful?**
- **What did Ahmed do that was harmful or potentially harmful?**

3. Facilitator should share that one of the things we discussed earlier in the session was **listening to survivors and respecting their wishes**. This includes keeping the incident **confidential** and not playing a **gendered role** like protector by confronting the perpetrator.
4. Facilitator asks for volunteers to share what they understand **confidentiality** to mean.  
The facilitator should highlight the following points:
  - Confidentiality means keeping information related to the things a survivor shares private.
  - Not telling anyone about the incident the survivor has shared with you.
  - Maintaining confidentiality means program staff never discusses case details with family or friends, or with colleagues whose knowledge of the information is not necessary. The exception to maintaining confidentiality is **only** in the case of a disclosure of harm to oneself or to others.
5. **Think about how to support yourself:** While the person most impacted by the violence is the survivor, loved ones are also impacted. Having someone you love get hurt or

watching them suffer can also have an impact. Ask men to share how a husband, boyfriend or father might be impacted if their wife, girlfriend or daughter was abused.

6. The loved ones of survivors can feel many things. Thinking about the Man Box, remind participants what men are “allowed” to feel. For example, men are expected to show anger.
  - **In order to support survivors, it is important for men to be able to step outside of the Man Box.**
  - You may also feel sadness about what happened to your loved one, guilt because you have been taught you should be the protector and you were not able to stop the violence.
  - You might feel frustration because you want to do something.
7. Facilitator shares it is important that you stay aware of your feelings, so they do not cause difficulties in communication with the survivor. Reach out to someone from the group to talk about how you are feeling. You can keep the survivor’s confidentiality even if you’re talking about how you’ve been affected by the violence and the feelings you are having.

## CLOSING / DEBRIEF

 15 minutes

1. Facilitator thanks participants for the discussion and asks if participants have any closing reflections on anything discussed.
2. Facilitator reminds participants about key points from the session:
  - Supporting survivors requires men to step out of the Man Box.
  - Examples of barriers that make it difficult for survivors to talk about the violence they endured include fear of being harmed by the perpetrator or by their own family, fear of being blamed, shamed and not knowing who they can trust to keep the information **confidential**.
  - Keeping confidentiality and not sharing what a survivor tells you with anyone else, without their permission is a critical way to support a survivor.
  - Key ways to support survivors include: supportive listening, not blaming the survivor and not trying to “fix” the problem.
3. Thank the participants for their active participation and for starting the journey, and remind them when and where the next session will take place.



## SESSION 10

# Becoming an Ally In & Out of the Home

### MATERIALS NEEDED

- Flipchart paper
- Markers
- Note cards
- Handouts of Personal Action Plan (or make a sample Personal Action Plan on a flipchart).

### SESSION OBJECTIVE

**By the end of the session participants will have:**

- Increased their understanding of what it means to be an ally to women and adolescent girls.
- Increased their understanding of what specific ally behaviours look like in practice.
- Developed Personal Action Plans to identify and commit to key actions for change they want to make.

## WELCOME AND REVIEW

 15 minutes

- Welcome the participants on the next step of the journey to non-violence and supporting survivors with this week's discussion focusing on **becoming an ally inside and outside of the home**.
- 1. Ask for volunteers to recall the key messages or ideas from the previous session on supporting survivors.
- 2. Remind participants that next week is the last week that the group will meet in its current form. Ask the men how they are feeling about the group ending soon. Encourage the men to discuss their feelings and emotions related to the group ending (happy, nervous, sad).
- Remind participants that in this session they will be talking about **allies, accountability and action**.

## ACTIVITY 1 Group Discussion

 10 minutes

1. Facilitator asks participants if they've heard of the term "ally" and if there is a volunteer to share what they understand the word to mean. Write the answers on a flipchart paper.
2. **Facilitator shares that an ally** is a person who actively and appropriately supports a group or population that is

marginalized, oppressed or discriminated against. Actively means doing it on a regular basis. Supportive means that the person understands an ally is there to support, not be a **protector**, or to speak on **behalf** of survivors or women and adolescent girls. An ally supports survivors and women and adolescent girls to find and use their own power.

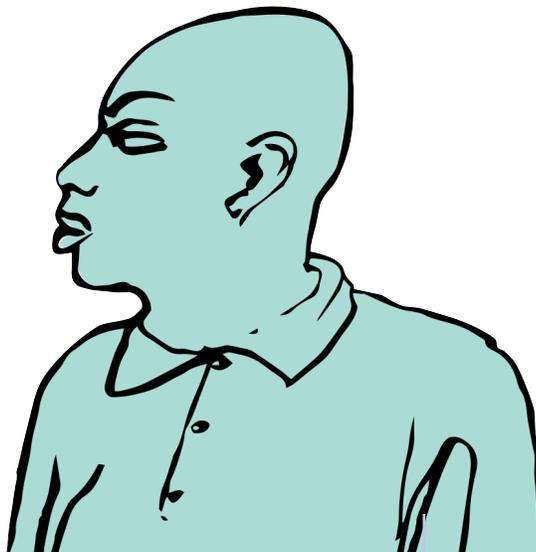
## ACTIVITY 2 Group Discussion

 45 minutes

### Helping Reduce the Risk of Violence Against Women and Girls in the Community

1. Explain that this is an activity that helps us consider how to be active and accountable allies in reducing IPV, CEMFU, and rape in the home and community.
2. Facilitator shares they will be writing statements on the flipchart. Share that there are signs or note cards that read: "Helpful" and "Harmful."
3. Facilitator explains that they are going to read 6 statements to the group. After each statement, participants will reflect and discuss whether they think the statement is helpful or harmful in reducing the risk of violence against women and girls. Encourage the group to talk together to come to an agreement on whether the statement is "Helpful" or "Harmful." Once they come to a conclusion, they should place the sign or note card on the statement.
4. Facilitator should be prepared to ensure that as many voices as possible are heard as part of the discussion.

- *Report a case of rape to the police without talking to the survivor.*
- *When you have a chance to talk to your sister in private, you tell her that you are worried about her safety and the violence in her home.*
- *Ask your wife how she thinks that men can show women more respect.*
- *Ignore the sounds of your neighbour beating his wife.*
- *Argue with your neighbours, telling them they are violating human rights if they force their daughter to marry.*
- *Your neighbours are gossiping about the woman next door that was raped by armed gunmen. They say she has brought shame to the family. You say that you feel it is the perpetrator who should be ashamed. It was his actions that caused pain and harm.*



5. Facilitator should ask the group to consider if it was difficult or simple to know if the action was helpful or harmful. Encourage participants to explain their response.
6. Facilitator asks participants, for the actions they listed as harmful, what

ideas do they have for what could be done differently to make the action helpful? For example, instead of report a case of rape to the police without talking to the survivor change it to share options and resources with a survivor, letting her know it is her choice how to proceed.

### ACTIVITY 3 Personal Action Plans

 40 minutes

1. Facilitator shares that men modelling non-violent behaviour in the home and community, and publicly speaking out in support of survivors, play an important role in reducing the risk of violence against women and girls. Explain that over the last several weeks participants had a chance to learn, reflect, question and discuss power, gender, privilege and how those connect to IPV, CEMFU, and rape.
2. Facilitator should explain that we will now conduct an activity aimed at creating a Personal Action Plan. The aim of the action plan is for participants to identify and commit to key actions for change they want to make.
3. This activity will start as an **individual** activity asking participants to think about the changes, they each want to make to continue to work on themselves.

After 20 minutes of individual work, ask participants to find a partner.

4. For the next 15 minutes share with your partner 1-2 things from the Personal Action Plan you have identified that you want to change about yourself. Partners should talk with each other about the actions they are thinking about taking to make those changes. Participants should think about what things will help them be successful in keeping their commitments, while sharing with each other some of the **personal commitments** they are making.
5. Facilitator should note that in the next and final session of the intervention, participants will have the opportunity to share more about their personal commitments to non-violence and survivor support.

What I Want to Change	What 1- 2 actions will I take to change in this area?	What things will help me achieve my goals?
Changes in myself	1. 2.	1. 2. 3.
Changes in how I am in my home	1. 2.	1. 2. 3.
Changes in my relationship	1. 2.	1. 2. 3.
Changes in how I support survivors in my community	1. 2.	1. 2. 3.

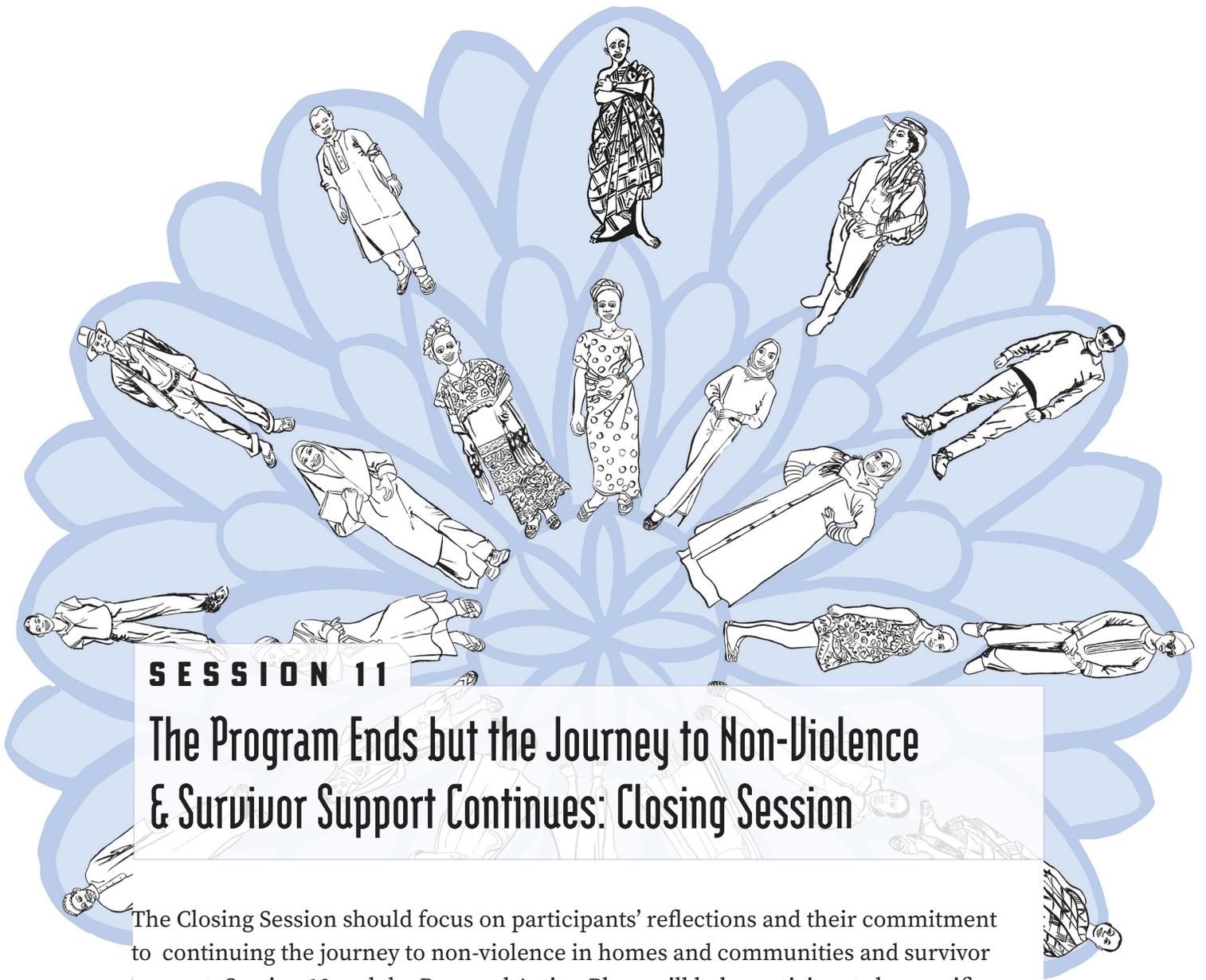
**6.** After pairs have spent 15 minutes together, call all the participants back together in the circle. Ask for volunteers to share how the individual reflections and paired discussions went.

