Capacity Building Program

Methods and Tools

Project: FOMEN: FOCUS ON MEN: Gender Based Violence Prevention Work with Male Refugees and Migrants (REC-RDAP-GBV-AG-2018 –856614)

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Introduction

With this Capacity Building Program (CBP) we present a practice-oriented guide for multipliers on the implementation of gender-sensitive prevention services. It was developed within the framework of the European project FOMEN (2019–2021), co-financed by the Government Office for Cooperation with NGOs in Croatia and the Province of Styria – Social Affairs, Work and Integration. The project team, which consists of partners from 6 European countries (Austria, Croatia, Germany, Greece, Italy and Spain), developed modules and methods for a CBP with the focus on gender sensitivity and prevention of gender-based violence following intersectional approaches.

The methods and tools presented in this guideline are designed for a CBP implementation. FOMEN's CBP aims to train professionals who are mainly working with migrants. The target group of the CBP are multipliers like teachers, facilitators, counsellors, frontline workers, first accommodation operators, psychologist, social workers, educators and others working directly with migrants and refugees.

The aim is to enable them to do gender sensitive work on violence prevention with male migrants and refugees. A needs analysis carried out in the FOMEN project found that there is a need of further training and capacity building: "Few of the participants are considering themselves adequately trained and prepared to work with men* for a violence prevention program, although they have expressed this need to their managers" (FOMEN Needs Analysis 2020: 43). Many professionals are missing key knowledge, skills and competencies, thus feel the need to increase their awareness first in the fields of migration and in non-discrimination, feminism, patriarchy, and masculinities. So FOMEN developed a CBP providing information about those and related topics.

The following description of methods and tools is part of a CBP comprehending eight modules, already piloted in all FOMEN partner countries aiming at:

- raising awareness on the need to implement a gender sensitive and violence-preventive approach in working with male refugees and migrants,
- reflecting gender stereotypes, traditional concepts of masculinity and concepts of honour
- increasing the knowledge about violence-prevention and about the alternatives to violence
- providing methods and tools to work with male migrants and refugees in a violence-preventive way
- improving of professional practice in working with male migrants and refugees.

We regard it critical to provide up-to-date information material and recent research in a comprehensible way, and to apply interactive tools such as role playing and case studies. It seems key to conduct trainings on these topics in a way that makes participants feel safe and protected, and to enable the professionals to be more familiarized with the facilitation of a group.

The CBP is based on the FOMEN quality standards, which were developed on the ground of the aforementioned needs analysis with beneficiary groups of the project (men* with international family history and those multipliers working with them in education and other fields). The following methods and tools should train and, subsequently, support multipliers to prepare adequate conditions for the implementation of gender sensitive and violence preventive education programs

with male migrants and refugees in all FOMEN partner-countries as well as possibly in countries beyond the partnership.

Please note:

- Most of the methods and tools can also be carried out as online activities; more details are given in the method descriptions. Based on our experience with online formats, we recommend to be particularly sensitive about breaks in order to maintain concentration and to achieve the desired learning effects: never conduct more than two methods in a row before doing at least a short break.
- The CBP is intended to enable the independent implementation of learning units with male migrants; this often requires the use of translators. Due to previous problematic experience in many cases, we find it extremely important to take the role of the translators particularly seriously and to pay attention to accuracy, cultural sensitivity and content-related competence. Even supposedly minor inaccuracies can lead to major misunderstandings, especially since they are often only clarified when these misunderstandings already show communicative and emotional consequences. Therefore, if translation services are included, FOMEN recommends a profound instruction for interpreters in order to make sure that translation runs as smoothly as possible.

Methods and Tools

Methods for Module 1 "Welcome"

1.1 Method "I do/I don't"

Duration & Time
40 min
Topics of the Method
• Getting to know each other • Diversity - making different group characteristics visible • Intersectionality
Target Group
Participants older than 16
Necessary Material
For marking the sides of the room, you could use a flip chart or any kind of card or paper, labelled with "I do" and "I don't"
Implementation
• Group size and requirements: The group can be between 10 and 25 people. A trusting atmosphere is a required. • Timing for the application of the method: The method can be applied at the beginning of a program. • Requirements on the trainer's side: In this simple appearing method, it is possible to make very personal statements. The moderator should be able to deal with this and to place them in a societal context, if it seems necessary.
Procedure
Instruction: "I do/ I don't" works with personal questions, so it can be difficult to answer them. Emphasize that in this method it is explicitly allowed to "lie". It is important that the group has created a good atmosphere beforehand (safe space). As a facilitator introduce this method as an exercise with which it is possible to get to know the others better and with which diversity of backgrounds are addressed. Mark the sides of a room with "I do" on one side and with "I don't" on the other. The participants should place themselves on one of the two sides according to their answers to questions. Point out that there is no in-between in this exercise, but the possibility of lying does.

Then they start with the first question (see questions below). After each question it is important to hold in the constellation for a moment. Note who belongs to the "I do" and who belongs to the "I don't" group. Lead the participants to focus on the changing affiliations. Ask the participants how the feeling changes depending on the question and the constellation. Different affiliations to different groups become clear.

When you finished asking your questions, the participants have the opportunity to ask questions. Emphasize that the questions must be accepted by the group and should therefore be appropriate.

In total, not too many questions should be asked to keep the attention up to the end.

Questions for "I do / I don't":

- Who learned to play a musical instrument in their childhood?
- Who regularly visits a house of prayer?
- Who is a citizen of the country where he*she lives?
- Who has more than two siblings?
- Who can safely plan his*her professional and financial future for the next five years?
- Who spends time on social media every day?
- Who had more than 50 books in the household in which he*she grew up?
- Who has ever used illegal drugs?
- Who goes on vacation every year?
- Who has called the police at least once for being witness to domestic violence (in the neighborhood)?
- Who speaks more than 3 languages?
- Who has been dependent on services of translation/interpretation for mutual understanding at least once?
- Who has ever kissed a man passionately?
- Who has ever kissed a woman passionately?
- Who likes to sing?
- Who likes to dance?
- Who feels that they belong to a socially discriminated group?
- Who works in the profession he*she learned?
- Who has participated in an educational training on violence prevention?

These questions should be reformulated according to the context.

Questions for the reflection afterwards:

- What was it like to stand alone on one side?
- What was it like to stand on one side in a large group?
- What did you notice in particular?
- What surprised you?
- What was the motivation to ask yourself questions at the end?
- Did all questions have the same meaning for your life?
- Are there other backgrounds that were not touched in the questions, but which have a special

meaning for you?
- Why are some characteristics significant? Which characteristics for example?
- Are there differences between the individual and societal evaluations of the different characteristics and backgrounds?

Aims of the method

- Introducing the participants with each other
- Embracing diversity among the participants
- Sensitivity for the effects of valorization or marginalization
- Accepting multiple affiliations
- Understanding motivations of people to feel that they belong to different groups

What significance does gender have in this method?

This method implies an intersectional approach towards gender sensitivity. With this method, "simultaneous positioning" of the individual participants can be addressed; different affiliations are linked to questions of majority and minority groups. At the same time, the method addresses the question of when majority and minority group affiliations actually feel good or less good. Subjective capabilities in dealing with (multiple) affiliations become visible.

Does the method open up to a gender sensitive perspective for violence prevention?

By implying an intersectional approach and reflecting on individual backgrounds and dimensions of exclusion and discrimination, the method invites the participants to open up to a general sensitivity regarding personal experiences in life due to his*her gender, nationality, socialization, education, culture, religion, age, etc. Reflecting on one's own capabilities and limitations and, furthermore, sharing them with the group follows a violence preventive approach.

Suggestions and comments

It must be remembered that the questions address very personal (and possibly painful) experiences. Not participating, dropping out on individual questions should always be brought in as a possibility.

Adaptation and variation

This activity does not require physical attendance, it could be carried out via online/digital workshops.

Instead of positioning in a room, the participants could turn on the cameras and raise a hand for the answer "I do". Either way it is important to pause for a short moment after each question and have a look at the constellation or hands being raised or not being raised.