**7.** Facilitator asks if participants talked about how they could support each other in keeping these commitments.

## CLOSING / DEBRIEF

 15 minutes

- 1.** Facilitator closes the discussion by emphasizing an ally is a person who actively and with accountability supports women and adolescent girls.
- 2.** Actively means doing it on a regular basis.
  - Accountable means an ally is there to support survivors and women and adolescent girls based on what women, adolescent girls, survivors say they need and want. Accountability is not speaking on behalf of someone else. It is not about **solving** every problem or performing the gendered role of **protector** or to speak **on behalf** of survivors or women and adolescent girls.
- 3.** An ally supports survivors and women and adolescent girls to find and use their own power.
  - Becoming an ally is a **process** and a journey, meaning it takes time. The Personal Action Plans are a tool to help participants on that journey.



## SESSION 11

# The Program Ends but the Journey to Non-Violence & Survivor Support Continues: Closing Session

The Closing Session should focus on participants' reflections and their commitment to continuing the journey to non-violence in homes and communities and survivor support. Session 10 and the Personal Action Plans will help participants be specific about what they are committing to and why. The session should be loosely structured as described below to give participants the opportunity to take the lead in sharing what they have learned.

The closing session can be a **closed session** like the previous sessions, where only the original group members participate. The facilitator and participants may make a collaborative decision to make it an **open session** and invite community members. If the decision is made to make it an open session that will include men and women from the community, the Facilitator should ensure that the voices of women and adolescent girls are part of the planning for that session. For example, do women and adolescent girls want to play a role or do they want to observe and listen to the commitments men are making. While it is important for women to hear and understand what group participants are committing to through their Personal Action Plans, it is as important

for other men in the community to hear and ask questions of the participants. This gives participants the opportunity to share what they have learned and to practice being out of the Man Box in front of other men in the community. The facilitator should be prepared for a longer session if participants decide to invite community members.

The closing session should be planned by the group members themselves with support from the facilitator. If the session will be closed, as mentioned above, the facilitator should plan this with participants. It is important to make sure that this session is reflective. The facilitator should make sure to engage participants in a reflection of their journey - what they have learned, found useful/unusual, their hopes for going forward and continuing their journey. Women and adolescent girls from the community should be consulted about what they feel is appropriate for the closing session as well.

As an open session may be more difficult to plan and facilitate, below is a suggested structure and suggested activities for facilitation:

<p style="text-align: center;"><b>SESSION OBJECTIVES</b> if open group with community members invited</p>	<p style="text-align: center;"><b>SESSION OBJECTIVES</b> if closed group with only group participants</p>
<p><b>By the end of the session participants will have:</b></p> <ul style="list-style-type: none"> <li>• Shared concrete and specific commitments to changes <b>in self, home, relationships and how they support survivors.</b></li> <li>• Spoken out in public about violence against women and girls and why they are committed to change.</li> <li>• Share what they have learned about IPV, CEMFU, and rape and supporting survivors.</li> </ul>	<p><b>By the end of the session participants will have:</b></p> <ul style="list-style-type: none"> <li>• Shared what they felt were the most impactful parts of the intervention for them personally.</li> <li>• Shared concrete and specific commitments to changes <b>in self, home, relationships and how they support survivors.</b></li> <li>• Agreed on how group members can support each other on their continued journey to non-violence.</li> </ul>
<p><b>Welcome and Introduction of the Intervention</b></p>	
<p><b>1.</b> Facilitator welcomes participants and community members to the closing session of journey to non-violence and supporting survivors.</p>	<p><b>2.</b> If this is an open session and appropriate, invite a men and women community leaders to make introductory remarks at the opening of the session.</p>

<b>ACTIVITY 1</b>	<b>CLOSING</b>
<ol style="list-style-type: none"> <li><b>1.</b> Facilitator invites 2-3 group participants to provide a brief overview in their own words of the intervention to community members.</li> <li><b>2.</b> After the participants finish the overview of the intervention, the Facilitator invites community members to ask any questions or share any thoughts or comments about the intervention. Questions should be answered by the group participants as much as possible.</li> <li><b>3.</b> After the questions and comments, the Facilitator should emphasize the purpose of the intervention starting with an explanation of why situations of displacement and human mobility contribute to increased violence against women and girls.</li> </ol> <p><b>Purpose</b></p> <ol style="list-style-type: none"> <li><b>d.</b> Men commit to ongoing reflections on how they use their power in the home.</li> <li><b>e.</b> Men speak out against violence against women and girls and begin to hold themselves and other men accountable.</li> <li><b>f.</b> Men support survivors by believing them, not blaming them, and not blocking help seeking behaviours.</li> </ol> <ol style="list-style-type: none"> <li><b>4.</b> Facilitator emphasizes that while the group participants have gone through the intervention, it takes the entire community to reduce the risk of violence against women and girls and increase support for survivors.</li> </ol>	<ul style="list-style-type: none"> <li>• On behalf of the group, a participant thanks the community for attending, emphasizing the importance of women and adolescent girls' safety and survivor support.</li> <li>• The facilitator adds their thanks to the community for attending and for taking the issue of violence against women and girls so seriously.</li> <li>• The facilitator should offer words of encouragement to the men to continue the journey to non-violence and survivor support they've started together.</li> <li>• Community members and participants are invited to partake in light refreshments together.</li> </ul>
<b>ACTIVITY 2</b>	
<p>Facilitator invites each participant to speak for 4-5 minutes. Participants should be encouraged to share what they felt made the biggest impact on them. For example, they might mention a specific session, specific topic, whatever they feel made a lasting impression on them. Participants should then share one commitment they are making to reduce the risk of IPV, CEMFU, and rape in the community.</p> <ul style="list-style-type: none"> <li>• Facilitator will need to keep time.</li> <li>• After each of the participants have had a chance to share, the facilitator can invite a woman community leader to speak and a adolescent girl to speak. This should be pre-arranged. If additional women and adolescent girls are there, the facilitator should open it up to at least 10 minutes of comments and observations from the women and adolescent girls if any would like to speak.</li> </ul>	

---

## Facilitating Impactful Men’s Dialogue Groups

---

This section of the manual provides information about the role of the group facilitator(s), different facilitation and technical skills and provides guidance on managing disclosures of violence.

### FACILITATION

---

#### Tips for creating a safe and trusting learning environment

Facilitating men’s dialogue groups where the topic is men’s use of violence against women and girls and supporting survivors is challenging for several reasons. First, many men are not raised to see violence against women and girls (VAWG) as a priority in their own lives and may not initially see the benefit in investing their time in reducing risk of or preventing violence. Second, patriarchy is a deeply entrenched system of oppression that is perpetuated through a certain type of learning and **socialization**. **Unlearning** the gendered norms related to VAWG is uncomfortable. It requires confronting who has power, how that power is used, and moving towards more equitable **sharing of power** between men and women. Men can perceive this as losing control, adopting “western ways” or not in their best interests.

**Good facilitation**, done by well-trained staff is the single most important part of successfully implementing this intervention. All staff facilitating men’s dialogue groups must be able to demonstrate a clear understanding of the drivers of VAWG, what makes VAWG “gender-based” i.e. how socially constructed gender roles relate to VAWG, the consequences of VAWG on the survivor and the local referral mechanisms. Group facilitators should receive training on handling disclosures, promoting group cohesion and creating participatory and open environments.

The role of the facilitator is to create an environment where group members: openly share ideas, identify their beliefs, reflect on how those beliefs help or harm women, adolescent girls and survivors, speak truthfully and hold other group members accountable. This intervention is not about training or “teaching” men to be non-violent. The evidence is clear you cannot stop VAWG by **training men** or teaching them about human rights. Rather, you need to create conditions whereby men can unlearn the harmful beliefs related to VAWG.

## FACILITATION NOT TEACHING

It is important for implementers to remember what facilitation is and how it differs from teaching. While a teacher may impart knowledge to their students, **a facilitator empowers** and enables a group to reach conclusions. Teaching is generally one way – a person standing at the front of the room provides all the information and answers. Facilitation, on the other hand, is a process that must be participatory, engaging and interactive to be impactful. More importantly, learning is happening in multiple directions – from the facilitator to the group, between the group members, and from the group to the facilitator. The facilitator sees the participants as fellow travelers on the journey rather than students.

## GROUPS OF MEN NOT GROUPS OF PERPETRATORS

At times during discussions on VAWG, all men are painted with the same brush, with the assumption being that either all men are violent or that all men believe that VAWG is acceptable. As a facilitator it is important to remember that neither of those things are not true. Not all men are violent and not all men think it is OK for men to use violence against women and girls. Labelling men as perpetrators can contribute to their not perceiving the group as a place for them. No one wants to assume the label of “perpetrator.”

A facilitator should be prepared to manage **Common Resistance Responses** from group participants. These include denial, minimizing, justifying, victim blaming, competitive victimhood, remaining silent and collusion. They allow men to avoid taking responsibility for their own actions or for holding other men accountable for their actions. These **Common Resistance Responses** are learned and used to reinforce harmful norms. Because they are learned they can be unlearned, and the groups are the right place for the unlearning to start.

### **DENIAL: ASSERTING THAT SOMETHING IS NOT TRUE OR NOT A PROBLEM**

- “My wife has never complained about how I treat her.”
- “This is part of our culture; violence is a normal part of any relationship.”
- “My children are not afraid of me.”
- “I do not know where she got the bruises on her face, she must have fallen.”

### **MINIMIZING: MAKING SOMETHING SMALLER OR LESS SERIOUS THAN IT IS**

- “All I did was pull her hair.”
- “I did not even use my fist, it was just a slap.”
- “She knew I was joking when I called her those names.”
- “Other men would have beat her, all I did was push her down.”

### **JUSTIFICATION: STATING THAT SOMETHING IS RIGHT OR REASONABLE**

- “This is how my father kept order in the house.”
- “She deserved it.”
- “It could have been a lot worse.”

## **VICTIM BLAMING: STATING OR IMPLYING THAT THE VICTIM IS AT FAULT FOR THE VIOLENCE THAT SHE EXPERIENCED**

- “She knows I am under a lot of stress. She should not have argued with me.”
- “When I say I want something done a certain way, she should know I am serious. If she had listened to her husband, this wouldn’t have happened.”
- “She asked for it by going out with her friends instead of staying at home with me.”
- “She provoked me by yelling. It was only after she raised her voice that I punched her.”

## **COMPARING VICTIMHOOD: CHANGING THE FOCUS OF THE DISCUSSION/SITUATION BY STATING THAT ANOTHER GROUP ALSO EXPERIENCES THE SAME PROBLEM**

- “Both men and women are victims of violence – why is it always about women?”
- “My wife has slapped me before.”
- Women can be abusive to men too.”

## **REMAINING SILENT: CHOOSING TO KEEP QUIET OR NOT SPEAK UP IN THE FACE OF AN INJUSTICE OR PROBLEMATIC ACT**

- Not speaking up when violence/disrespect occurs.
- Ignoring something or pretending you didn’t notice.

## **COLLUDING: MEN SUPPORTING HARMFUL BELIEFS AND ATTITUDES OF OTHER MEN**

- Agreeing with any of the above responses – by verbal expression or silence.
- Believing or supporting excuses and justifications for violence.
- Laughing at harmful attitudes and beliefs that other men express.

---

## Techniques for Dealing with Challenging Moments

---

Facilitator will face many challenging moments as they encourage reflection on attitudes, beliefs and actions related to VAWG. Facilitating these moments well creates an environment where participants have opportunities to learn, reflect and change. Facilitator should not ignore harmful comments that seek to justify the use of violence or place blame on survivors. The purpose of addressing these challenges is not to immediately convince the participant to change his mind. It is unlikely for that to happen. But by using the steps below the facilitator provides a different point of view that the participant may consider and hopefully adopt later. Using the steps below, the facilitator also demonstrates accountability to women and adolescent girls and models men challenging other men about VAWG. The steps below can help facilitators with harmful comments or behaviours that arise during the sessions.

### **STEP 1** ASK FOR CLARIFICATION / LEARN WHY THEY HAVE THAT OPINION

---

- Summarize back to the participant their statement or comment.
- Identify to yourself which of the Common Resistance Reactions is being expressed by the harmful statement or action.
  - » “Thank you for sharing your opinion with us. Can you tell us why you feel that way?”
  - » “So, it sounds like you are saying...is that correct?”

### **STEP 2** SEEK AN ALTERNATIVE OPINION / INVOLVE OTHERS

---

- Send the question back to the group using an open method. For example:
  - » “What do the rest of you think of that phrase (or this attitude)?”
  - » “To me that sentence sounds like victim-blaming. What do the rest of you think?”

### **STEP 3 IF NOBODY OFFERS AN ALTERNATIVE OPINION, PROVIDE ONE**

- “I know that a lot of people would never agree with that statement. Many of the men and women I know feel that the rapist is the only person to blame for a rape and that we all have a responsibility to respect other people’s right to say ‘no’ to sexual activity.”

### **STEP 4 CONNECT BACK TO THE INTERVENTION**

- Remember that these views and harmful beliefs are the reason this intervention exists. When a harmful comment is expressed, use it as an opportunity to reinforce the key concepts within the curriculum. For example:
  - » “How do you think this idea came about? Who taught us these ideas?”
  - » “How does this idea relate to what we are taught about being a man and what we have been taught about women?”
  - » “How does this idea reinforce the power and privilege of men?”
  - » “Are these ideas harmful to the safety of women and adolescent girls?”

### **STEP 5 OFFER FACTS THAT SUPPORT A DIFFERENT POINT OF VIEW AND EMPHASIZE A HELPFUL PERSPECTIVE**

- Sometimes there are laws that can support a position, but the law may not be recognized within the country or community. If you are going to reference a law, please ensure it is recognized in the community.
- “The law says that every person has a right to say ‘no’ to sex, and the rapist is the only person to be blamed. I agree with this and as a man, I think it is important that we respect a woman’s choice to have sex with who and when she wants to. It does not matter what a woman wears or does, she has the right not to be raped.”

## THE IMPORTANCE OF GROUP AGREEMENTS

The group agreements developed during the introductory session are a key facilitator's tool. These group agreements help establish "norms" for the group. These norms will be helpful when conversation becomes heated or when a participant(s) continually refuses to reflect on his own beliefs. Throughout the 11 content sessions there are moments for the facilitator to remind participants of the group agreements.

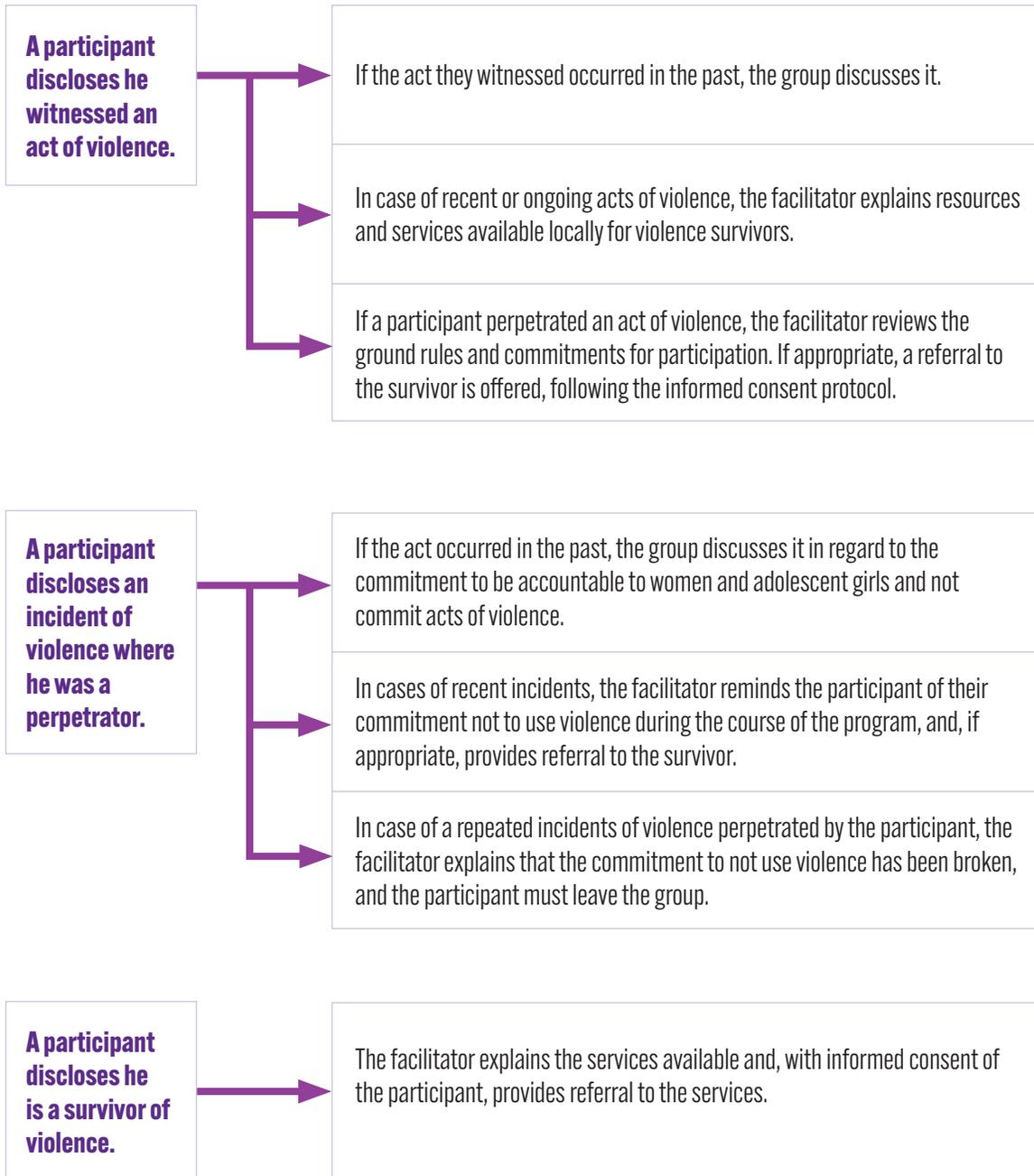
## SPECIAL CONSIDERATIONS FOR SAFETY & RESPONDING TO DISCLOSURES OF VIOLENCE

It is important that the facilitator creates a "brave" space for participants. A brave space is a space where participants are encouraged to name and discuss feelings, challenges and to try new things without judgement. The facilitator should make it clear that what is said in the group should not be talked or gossiped about outside of the group. However, the facilitator should also be very clear with participants about the approach this intervention takes to disclosures of violence. There are 3 types of disclosures the facilitator should be prepared to manage:

- Violence participants have witnessed at some point in their lives.
- Violence participants have experienced themselves.
- Violence that participants have perpetrated against someone else.

The facilitator should be prepared to manage disclosures of violence in the safest, most accountable way possible. This is especially true with disclosures of recent violence they have either used against an intimate partner, child or experienced themselves. The diagram below outlines recommended responses to disclosures of violence. However, this should be reviewed and adapted to context to ensure it is close to best practice as possible. This is especially true with disclosures of recent violence they have either used or experienced themselves. It is critical that women and adolescent girls in the community are consulted about how to manage disclosures by men using physical, emotional or sexual abuse against their partner (IPV). In general, women and adolescent girls should be consulted about how organizations are planning and, more specifically, mandated by in country law to handle disclosures of violence.

## Managing Disclosures



---

## THE ROLE OF THE FACILITATOR

---

A facilitator plays multiple roles within the group – a learner, a moderator, a guide, a motivator and a role model. The main role of the facilitator is to enable the group to work together, as they examine the issue of unequal distribution of power, and its link to VAWG. The facilitator must be able to skillfully navigate and moderate discussions on these sensitive topics, create space for the participants to process them and hold participants accountable for words and actions that condone, justify or minimize VAWG.

It is important for the facilitator to **see themselves as a learner**, and to **adopt a learning attitude**. The facilitator must recognize that all the participants have their own experience and knowledge. In order to make the content as relevant and relatable as possible, the facilitator should be as comfortable **asking questions** as giving answers.

When asking questions, the facilitator should ensure that every participant has an opportunity to have their voice heard. There will always be group members that are more **comfortable stepping up than stepping back**. The facilitator should use the techniques shared below, under **Key Facilitator Skills**, to avoid 2-3 group members taking up the most time in the group. **The facilitator is also a guide** in the participants' process of reflection and personal discovery. With sensitive and challenging content, **discussions should be moderated and guided** towards conclusions, without rushing the participants. Some participants may need more time to open up and confront their male privilege, power and its role in perpetuating VAWG. In guiding the group, the goal is to foster critical examination of these concepts, that leads to commitment to reducing violence, risk and engaging in accountable actions. The facilitator should be patient, open, approachable and should not use NGO jargon. Use words and phrases that best fit the context.