Resources

- Anti-Bias-Werkstatt e.V.
- Portal Intersektionalität: www.portal-intersektionalitaet.de
- https://www.diakonie-wuerttemberg.de/fileadmin/Diakonie/Arbeitsbereiche_Ab/Migranten_Mg/Mg_Rassismuskritische_Broschuere_vollstaendig.pdf

Methods for Module 2 "Gender & Masculinity"

2.1 Method "The Ideal Man* Vs. The Real Man*"

Duration & Time	
30-40 minutes	
Topics of the Method	
• Masculinity • Male and Female Stereotypes • Expectation about male gender	
Target Group	
Multipliers	
Necessary Material	
• Question sheets • Markers	
Implementation	
4 people min, 40 people max	
Procedure	
Participants will have a sheet with the following questions to be answered in about 15 minutes:	

1. How do you think the ideal man* should be according to a woman*? What characteristics should he have?
2. How do you think the average man* is that women* interact with every day? What characteristics does he have?
3. How do you think the ideal man* should be according to a man*? What characteristics should he have?
4. How do you think the average man* is that men* interact with every day? What characteristics does he have?
5. Think of a man* you know, appreciate and respect. What do you like about him? How would he fare compared to the ideal man and the average man you described?

Then answers will be discussed with the whole group in an estimated time of 20-25 minutes

Aims of the method

- Reflecting on the ideal man* according to woman* and man*
- Comparing the ideal and real man* and imagining alternative masculinities

- Discovering expectations about men*

What significance does gender have in this method?

We explore stereotypes about male gender, but we also focus on how these stereotypes are the result of expectations and beliefs of both women* and men*.

Does the method open up to a gender sensitive perspective for violence prevention?

Men* suffer a strong cultural and social pressure to be in a certain, often stereotypical way. The stronger this pressure is, the more independence, emotional distance, aggression (which we know is fertile breeding ground for gender-based violence) are seen as values not only by men*, but also by women*. Disassembling or questioning these constructs undermines the myth of what a real man* must be like.

Suggestions and comments

Questions can be answered in group.

Adaptation and variation

The activity can easily be carried out online as long as the participants have the questions on their screens.

Resources

- CAM training: Module from "Operator who wants start working with perpetrators"

2.2 Method "Storytelling based on gender (1)"

Duration & Time	
40 minutes	
Topics of the Method	
• Masculine • Feminine • Gender stereotypes • Consent	
Target Group	
Multipliers	
Necessary Material	
• Story sheet • Markers	
Implementation	
4 people min, 40 people max	
Procedure	
The following scene is described: *Roberto and Sara have recently met at work. They like each other, go out together, have dinner, have fun and get on well together. At the end of the evening Roberto takes Sara home. They kiss on the door: a long and passionate kiss. Roberto is certain that Sara will let him in and that they will make love, but Sara blocks him, she says it is too early. Roberto insists, but Sara is adamant it is too early and Roberto eventually leaves. They had a really good evening, but Roberto is now upset because Sara didn't let him in and Sara is upset because Roberto insisted on sleeping with her.* The participants are later asked to respond to the following situations: • The next day, Roberto will tell his friends about his evening with Sara. What do you think would be a stereotypical way of describing the evening with Sara? What would be a different way of telling the story? • The next day, Sara will tell her friends about her evening with Roberto. What do you think would be a stereotypical way of describing the evening with Roberto? What would be a different way of telling the story?	

Aims of the method

- Highlighting expectations about gender
- Highlighting the importance of consent
- Highlighting male and/or female solidarity

What significance does gender have in this method?

Gender is an important variable when it comes to the experience and expectations of the protagonists of the story. The participants in the activity will have to take it into account in their reflections and observations.

Does the method open up to a gender sensitive perspective for violence prevention?

When the topics of consent, expectations and solidarity between genres are not properly acknowledged or managed, they can lead to violence. Reflecting on it should help participants be more aware of them.

Suggestions and comments

It is possible edit story and adapt to other contexts.

Adaptation and variation

The activity can easily be carried out online as long as the participants have the questions on their PC.