### PREPARING FOR EACH SESSION

---

Before each session, the facilitator should review the entire session **outline at least twice** to make sure they understand the content and suggested activities. They should also look at the time in the curriculum suggested for each of the activities. By the third session, the facilitator should have an idea, based on their experience with the group, if the time allocated for the activities will work for that group. The facilitator should be prepared with the listed materials for each session. Even with most preparations, things can, and often do, go differently than planned. That's OK, as good facilitation requires flexibility. The more the facilitator is familiar with the **Common Resistance Responses** and with the steps involved in **Techniques for Dealing with Challenging Moments**, the easier it will be to deal with the unexpected happening in a session.

## Key Facilitator Skills

There are several skills that the facilitator needs to fill their multiple roles and guide the group process of change.

**Building Connection with the Group:** Building a sense of trust and connection will help participants feel comfortable and encourage participation. To start building connections, the facilitator should introduce themselves and share a short personal reflection on why he is involved in this kind of work and why it is important to him.

**Ensuring Equal Participation:** In every group, there will be more active and extroverted participants, and those who are less active and may feel shy. The facilitator should not demand contributions from everyone from the start. Quieter participants might need more time to engage. But the facilitator should constantly encourage participation and not always call on the first person that offers to speak.

**Stay Engaged and Attentive to Group Energy:** The facilitator should make sure he is engaged throughout the whole session. Even when the participants are busy, for example in group work, the facilitator can be attentive, walk around the room, ensure that everyone participates, be available and approachable for potential questions. At all times, the facilitator should be attentive to the atmosphere in the room and respond to it. If he sees the level of engagement and energy lower, he can consider an energizer or a break.

**Communication Skill:** Communication is a critical skill for a facilitator. Communication is a two-way process, and in the context of this intervention this involves expressing oneself clearly on the one hand, and listening actively to the participants on the other. Language should take into account participants' mother tongue, their literacy levels, and familiarity with the subject matter.

In the contexts with high levels of illiteracy, additional attention should be paid to using words that resonate with the participants. Leave time at the end of an activity to ask, whether they have any questions or comments. It is also useful to ask for a volunteer to recap a discussion – they will likely use their own words, and the facilitator can assess whether the objective was fulfilled.

During the sessions, the facilitator must also ensure that no derogatory language that perpetuates unequal power relations is used. This includes terms and phrases that insinuate blame on the part of the survivor, harmful labels, or discriminatory statements discrediting women, adolescent girls or minority groups. If a participant employs such communication, it is the facilitator's role to remind them of the group agreements and ask the group for, or offer himself, an appropriate term.

In some conservative cultures, people often prefer euphemisms to talk about sensitive topics, such as VAWG. A euphemism is a vague word or phrase to describe something taboo, offensive, or something that might be inappropriate to express directly. In such a context, people may be uncomfortable or even offended when direct terms are used. For example, in Rohingya language, commonly used terms include “bodmashi goron” (‘being villainous’), “beizzot goron” (‘being dishonored’), “daag” (‘stain’), “bolazuri zulum” (‘forced oppression’).” The facilitator should be familiar with such terms in their context.

**Listening Skills:** For a facilitator, listening actively is equally important as expressing himself clearly. Many of the activities in the curriculum involve **asking questions** – all the group work activities, moderated discussions, and think-pair-share. It is important that the participants understand the questions – if they do not, the facilitator can restate or rephrase until they do.

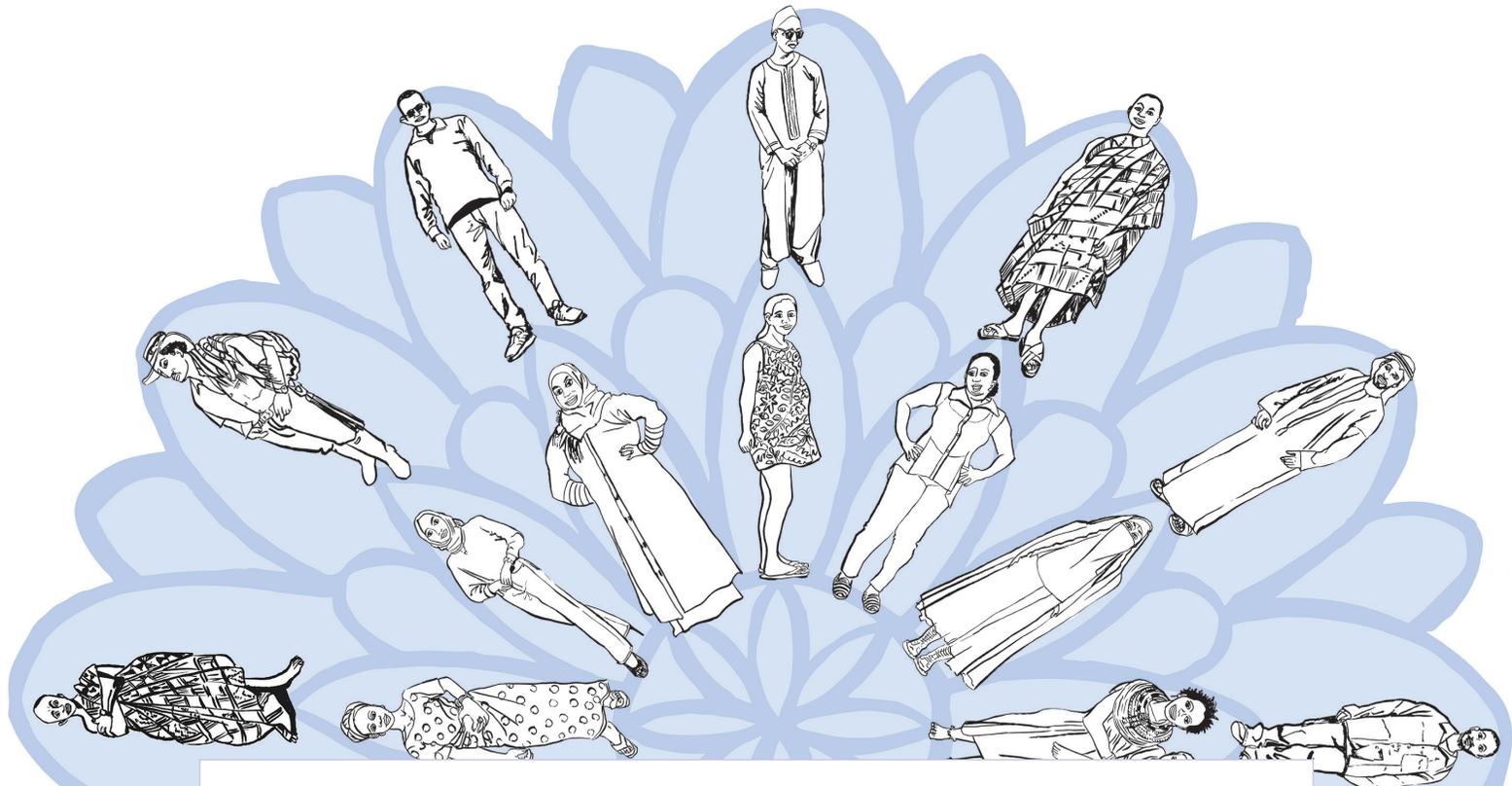
It is perfectly fine for the facilitator to ask for clarification, if he does not understand a point a participant is making. There are common techniques that the facilitator can use for active listening:

- **Mirroring** involves repeating what the other person said verbally, using their own words. This shows that you have been listening, helps establish trust, and demonstrates neutrality.
- **Paraphrasing** involves repeating what the other person said in the facilitator's own words in a non-judgmental manner. It shows that the facilitator understands (or wants to understand) exactly what the participant communicates and validates what they are saying. Some phrases that can be used include: “If I understand you correctly ...,” “What I hear you saying is ...,” “Is that what you mean?,” “Did I understand you correctly?”
- **Tracking** can be used if the discussion is going in multiple directions at once. It helps

if the facilitator takes a step back, summarizes these threads and acknowledges that they are valid. For example, the facilitator can say: “It sounds like we have several smaller discussions going on. Let me make sure I track them all...,” followed by summarizing or paraphrasing the discussion threads.

- Asking **open ended questions** is a key way to promote critical thinking and analysis of someone’s beliefs and attitudes. Asking such questions helps the facilitator maintain learning attitude and allows the respondents to formulate in depth opinions and arguments.
- The **Ask vs Tell** technique of asking questions is a way for participants to think more critically about cause and effect. It can help go beyond superficial understanding of an issue or the problem with the facilitator asking “Why?” up to five times. See the sample dialogue below.

<b>EXAMPLES</b>
<b>Participants’ understanding</b>
<ul style="list-style-type: none"> <li>• Did I ask the question clearly?</li> <li>• Did I make this task clear to all?</li> <li>• Does anyone have any questions, comments or would like to add anything?</li> <li>• Would anyone like to sum up the main points of this discussion?</li> </ul>
<b>Active listening</b>
<ul style="list-style-type: none"> <li>• If I understand you correctly, you are saying that...</li> <li>• What I hear you saying is ...</li> <li>• Did I understand you correctly?</li> <li>• I am not sure I fully understand, can you please explain ... a little more?</li> </ul>
<b>Open-ended questions</b>
<ul style="list-style-type: none"> <li>• What do you think about ...?</li> <li>• What do you notice about ...?</li> <li>• How do you think it happened?</li> <li>• What was happening in your body when you watched the role play?</li> </ul>



### Ask vs Tell: Sample dialogue using the 5 Whys Technique:

**1. The facilitator:** “Why did the violence occur in this case?”

**The participant:** “The husband was experiencing a lot of stress because of the displacement and because he lost his job. He was worried about his family’s future.”

**2. The facilitator:** “Why did the stress lead to this incidence of violence against his wife?”

**The participant:** “He didn’t know how else to deal with the stress. She made him angry by disobeying him.”

**3. The facilitator:** “Other people deal with anger differently. Why did he attack his wife when he was angry?”

**The participant:** “He needed a release of his anger and he thought she deserved it.”

**4. The facilitator:** “Why did he think that she deserved it?”

**The participant:** “Because he thought he can control her and has the right to beat her when she disobeys.”

**5. The facilitator:** “Why did he think he has the right to beat her?”

**The participant:** “He thinks he has power over her and can do what he wants to her.”

## GROUP MANAGEMENT

Each group has its own unique dynamic shaped by the members' interactions and relations. The facilitator works to create an inclusive and participatory environment where all the members are involved and engaged.

The group agreements, established during the first session, provide a clear structure and can be helpful throughout the intervention.

If someone does break a group agreement, the facilitator should use the group to encourage accountability to the agreed upon group agreements.

Almost every group has participants that can be considered more “difficult” than others. For example: people who are argumentative, challenging, questioning, confronting what is being said, ones that dominate every activity and are typically at the centre of attention, ones who often have side conversations which disrupts other participants, or ones that are passive and refuse to participate actively.

There are several ways to deal with such behaviours. The facilitator should be comfortable handling such interactions with empathy and assertiveness. While a facilitator can get frustrated at such behaviours, it is important that they do not act disrespectfully or offensively. Some sample scripts to use when there is a conflict, or a difficult participant are below.