Resources

- CAM Training: "Operators who want to work with men who commit violence in intimate relationships"

2.3 Method "Storytelling based on gender (2)"

Duration & Time
40 minutes

Topics of the Method
• Masculine • Feminine • Gender stereotypes • Consent

Target Group
Multipliers

Necessary Material
• Story sheet • Markers

Implementation
4 people min. 40 people max

Procedure
Explain the following scenario: *Roberto and Sara have recently met at work. They like each other, go out together, have dinner, have fun and get on well together. At the end of the evening Sara takes Roberto home. They kiss on the door: a long and passionate kiss. Sara is certain that Roberto will let her in and that they will make love, but Roberto blocks her, he says it is too early. Sara insists, but Roberto is adamant it is too early and Sara eventually leaves. They had a really good evening, but Sara is now upset because Roberto didn't let her in and Roberto is upset because Sara insisted on sleeping with him.* Divide the participants in small groups. Ask them to respond to the following situations: • Next day, Roberto will talk with his friends about the evening. In your opinion, what would be a stereotypical way to tell them the evening with Sara? What would be a different way? • *Next day, Sara will talk with her friends about the evening. In your opinion,* what would be a stereotypical way to tell them the evening with Roberto? What would be a different way?

Aims of the method
• Reflect and highlight gender expectations

- Reflect and highlight the importance of consent
- Reflect on male and female solidarity

What significance does gender have in this method?

The gender is the key point related to the experiences and expectations of the main characters of the story. Participants should take gender into consideration to make their observations.

Does the method open up to a gender sensitive perspective for violence prevention?

When the topics of consent, expectations and solidarity between genres are not properly acknowledged or managed, they can lead to violence. Reflecting on it should help participants be more aware of them.

Suggestions and comments

It is possible to the edit story and adapt to other contexts.

Adaptation and variation

This module does not require physical attendance, nor do the applied methods. Therefore, they could be carried out via online/digital workshops

Resources

- CAM Training: "Operators who want to work with men who commit violence in intimate relationships"

2.4 Method "LGBTIQ*+ Glossary"

Duration & Time	
30 minutes	
Topics of the Method	
LGBTIQ* Glossary	
Target Group	
Multipliers	
Necessary Material	
- A copy of glossary; - Pens and Markers	
Implementation	
No limits on number of participants	

Procedure

Read and debate the following terms.

The language used to describe these terms varies a lot around the world and is based on age, language, and cultural references in each community. There are some phrases and words commonly used by the UN, however, most of the terms we will describe were created in the western world. In fact, the concept LGBTIQ* represents a concepts of gender identity and are not universal. We must respect personal autonomy when describing one's identity. Such concepts and phenomena can be examined also in other cultures in order to avoid discrimination, oppression, etc. When dealing with LGBTIQ* relations we should understand our view is biased by eurocentrism and cultural relativism.

GLOSSARY

LGBTIQ*: The acronym describes a diverse group of people who do not conform to conventional or traditional notions of male and female gender roles. LGBTIQ* people are also sometimes referred to as "sexual, gender and bodily minorities". It is an acronym for lesbian, gay, bisexual, transgender and intersex and queer persons that is also used as shorthand for "persons of diverse sex, sexual orientation and gender identity."

Sexual Orientation

Sexual Orientation: refers to each person's capacity for emotional, romantic, affective or sexual attraction to, and intimate relations with, individuals of a different or the same gender or more than one gender. Sexual orientation may include attraction to the same gender (homosexuality), a gender different than your own (heterosexuality), both men and women (bisexuality), all genders (pansexual), or neither (asexuality).

Heterosexual: An adjective that describes persons whose enduring romantic, emotional and/or physical attraction is to person(s) of a different sex or gender (also referred to as "straight").

Homosexual: An adjective that describes persons whose enduring romantic, emotional and/or physical attraction is to person(s) of the same sex or gender (also referred to as "gay"). Note that, in English, many people consider homosexual an out-dated clinical term that should be avoided.

Bisexual: An adjective that describes people who have the capacity for romantic, emotional and/or physical attraction to person(s) of the same sex or gender, as well to person(s) of a different sex or gender. Note the term "pansexual" describes individuals who have the capacity for attraction to persons of all gender identities.

Asexual: A person who may experience romantic or emotional attraction, but generally does not experience sexual attraction to anyone.

Gay: An adjective used to describe a man whose enduring romantic, emotional and/or physical attraction is to other men. The term can also be used to describe women who are attracted to other women.

Lesbian: A woman whose enduring romantic, emotional and/or physical attraction is to other women.

Queer: Traditionally a negative term, queer has been re-appropriated by some LGBTI people to describe themselves. It is considered inclusive of a wide range of sexual orientations and gender identities.

Same-Gender Loving (SGL): A phrase used in queer communities of color as an alternative to LGB. It was coined by activist Cleo Manago to better reflect the culture and experiences of persons of African descent.

"Family": A colloquial term used to identify other LGBTIQ* people, e.g. "that person is family." Ally: a heterosexual, cisgender [see definition below] person who supports LGBTIQ* persons.

"Ex-Gay": A person who once identified as gay but does not any longer. Many went through "reparative therapy" or "transformation ministries," programs which claim to "cure" same-sex attraction.

Gender Identity

Gender Identity: Refers to each person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex they were assigned at birth or the gender attributed to them by society. It includes the personal sense of the body (which may involve, if freely chosen, modification of appearance or function by medical, surgical or other means) and expressions of gender, including dress, speech and mannerisms.

The Gender Binary: The classification of gender into two distinct, opposite forms of masculine and feminine. As our understanding of gender evolves, it becomes increasingly clear that gender is a spectrum and the binary fails to capture the nuances of lived gender experiences.

Masculinity/Femininity: Possession of the qualities associated with men and women, or maleness and femaleness, in a particular society at a particular time.

Transgender: Umbrella term used by people whose gender identity and gender expression, differs from what is typically associated with the sex they were assigned at birth, including those whose assigned sex is different from their gender identity and people whose gender identity is neither male nor female as traditionally defined. "Transgender" is preferred over "transsexual," as it encompasses transsexual and other gender identities.

Transsexual: An older term that is still preferred by some people whose gender identity differs from their assigned sex. Transsexual persons may take measures to physically alter their bodies through medical interventions, including through hormones, implants and surgery.

Cisgender: Describes a person whose gender identity, gender expression and sex align.

Genderqueer/Third Gender/Non-binary: A blanket term used to describe people whose gender identity falls outside the male-female binary; can also describe persons who identify as both male and female (bigender), don't identify with any gender (agender) or identify as a mix of different genders (e.g. male, female and agender on different days).

Cross-Dresser: While anyone may wear clothes associated with a different sex or gender, the term cross-dresser is typically used to refer to heterosexual men who occasionally wear clothes, makeup and accessories culturally associated with women. This term is preferred over "transvestite."

Drag: Refers to men dressing as women, or vice versa, for the purposes of performance or entertainment.

Transition: The process of changing one's external gender presentation in order to be more in line with one's gender identity. This is a complex process that typically occurs over a long period of time. Transition includes some or all of the following personal, medical and legal steps: telling one's family, friends and co-workers, using a different name and new pronouns, dressing differently, hormone therapy and possibly (though not always) one or more types of surgery. The steps involved in transition vary from person to person.

Gender Dysphoria: A diagnosis contained in the fifth edition of the American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders (DSM-V). It refers to a feeling of disconnect from or discomfort with one's sex as assigned at birth. It replaced the out-dated diagnosis "gender identity disorder." The need for a psychiatric diagnosis for transgender persons to undergo elements of transition such as surgery remains controversial.

Addressing Transgender Individuals: When referring to transgender people, use their preferred pronoun or, where no such preference is expressed, the pronoun that is consistent with their gender expression or presentation.

MTF/FTM: Some transgender women may refer to themselves as M to F or MTF (male-to-female) transgender. Some transgender men may refer to themselves as F to M or FTM (female-to-male) transgender.

Pronouns: A pronoun is a word that refers to either the person talking (I or you) or someone or something being talked about (she, he, it, them or this). Transgender people face difficulty when the pronoun with which they identify does not match the sex they were assigned at birth or others' perception of their gender identity. For example, a transgender woman may be called "he" by people who are unaware she identifies as female and prefers the pronoun "she," people who are confused by her gender identity or people who are deliberately trying to hurt her.