Finally, an important part of **group management is time management**. The curriculum includes times for all activities, but they can take longer depending on the group process and dynamic. The agenda can be a helpful tool to stay on track – when there is a prolonged inconsequential discussion, the facilitator can point the participants to the agenda and ask to move on.

### **Group management sample scripts:**

- Thank you for your contribution. I would also like to hear other participants' opinions and perspective.
- We will have to wrap up this activity, we are past the agenda time frame.
- Let me wrap up what you said. If I understand you correctly, ... Would anyone else like to add to that?
- I hear what you are saying, but I am not sure how it relates to our current activity. Can you please explain that? If it doesn't, can we get back to the topic and get back to this after the session?
- Sounds like we are having trouble coming to a joint decision. Can we come back to this discussion later and move on now?
- Perhaps people who haven't spoken much have something to add?
- This is something we will be discussing at a later session. Can we please now stay on the topic of the current activity?
- I understand your point of view. It seems like you often express negative opinions. Do you know why that is?
- Please let us stick to the group agreements. The important one was to not use derogatory or discriminatory language. What is an alternative appropriate term for the one you just used?

## CONFLICT MANAGEMENT

Sometimes during the facilitation process, a conflict between participants will arise. Participants may have a difference of opinions, interests or values. It is important for the facilitator to acknowledge the conflict rather than ignore it. A conflict may escalate and negatively affect the group dynamic if it is not dealt with. Some conflicts can be resolved after a brief discussion between the participants – in which case the facilitator must only ensure that group agreements are followed.

If there seems to be no resolution, the facilitator can intervene. When managing a conflict, the facilitator should remain neutral and be approachable. Open and honest communication will help resolve conflict. If needed, he can remind the participants of both the group agreements that they committed to and the criteria for selection in the intervention. That includes being respectful and open to new or different ideas. In case of personal attacks, the facilitator must intervene and ensure that the space remains safe for everyone. The facilitator should avoid arguing, blaming, or confronting the participants, e.g. stating that they are angry.

To find out the point of disagreement, it is useful to ask questions and listen actively to the responses. It is often a good idea to let people express their feelings first. When they feel heard and validated, they are more likely to move forward to identifying solutions. This also should be done by asking questions, as participants are more likely to accept a solution if it comes from the group rather than the facilitator. It is helpful to find out people's assumptions that may drive the conflict. Asking the participants for mutual understanding can help, once emotions have been released.

Another technique is to ask the conflicting participants to present their own point of view in their words. The rest of the group can ask questions, so everyone has a clear understanding of their viewpoints. When the facilitator has a good understanding of the conflict, he can recap it and help the sides reach a solution, or alternatively moderate a discussion with the other group members in search of resolution. Sometimes a solution will require a compromise on one or both sides.

If it seems like the conflict is at a stalemate, the facilitator can ask the participants to get back on track, and to get back to the conflict in the next session. He can ask the participants to take some time to think about possible solutions.

If a conflict has escalated and it is impossible to continue with the session, the facilitator can announce a 10 minute break. This can give the participants an opportunity to calm down, rethink their position and re-evaluate whether they want to continue the conflict.

### Sample conflict resolution questions:

- Can you tell us why you feel this way?
- Can you tell us why this is what you want?
- What do you need to resolve this issue?
- What would make things better for you?
- Are you able to accommodate some of the things the other person is requesting?
- I notice that you focus on the disadvantages of what the other person wants / is saying. Can you see any advantages?

## EMPATHY

Empathy is the ability to put oneself in someone else's situation, acknowledge and understand the feelings they have around that situation and the ability to communicate this understanding back to that person. Empathy is an important skill for the participants, and a particularly important skill during group facilitation. Because facilitation is a two-way process, in which the facilitator strives to understand the participants' perspectives, it is advisable to develop empathy. Expressing empathy can help people feel validated, heard and understood.

The curriculum covers the constructions of masculinity that restrict expression of certain emotions. The sessions are a good opportunity for the participants to exercise empathy by putting themselves in "other people's shoes" and develop their own empathy along the way.

Empathy can help especially when the facilitator deals with participants whose views or behaviours seem unreasonable, illogical or emotional. To develop empathy, pay full attention to what the other person is saying. Keeping an open mind (rather than assuming things or thinking about what a response might be) helps to accurately hear what they say. When we understand why people believe certain things, we can acknowledge it. It does not necessarily mean we have to agree with it, but that we understand their perspective.

### **Empathy questions:**

- How did you feel during this activity?
- How do you think others felt during this activity?
- How do you feel about this problem, issue, or situation?
- How do you think the person in the story felt?
- How would you feel if you were in this situation?
- Why do you think this person behaved that way?
- How do you think what happened affected this person?
- Do you understand this person's perspective?

### **GROUP CIRCLE**

As mentioned above, it is important that all group members feel included and can actively participate on equal terms with others. To this end, it is important to consider the sitting arrangement of the group. Sitting in rows, with the facilitator behind the desk facing the participants, creates a sense of hierarchy. In such an arrangement the group members don't see each other comfortably and some see other people's backs rather than their faces.

To ensure more meaningful engagement, it is helpful to arrange sitting in a circle. Sitting in a circle ensures that everyone takes an equal part in the group, everyone can see and hear each other, there is no hierarchy and everyone belongs in the group. Sitting in a circle demonstrates that the participants' voices and opinions are important and valued. It creates a sense of community and connection, and therefore encourages active and meaningful participation.

---

## Encouraging Participation

---

Several methodologies are used in the curriculum to encourage participation and to give participants the opportunity to get to engage with different group members. **This includes pair or small group discussion, role plays, or whole group discussions.**

### PAIR WORK

---

Both pair work and group work are suitable for tasks that require reflection and discussion. Pair work involves pairing the participants with each other and giving them a task to work on and complete jointly. This method fosters dialogue, collaboration, cooperation and enhances communication skills. It changes the energy of the session and is an opportunity to get to know other group members better. To conduct pair work, the facilitator should use the questions and flow below.

1. The pair work should start with the explanation and, if possible, a demonstration of what exactly is the task at hand. The participants should be certain what it is that they are supposed to do. The facilitator can give examples of the outputs or results that are expected of them. To make sure the participants understand the task, the facilitator can ask for a volunteer to repeat it.
2. It is recommended to pair participants with other group members whom they don't yet know very well. This helps get to know new perspectives, and potentially develop new connections. The facilitator should however keep in mind the power dynamics in pairs. E.g. in some contexts it is not appropriate for younger people to speak on equal terms with older ones. If this is the case, the facilitator can ask whether younger participants can be paired with older, or try to form similar age pairs. To this end, the facilitator can use counting method, where the participants count to two, and ones are paired with twos. Through the counting method, the participants sitting next to each other will not be paired, and as a result their pair is more likely to be someone they know less.

3. If the findings of the pair work are to be presented to the whole group, once the participants are paired, the facilitator gives them a minute to decide who will take notes (for literate participants) and present.
4. The facilitator should give the pairs a clear time limit. If possible, have a clock visible somewhere in the room. A minute or two before the time is over, the facilitator should signal to the pairs that it is approaching. That way, in case they haven't concluded their task, they will know they have to start wrapping up. If everyone seems to need more time, the facilitator can consider giving them additional several minutes.
5. As the pair start working, the facilitator should not check out. He should walk around the room to make sure that people are actively participating, and that pairs are not overly dominated by just one participant. The point of pair work is for both voices and perspectives to contribute to the task at hand.
6. Sometimes discussions can get heated. In such situations, the facilitator should have a noise control method at hand. If the room gets too noisy, the facilitator can for example ring the bell, make time out T sign with his hands, or simply ask the participants to keep their voices down.
7. If the findings of pair discussions are to be shared with the whole group, the facilitator asks the pairs' presenters, one by one, the findings of their pairs. To save time, the facilitator can ask the presenters to not mention findings that they do not present points that other presenters already said. To ensure that every presenter gets a chance to speak, they can present findings by points – one point by one presenter, then move on to the other group's presenter who states a different point from his pair, etc.

#### **Sample pair work questions:**

- Did I make myself clear about the task?
- Should I give you an example of what is expected?
- I see that in your pair, you are the only one talking. I encourage your partner to also contribute. Is there something you would like to add?
- Time will be up in 2 minutes. Will all pairs be ready in 2 minutes?
- It's getting loud in here. Can we please keep the noise down a bit so everyone can work comfortably?

## GROUP WORK

Group work is similar to pair work, the difference being the group size. It enhances even more communication and collaboration skills as there are more participants in the group, more roles and more perspectives that must be considered. As such, it can also strengthen participants' social and interpersonal skills. The steps for effective group work resemble the steps for pair work.

- 1.** The facilitator explains the task and demonstrates or gives an example of expected output.
- 2.** The facilitator asks the participants to count off, one by one, up to 3 or 4 and then to repeat, depending on the size of the whole group and the groups to be formed. An optimal group size is 4-5 participants.
- 3.** Once the groups are formed, the facilitator gives them a minute to assign roles. In larger groups, there are more roles. Possible roles include note taker (for literate participants), facilitator who makes sure everyone in the group contributes, presenter, timekeeper.
- 4.** The facilitator gives the groups a clear time limit. Groups may need more time than pairs, as there are more voices to consider.
- 5.** The facilitator walks around the room and ensures groups are actively working on their tasks, and that no participants are marginalized in the process.
- 6.** The facilitator asks the presenters to present their points, one by one. The presenters should not repeat points that were already made by previous groups.

## THINK, PAIR, SHARE

Think, Pair, Share, in addition to enhancing social and communication skills, promotes individual critical thinking and reflection. The participants first formulate their own ideas or opinions on a given topic, before sharing it with their peer and hearing his, and then with the whole group. To use Think Pair Share, the facilitator should follow the steps below.

- 1.** Explain the Method: Participants will first think for 2 minutes about a given topic or question, followed by 5 minutes to share their opinions or ideas with a peer sitting next to them, and then share and discuss with the whole group.
- 2.** The facilitator asks an open-ended question or assigns the task. He makes sure everyone understands what they are supposed to explore or examine.
- 3.** The facilitator starts and keeps the time. The first 2 minutes of thinking should be silent. If it helps, the participants can close their eyes for this part.
- 4.** After 2 minutes, the facilitator asks the participants to share their thinking with a peer next to them. If there is an odd number of participants, the facilitator can pair with one. If he is free, he walks around the classroom and makes sure the discussions are participatory, i.e. that one pair member does not dominate the dialogue. It is supposed to be an exchange of ideas. He keeps the time – 5 minutes for discussions in pairs.
- 5.** After 5 minutes, the facilitator asks the pairs to present their thinking and moderates a group discussion.

## ROLE PLAY

Role play is another interactive method that brings variety and is useful for tactile learners. It builds participants' confidence, public speaking and presentation skills and is often fun. It also gives quieter participants an avenue to express themselves. Role play should concern relatable and realistic hypothetical scenarios. During the debrief, the facilitator can ask the audience and actors about the power dynamics in the scene, whether they would change anything in the scene, etc. Role play can prepare the participants for real life scenarios – how to lead dialogues with peers and community members on the sensitive topics of the curriculum. They can also enhance empathy when a different point of view is presented by a character. To successfully use role play, the facilitator should follow the steps below.

- 1.** Explain the method: Participants will volunteer to participate in the role play and will have roles in the scene assigned. They will then collaborate with the other volunteers for 15 minutes to prepare the scene. Participants who do not take part in the role play will be the audience and can think of the scene and what arguments they would use if they were some of the characters.
- 2.** The facilitator asks for the volunteers. Once they are selected, he assigns roles and explains the scene scenario. He ensures that the volunteers are comfortable with their roles and that the group understands the scenario.
- 3.** The volunteers sit together and discuss the scene – the dialogue, the sequence of events, the available props they might want to use. This is the creative process which can get chaotic and messy, and that's OK, if the group agreements are followed. The facilitator can help ensure that each character gets time to say their role.
- 4.** After 15 minutes, the facilitator invites the volunteers to “the stage” - the middle of the room. The audience sits in the back or around the scene.
- 5.** The volunteers play out the scene. At this stage the audience is silent.
- 6.** During the 10 minutes debrief, the facilitator can ask about how people felt about their roles, whether anyone's perspective has changed, and the power dynamics within the scene. The audience can contribute their opinions on what in the scene could have been done differently or more effectively.



### Sample role play debriefing questions

- How did it feel to be in that role?
- What are some of the things you felt watching the scene?
- Are there any issues that could be added or considered in the scene?
- In your opinion, what points were the most important in the scene?
- Was anything in the scene surprising?
- Has anyone had similar situations in their life? How did it go? (If they want to share.)
- We talk a lot about power. What was the power dynamic in the scene? Who spoke more? Whose opinions were heard and valued? Was anyone marginalized?

## ASK VS SHARE

Ask vs. Share is a method of reaching goals and conclusions by asking questions. The facilitator does not share his knowledge, and instead he asks the participants purposeful questions that help them reach a conclusion. This keeps the participants engaged and energized, and provides ownership over the reached conclusion, as the participants arrived at it themselves instead of being told. It also enhances critical thinking skills. To use the ask vs tell method, the facilitator should follow the steps below.

- 1.** Make sure your questions are clear and understood. Avoid questions that are vague. Rephrase the question if needed.
- 2.** Do not ask many questions at once. If you do, the participants may not know which one to answer.
- 3.** Give the participants time to think. A pause of silence is OK. If no one answers after 15 seconds, rephrase the question.
- 4.** As discussed above, ask open ended questions – e.g. questions that start with “why,” “how,” or “what.” Avoid leading questions and “yes or no” questions.
- 5.** When you ask a question, think about the purpose and objective of the session. Does the question bring you closer to what you want to achieve?
- 6.** Do not interrupt when the participant is answering your question. Even if you want to comment on his answer, wait for him to finish what he has to say.
- 7.** Demonstrate your interest in all the participants’ contributions. Use active listening skills when listening to the answers. You can nod, keep eye contact, etc.
- 8.** Thank the participants for their contributions. Encourage and praise active participation in the discussion.
- 9.** To facilitate the discussion, after a participant answered your question, ask the others what they think. Encourage a discussion.



## ANNEX A

# Key Terms and Acronyms

### ACRONYMS

<b>CEFMU</b>	Child Early/Forced Marriage and Unions
<b>CFM</b>	Complaint Feedback Mechanism
<b>IPV</b>	Intimate Partner Violence
<b>NCA</b>	Norwegian Church Aid
<b>PTSD</b>	Post Traumatic Stress Disorder
<b>SV</b>	Sexual Violence
<b>ToC</b>	Theory of Change
<b>UNFPA</b>	United Nations Population Fund
<b>VAWG</b>	Violence Against Women and Girls

## Key Terms

Part of the transformation process is introducing new ideas and knowledge to participants including some of the terms below. The **concepts and ideas** in the terms are what is the most important. It may be that because of context and language there are other ways of describing the concepts and ideas without using the exact term below. The terms below are the ones that might not be as familiar to facilitators or to participants. Understanding these is very important to the successful implementation of this intervention. It may be necessary to add additional terms depending on location and situation.

**Abuse** To treat in a harmful, offensive or injurious way.

**Personal Accountability** The act of taking responsibility for something. In relation to violence against women and girls, it is an ongoing process of identifying and challenging your own harmful ideas and behaviour.

**Accountable Practice** Accountable practice is an ongoing process of listening to those most impacted by gender-based violence, especially in times of conflict and displacement. Accountable Practice centre the voices of women and adolescent girls and ensures that the intervention is informed by the stated needs and concerns of women and adolescent girls. It ensures that program staff responsible for overseeing and implementing the intervention understand they themselves will be reflecting on their own attitudes, beliefs and behaviours, as well as those of others in their communities. The organization implementing the intervention is responsible for ensuring those staff have the tools to do that.

**Ally** A person who is not a member of a marginalized, mistreated or oppressed group, but who expresses or gives support to a group or population that is marginalized or oppressed.

**Attitudes** Opinions, feelings or positions about people, events and/or things that are formed because of one's beliefs. Attitudes influence behaviour.

**Beliefs** Ideas that are accepted as true. They may or may not be supported by facts. Beliefs may stem from or be influenced by religion, education, culture and/or personal experience.

**Condone** To intentionally or unintentionally accept reasons, excuses or minimizing of violence.

**Child Sexual Abuse** Any form of sexual activity with a child by an adult or by another child who has power over the child.

**Confidentiality** Confidentiality means keeping information related to discussions private and agreeing only to share information about a client or program participant with their permission. Maintaining confidentiality means program staff never discuss case details with family or friends, or with colleagues whose knowledge of the information is not necessary. The exception to maintaining confidentiality is only in the case of a disclosure of harm to oneself or to others.

**Culture** The beliefs, customs and practices of society or group within society (such as youth culture) and the learned behaviour of a society.

**Child Early Marriage and Forced Union** When parents or others arrange for a minor to marry or enter a union with someone (a minor is anyone under the age of 18).

**Disclosure** A process in which an experience or an incident of violence is revealed. The facilitator should follow the protocol on responding to disclosures of violence perpetrated by participants.

**Emotional Abuse** Any behaviour that attempts to control a person by causing emotional harm to that person. This can include: threats, intimidation, humiliation, coercion or bullying, and can often lead to physical and/or sexual assault.

**Facilitation** The process of engaging participants in acquiring knowledge, skills and problem solving. A facilitator's role differs from that of a trainer or teacher, in that a facilitation process is more participatory, bottom-up and multi directional. A facilitator asks questions and moderates discussions, so that the participants can reach their own conclusions or solutions. In this intervention, the facilitator engages session participants in discussing, examining, and challenging harmful social norms, and examining the 3 forms of VAWG within their contexts.

**Forced Marriage** A non-consensual marriage, arranged and enforced by others.

**Gender** Widely shared ideas and expectations that define women and men. Such ideas include stereotypical feminine/female and masculine/male characteristics and abilities, and commonly shared expectations that guide the behaviour of women and men.

**Gender Equality** That rights, responsibilities and opportunities will not depend on whether individuals are born male or female. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration.

**Gender Inequality** Women within the home and in society are treated as inferior and second-class citizens, and their skills, experiences and lives undervalued.

**Gender-Based Violence** A wide range of human rights violations, including sexual abuse of children, rape, domestic violence, sexual assault and harassment, trafficking of women and adolescent girls and several harmful traditional practices, including forced, early marriage.

**Gender Socialization** The process by which we learn and internalize expectations, roles and stereotypes that dictate how men and women should behave, what kinds of jobs they should hold, and how they are perceived and treated by others.

**Harmful Practices** Various forms of violence against women or adolescent girls that are typically justified by perpetrators and some community members as a part of cultural practice. Child early forced marriage is an example of a harmful practice.

**Intersectionality** The recognition and acknowledgment that discrimination, oppression and privilege can be rooted in multiple factors. These can include sex, gender, age, class, ethnic group, nationality, sexual orientation and gender identity, religion and others. In the context of this intervention, the male participants can, for example, enjoy the privileges of being a man, while suffering from discrimination of a displaced person, being young, or being gay. Similarly, women's experiences will differ depending for example on their age, social class, marital status, etc. These factors can play a role in how much risk of violence a woman experiences, and whether and how she can access support services.

**Intimate Partner Violence** Refers to behaviours by an intimate partner or ex-partner that causes physical, sexual or psychological harm, including: physical aggression, sexual coercion, psychological abuse and controlling behaviours. Intimate partner violence may also be referred to as domestic violence.

**Male Privilege** Male privilege is the system of advantages, options and sometimes rights that men have because they are men.

**Patriarchy** A social system where the man is the primary authority figure and holds a central role in the home and community.

**Perpetrator** A person who directly causes or supports violence or other abuse on another against his/her will.

**Physical Abuse** Any behaviour that attempts to control a person by causing physical harm to that person. This can include: slapping, punching, shoving, kicking, threatening, attacking someone with a weapon, or refusing to help someone when he/she is injured or sick.

**Power** The ability to exert oneself in the world and/or control or influence other people and/or resources.

**Power Inequality** In terms of gender, this refers to the privileges and advantages that men have been given over women in the home, community and larger society.

**Primary Prevention** Efforts to stop violence before it begins and address the underlying causes of violence.

**Privilege** A right or benefit that is given to some people and not others.

**Rape** Any act of non-consenting sexual intercourse. Any degree of oral, anal or vaginal penetration is considered rape. Note that rape is a legal term, and the definition varies somewhat between countries.

**Rights** The basic rights and freedoms to which all humans are entitled, whatever their nationality, place of residence, sex, national or ethnic origin, colour, religion, language or other status. We are all equally entitled to our human rights without discrimination.

**Sex** The difference in biological characteristics of males and females, determined by a person's genes. Sex is not the same as gender.

**Sexual Exploitation** Any actual or attempted abuse for sexual purposes, including but not limited to, profiting monetarily, socially, or politically from the sexual exploitation of another.

**Sexual Harassment** Any unwanted, non-contact sexual behaviour that embarrasses, humiliates or intimidates an individual on the basis of sex or sexual orientation. This may be verbal, such as sexist and/or sexualized remarks or propositions, or may include pornographic visual displays or physical gestures.

**Sexual Violence** Any sexual act, attempt to obtain a sexual act, or other act directed against a person's sexuality using coercion, by any person regardless of their relationship to the victim, in any setting. It includes rape, defined as the physically forced or otherwise coerced penetration of the vulva or anus with a penis, other body part or object.

**Social Norms** The informal rules that guide a group's values, beliefs, attitudes and behaviours.

**Status** The position or standing of a person in a society or group in relation to others (for example the social and economic status of women in most societies is regarded as lower than that of men).

**Stigma** A process of discrimination, social disapproval, marginalization or rejection of survivors of violence. Stigma prevents many women and adolescent girls who experience violence from seeking help and reporting. Stigma can occur in a family and/or in community. It is linked with victim blaming attitudes, in which the responsibility for an incident of violence against a woman or a adolescent girl lies in that survivor, rather than the perpetrator of the violent act. Other groups can also experience stigma, e.g. people living with mental health disabilities or disorders, people living with disabilities or LGBT+ people.

**Survivor/Victim** A person who has experienced gender-based violence. The terms "victim" and "survivor" can be used interchangeably, although "victim" is generally preferred in the legal and medical sectors, and "survivor" in the psychological and social support sectors. Throughout this intervention, we use "survivor."

**Transformational Change** Any big change in a person's thoughts, feelings or understanding of the world. Transformational change happens when one re-evaluates oneself and one's relationships to others, particularly considering oppressive attitudes and power structures, opening oneself up to new ways of being.

**Values** Accepted principles and standards of an individual or group.

**Violence** The use of force or power to harm and/or control someone or to enforce/impose one's own preferences, decisions or wants on others. Violence can manifest in physical, emotional, verbal, sexual or economic ways and includes both actual and threatened violence.

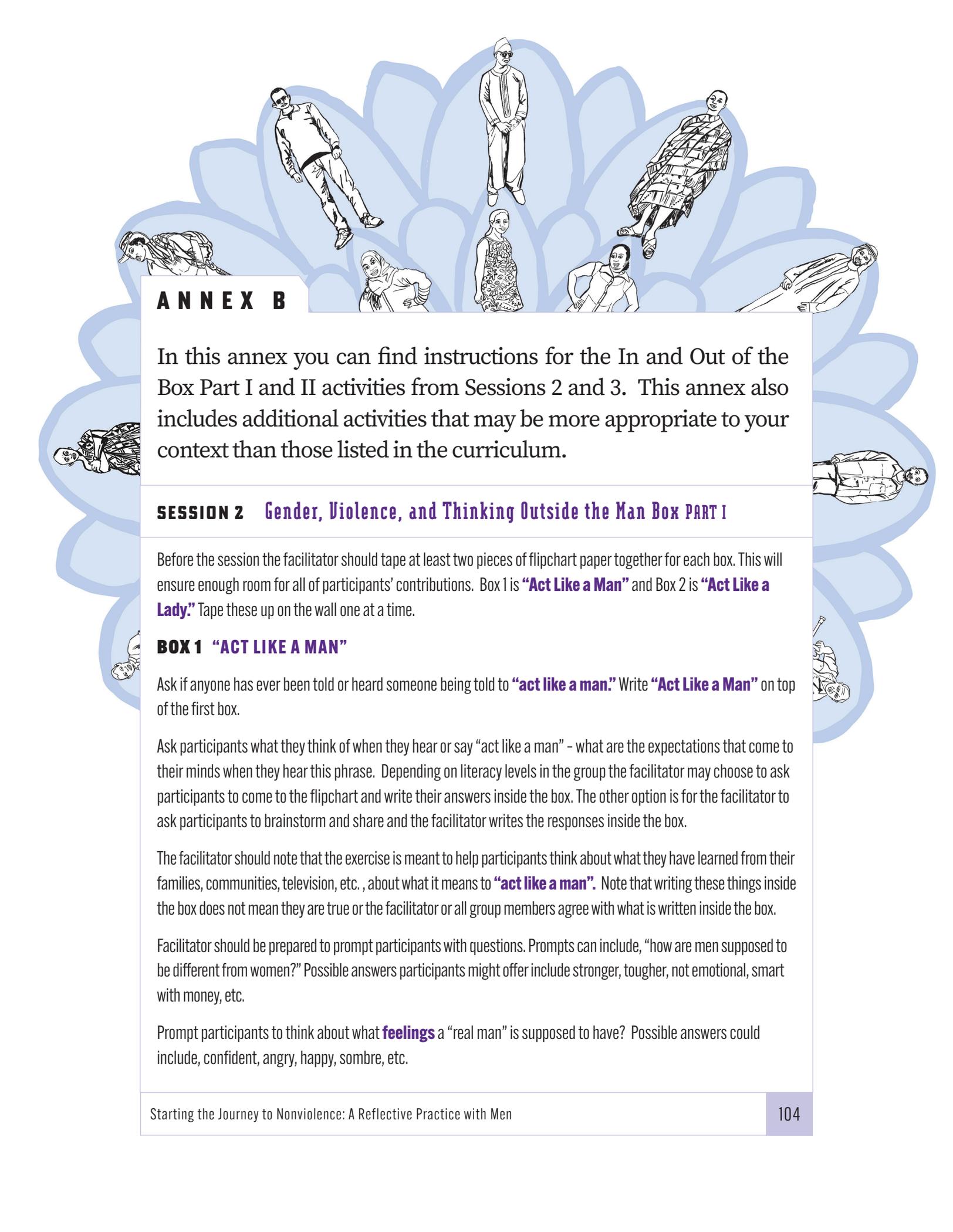
**Violence against women and girls** Violence against women and girls is not inevitable nor is it unique to any one country or culture– it occurs because of decisions made by an individual, in most cases, a man.

The table below, adapted from IASC 2015 Guidelines for Integrating Gender-Based Violence Interventions in Humanitarian Action, includes common forms of violence against women and girls.

TYPE OF VIOLENCE	DEFINITION / DESCRIPTION
<p><b>Conflict-related sexual violence</b></p>	<p>“Conflict-related sexual violence” refers to incidents or patterns of sexual violence which include: rape, sexual slavery, forced prostitution, forced pregnancy, enforced sterilization or any other form of sexual violence of comparable gravity, against women, men, adolescent girls or boys. Such incidents or patterns occur in conflict or post-conflict settings or other situations of concern (e.g. political strife).</p> <hr/> <ul style="list-style-type: none"> <li>• <b>UN Action against Sexual Violence in Conflict</b> 2011. ‘Analytical and Conceptual Framing of Conflict-Related Sexual Violence’</li> </ul>
<p><b>Domestic Violence (DV) and Intimate Partner Violence (IPV)</b></p>	<p>While these terms are sometimes used interchangeably, there are important distinctions between them. ‘Domestic violence’ is a term used to describe violence that takes place within the home or family between intimate partners as well as between other family members. ‘Intimate partner violence’ applies specifically to violence occurring between intimate partners (married, cohabiting, boyfriend/ girlfriend or other close relationships), and is defined as behaviour by an intimate partner or ex-partner that causes physical, sexual or psychological harm, including physical aggression, sexual coercion, psychological abuse and controlling behaviours. This type of violence may also include the denial of resources, opportunities, or services.</p> <hr/> <ul style="list-style-type: none"> <li>• <b>World Health Organization, WHO</b> - 2014 updated Fact Sheet No. 239: Violence against Women <a href="http://who.int/mediacentre/factsheets/fs239/en">who.int/mediacentre/factsheets/fs239/en</a></li> <li>• <b>UNFPA</b> - 2012 Managing Gender-Based Violence Programmes in Emergencies: E-Learning Companion Guide <a href="http://unfpa.org/publications/managing-gender-based-violence-programmes-emergencies">unfpa.org/publications/managing-gender-based-violence-programmes-emergencies</a></li> </ul>

TYPE OF VIOLENCE	DEFINITION / DESCRIPTION
<p><b>Child early forced marriage</b></p>	<p>Forced marriage is the marriage of an individual against her or his will. Child marriage is a formal marriage or informal union before age 18. Even though some countries permit marriage before age 18, international human rights standards classify these as child marriages, reasoning that those under age 18 are unable to give informed consent. Therefore, child marriage is a form of forced marriage as children are not legally competent to agree to such unions.</p> <hr/> <ul style="list-style-type: none"> <li>• <b>UNICEF</b> Webpage on Child Marriage <a href="http://www.unicef.org/protection/57929_58008.html">unicef.org/protection/57929_58008.html</a></li> <li>• <b>UNHCR</b> - 2003 Sexual and Gender-Based Violence against Refugees, Returnees and Internally Displaced Persons <a href="http://www.unhcr.org/3f696bcc4.html">unhcr.org/3f696bcc4.html</a></li> </ul>
<p><b>Rape</b></p>	<p>Physically forced or otherwise coerced penetration—even if slight—of the vagina, anus or mouth with a penis or other body part. It also includes penetration of the vagina or anus with an object. Rape includes marital rape and anal rape/sodomy. The attempt to do so is known as attempted rape. Rape of a person by two or more perpetrators is known as gang rape.</p> <hr/> <ul style="list-style-type: none"> <li>• <b>WHO</b> - 2002 World Report on Violence and Health <a href="http://www.who.int/violence_injury_prevention/violence/world_report/en">who.int/violence_injury_prevention/violence/world_report/en</a></li> <li>• <b>GBVIMS</b> User Guide - 2010 <a href="http://www.gbvims.com">gbvims.com</a></li> </ul>
<p><b>Sexual abuse</b></p>	<p>The term 'sexual abuse' means the actual or threatened physical intrusion of a sexual nature, whether by force or under unequal or coercive conditions.</p> <hr/> <ul style="list-style-type: none"> <li>• <b>United Nations Secretariat</b> - 2003 Secretary-General's Bulletin on Special Measures for Protection for Sexual Exploitation and Abuse - ST/SGB/2003/13 <a href="http://www.pseatactaskforce.org/uploads/">pseatactaskforce.org/uploads/</a></li> </ul>
<p><b>Sexual assault</b></p>	<p>Any form of non-consensual sexual contact that does not result in or include penetration. Examples include attempted rape, as well as unwanted kissing, fondling, or touching of genitalia and buttocks.</p> <hr/> <ul style="list-style-type: none"> <li>• <b>GBVIMS</b> User Guide - 2010 <a href="http://www.gbvims.com">gbvims.com</a></li> </ul>

TYPE OF VIOLENCE	DEFINITION / DESCRIPTION
<p><b>Sexual harassment</b></p>	<p>Unwelcome sexual advances, requests for sexual favours, and other verbal or physical conduct of a sexual nature.</p> <hr/> <ul style="list-style-type: none"> <li>• <b>US Department of State</b> n.d. Sexual Harassment Policy <a href="https://www.state.gov/s/ocr/c14800.htm">state.gov/s/ocr/c14800.htm</a></li> </ul>
<p><b>Sexual violence</b></p>	<p>Sexual violence includes, at least, rape/attempted rape, sexual abuse, and sexual exploitation. Sexual violence is “any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic a person’s sexuality, using coercion, threats of harm or physical force, by any person regardless of relationship to the victim, in any setting, including but not limited to home and work.” Sexual violence takes many forms, including rape, sexual slavery and/or trafficking, forced pregnancy, sexual harassment, sexual exploitation and/or abuse, and forced abortion.</p> <hr/> <ul style="list-style-type: none"> <li>• <b>WHO</b> - 2002, World Report on Violence and Health <a href="http://www.who.int/violence_injury_prevention/violence/world_report/en">who.int/violence_injury_prevention/violence/world_report/en</a></li> </ul>
<p><b>Violence Against Women and Girls (VAWG)</b></p>	<p>The United Nations Declaration on the Elimination of Violence Against Women (1993) defines violence against women as “any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. (Article 1). Violence against women shall be understood to encompass, but not be limited to, the following:</p> <ol style="list-style-type: none"> <li><b>a.</b> Physical, sexual, and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation;</li> <li><b>b.</b> Physical, sexual, and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment, and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution;</li> <li><b>c.</b> Physical, sexual, and psychological violence perpetrated or condoned by the State, wherever it occurs. (Article 2) “</li> </ol> <p>The Secretary-General’s In-Depth Study on All Forms of Violence against Women (2006) highlights that the term ‘women’ is used broadly to cover females of all ages, including adolescent girls under the age of 18.</p> <hr/> <ul style="list-style-type: none"> <li>• <b>United Nations General Assembly</b> - December 1993 Declaration on the Elimination of Violence against Women - United Nations Secretary-General</li> <li>• <b>The Secretary-General’s In-Depth Study on All Forms of Violence against Women</b> - 2006</li> </ul>



## ANNEX B

In this annex you can find instructions for the In and Out of the Box Part I and II activities from Sessions 2 and 3. This annex also includes additional activities that may be more appropriate to your context than those listed in the curriculum.

### SESSION 2 Gender, Violence, and Thinking Outside the Man Box PART I

Before the session the facilitator should tape at least two pieces of flipchart paper together for each box. This will ensure enough room for all of participants' contributions. Box 1 is **“Act Like a Man”** and Box 2 is **“Act Like a Lady.”** Tape these up on the wall one at a time.

#### BOX 1 “ACT LIKE A MAN”

Ask if anyone has ever been told or heard someone being told to **“act like a man.”** Write **“Act Like a Man”** on top of the first box.

Ask participants what they think of when they hear or say “act like a man” - what are the expectations that come to their minds when they hear this phrase. Depending on literacy levels in the group the facilitator may choose to ask participants to come to the flipchart and write their answers inside the box. The other option is for the facilitator to ask participants to brainstorm and share and the facilitator writes the responses inside the box.

The facilitator should note that the exercise is meant to help participants think about what they have learned from their families, communities, television, etc., about what it means to **“act like a man”**. Note that writing these things inside the box does not mean they are true or the facilitator or all group members agree with what is written inside the box.

Facilitator should be prepared to prompt participants with questions. Prompts can include, “how are men supposed to be different from women?” Possible answers participants might offer include stronger, tougher, not emotional, smart with money, etc.

Prompt participants to think about what **feelings** a “real man” is supposed to have? Possible answers could include, confident, angry, happy, sombre, etc.

Prompt participants to think about men expressing their feelings when they “act like a man.” Possible answers might include, through silence, yelling, arguing, physically fighting.

Prompt participants to think about how “real men” are expected to act sexually? Facilitator should remind participants answers reflect what men have been taught and learned. Possible answers might include, in charge, demanding, aggressive.

After the participants have gone through the prompts, the inside of the box should be full.

**Facilitator asks participants** to look at all the words and phrases inside the box. Share that many men and women grow up learning these gender norms. Explain that a **gender norm** is a belief about what men and women’s roles and responsibilities are in the family, community, and beyond. The facilitator stresses that gender norms **are learned and they are not set in concrete** or in stone. They can be unlearned.

**Facilitator then asks participants** to think about men that do not act like men are traditionally expected to behave. Ask participants to think **outside of the man box** or to think outside of traditional expectations of **masculinity**. Ask them what names men are called when they act differently than **gender norms** say they should act. Facilitator should prompt participants to be specific about the names or phrases they’ve heard.

**Facilitator should write** these **outside and all around the man box**. Examples may include, weak, sissy, butterfly, gay, simple, etc.

**Note:** These words are important to say and to write down but ask participants to answer this question calmly and respectfully as possible.

The outside and around the box will not be as full as inside but there should be a good list of things men are called that do not conform to traditional expectations of masculinity.

**Facilitator then asks participants** what things happen to men that do things that are considered **outside of the man-box**. Answers may include teased, joked about, beat up, ignored, punished.

Facilitator should write these outside the box and around the box.

**Facilitator asks participants** for any reflections or comments they have about the man-box discussion so far? Explain we are going to do a similar exercise looking at the **“Act Like a Lady” box**.

## **BOX 2 “ACT LIKE A LADY”**

Facilitator asks participants if anyone has ever been told or heard someone being told to “**act like a lady**”. Write “**Act like a lady**” on top of the second box.

Facilitator asks participants “what does it mean to “act like a lady.” Like the men’s box, write the responses inside the box. The facilitator should note that like the man-box this exercise is meant to help participants think about **what they have learned from their families**, communities, television, etc. about what it means to “**act like a lady**”. Note that writing these things inside the box does not mean they are true or the facilitator or all group members agree with what is written inside the box.

Facilitator should be prepared to prompt participants with questions.

Prompt participants to think about what they've been taught about women. How are women supposed to be different than men? Answers may include, not strong, weaker, like to gossip, etc.

Prompt participants to think about what feelings a woman is supposed to have. Answers may include fear, sadness, jealousy.

Prompt participants to think about how women express their feelings. Answers may include crying, screaming, etc.

Prompt participants to think about how women are supposed to act sexually. Answers may include only sleep with one person, submissive, wait until after married, etc.

**Facilitator then asks participants** to think about women that do not act like women are traditionally expected to behave or act. Ask participants to think **outside of the woman box** or to think outside of traditional expectations of femininity. Ask them what some of the names women are called when they act differently than gender norms say they should act. Facilitator should prompt participants to be specific about the names or phrases they've heard.

**Facilitator should write** these **outside and all around the woman box**. Examples may include, easy, prostitute, tomboy, slut, whore, lesbian, etc. Note: These words are important to say and to write down but ask participants to answer this question calmly and respectfully as possible. The outside and around the box may not be as full as inside, but there should be a good list of things women are called that do not conform to traditional expectations of masculinity.

**Facilitator then asks participants** what things happen to women who do things that are considered **outside of the woman-box**. Answers may include sexually harassed, abused, raped, beaten, etc.

**Facilitator should write** these outside the box and around the box.

**Facilitator asks participants** for any reflections or comments they have about the woman-box discussion so far? Explain that we are going to continue discussing the boxed and gender norms next session. Highlight that gender norms reflect how much value is given to men's roles and how much value is given to women's roles. This can be seen in the words inside and outside the two boxes.

### **SESSION 3 Gender, Violence, and Thinking Outside the Man Box PART 2**

The facilitator should have both boxes from the previous session up on the wall. Below are some reflection questions and key points to help participants reflect critically on traditional ideas about men and women.

#### **Reflection Questions:**

- What does the man box teach men about themselves? What are some ways the man-box limits men?
- What does the man box teach men about women and adolescent girls? What are some examples of that?
- Is the man box harmful or helpful to women and adolescent girls? How?
- Are men born violent? Do the traditional gender norms seen in the Man Box affect or contribute to violence? How?
- If a woman stays inside the woman box does she stay safe from IPV, CEMFU or rape? Ask participants to explain their responses.

The role play below is optional and a facilitator may choose to use it if they feel that more specific conversation and attention needs to be given to CEMFU. For example, if the facilitator feels they should spend an extra session on this topic, the role play below is an option to help have a more structured conversation.

## **ADDITIONAL ACTIVITY 1**   **ROLE PLAY**

### **Child Early Forced Marriage and Union – Eduardo, Lillian, Adriana, Alma, Hector**

**ROLE PLAY** Family discussion of an adolescent daughter's marriage (including characters with less and more power: other daughters, sons, parents in law, etc.) (30 minutes).

- 1.** Ask for six volunteers for the role play and assign them the following roles:
  - Eduardo is the Father of Adriana 15 years old. He has just received an offer to marry off his daughter to a much older man and is considering it.
  - Lillian, his wife, the daughter's mother, thinks this is too early for her daughter to be married. She herself was married to Eduardo when she was only 13.
  - Adriana, the 15 years old daughter, is doing well in school, does not want to get married, and wants to continue her education and doing something with computers.
  - Alma is Adriana's 22 years old sister, who was married at 14 herself and thinks Adriana is old enough. Alma got pregnant at 15 and had a very difficult pregnancy and almost died.
  - Hector is a family friend. Many people joke about Hector because his 3 daughters stay in school living at home that are 19, 21 and 24 and are not married. He tells Eduardo he thinks the choice should be Adriana's when and who she wants to marry.
- 2.** The volunteers have 5 minutes to think what they say, and then they stage the role play for the whole group. After the play, use the following questions to debrief:
  - During the role play whose opinion did they find themselves giving more value or importance to? Why?
  - What are some of the potential consequences for Adriana if she is forced to marry or live with the older man?

## **ADDITIONAL ACTIVITY 2** Moment of Reflection Activity

This activity can be used in sessions 1-3 in particular and is meant to help participants reflect on power, privilege, and gender.

**MATERIAL NEEDED** Colour pens and paper

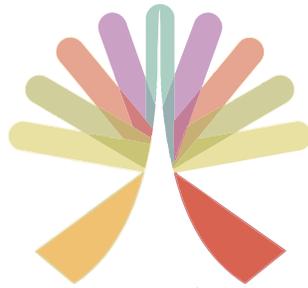
1. Ask the participants to close their eyes and think about their homes. Tell them to think about their daily lives in their home. What activities/tasks do they do? What activities/tasks do the women in the house do?
2. After some time, ask participants to open their eyes. Pass out colour pens and paper to each participant. Explain that everyone should draw on their piece of paper an activity they do at home and an activity the women in their home carry out (Important about drawing to resume and reconnect with sensitive activities that many are oblivious to in their adult lives). After 10-15 minutes gather the participants for discussion using the following questions,
  - Which household activities do women perform and which men?
  - Why do they do some activities and not others?
  - What do you think of men who do activities traditionally performed by women?
  - Do you think being men has advantages? What? And why do you think they have those advantages?
3. After participants discuss and identify men's privileged "advantages", engage in a discussion about how these power relationships and privileges are reproduced at home in their daily lives. Ask men if they are willing to give up those privileges and if yes, ask what steps could they do towards this?

## **ADDITIONAL ACTIVITY 3**

This activity can be used at the start of a session or during a session. The purpose of the activity is to give men dedicated time to reflect on a particular topic, question, or situation relevant to the session. The question below is an example of a question that could be asked. Facilitators can replace the question with another, but the key is to give men the opportunity to reflect critically for extended periods of time. (This activity is used under session two but is here again to emphasize that it can be used in other sessions when needed and required)

## **CALMING EXERCISE**

- Distribute a little hand cream to each participant and ask them to rub their hands slowly, while they have 5 minutes to reflect on the following:
  - Who am I? What story do my hands tell about me? It can be an anecdote, something they experienced.
- Ask if anyone wants to share a story they thought about with the group.



CORPORACIÓN  
ÁGORAS

**APOYAR**   
Capacidades Humanas



Latin American and  
Caribbean Women's Health  
Network - LACWHN



Red de Salud de las  
Mujeres Latinoamericanas  
y del Caribe, RSMLAC



**SENTIPENSANTES**  
GRUPO DE MASCULINIDAD CONSCIENTE