Personal Development

Coming Out: A process of self-acceptance. People may acknowledge their identity first to themselves and then share it with others. For some, coming out can be a lifelong process and the concept of coming out is not specific to every culture

Outed/ Public Outing: An individual' sex, gender identity or sexual orientation being made public against their will or without their knowledge.

Prejudice

Homophobia, Biphobia or Transphobia: Fear or hatred of gay or lesbian people, of homosexuality, of bisexuality or of transgender individuals. May manifest in exclusion, discrimination or violence.

Heterosexism: Promoting heterosexuality as superior or assuming that all people are heterosexual.

Other Terms

Third Gender/Third Sex: The term third gender is in some contexts used in relation to a gender identity that describes someone who considers themselves, or is considered, neither male nor female by societal definition;

Hijra: A broad term used in South Asia (particularly in India), which sometimes refers to individuals who identify as neither male nor female, and in other contexts to individuals with a female gender identity and assigned sex of male.

Fa'afafine: A third-gender people of Samoa and the Samoan diaspora.

Sworn virgin: Specific to northern Albania, this term describes individuals with the assigned sex of female who have the gender presentation and/or identity of male and take a sworn vow of

celibacy.

Two-Spirit: Definition varies among Native American cultures. A two-spirited person may be considered as and fulfill the roles assigned to both male and female sexes, or may fulfill the role of a sex that differs from the one they were assigned at birth.

Prepare for the participants a small questionnaire with questions about previous terms and descriptions in order to match terms with right descriptions.

Questionnaire

Gender Binary

- Persons assigned male at birth with feminine gender identity (South Asia)

Hijra

- Fear or hatred of bisexual people or bisexuality

Biphobia

- The classification of gender into two distinct, opposite forms of masculine and feminine.

Fa'afafine

- Individuals with the assigned sex of female who have the gender presentation and/or identity of male and take a sworn vow of celibacy (Norther Albania)

Sworn Virgin

- A third-gender people of Samoa and the Samoan diaspora.

Aims of the method

The method has the following objectives:

- Encouraging the use of correct terminology in the respective language as per international guidelines;
- Increasing knowledge of LGBTQ*
- Reducing prejudice
- Increasing inclusive and equality attitudes

What significance does gender have in this method?

Gender and gender identities are key topics throughout this method. The method teaches participants a gender-sensitive approach to language and concepts of identity.

Does the method open up to a gender sensitive perspective for violence prevention?

The method encourages participants to reflect on gender-sensitive approaches to prevent violence directed at people based on their gender and/or sexual identity.

Adaptation and variation

This module does not require physical attendance, It could be carry out via online/digital workshops.

Resources

- UNHCR, Sexual or Gender Violence towards Refugees, Returnees and IDPs. Guidelines for prevention and response, May 2003).
- Working with lesbian, gay, bisexual, transgender &intersex persons in forced displacement. 2011, United Nations High Commissioner for Refugees.

Methods for Module 3 "Violence & Gender"

3.1 Method "Forms of GBV"

Duration & Time	
40 minutes	
Topics of the Method	
Awareness about different forms of violence and behaviours that describe them	
Target Group	
Multipliers	
Necessary Material	
Slide with forms of violence written within circles: structural, physical, psychological violence and emotional abuse, economic abuse, sexual and reproductive violence.	
Annex 3.1.: Worksheet - *Forms of violence* for each participant where concrete behaviors belonging to different forms of violence are listed; participants take the handout with them after the session.	
Implementation	
Max. number of participants should be 20	
Procedure	

Present the slide with words regarding the forms of violence which are written into circles: structural, physical, psychological violence and emotional abuse, economic abuse, sexual and reproductive violence.

Distribute worksheet of Annex 3.1. Forms of GBV, where various behaviors underneath different forms of violence are listed, so that the participants can better follow you and take it with them after the session.

After presenting each form of GBV the trainer invites a few participants to comment and share their views and experiences related to the respective form of violence.

- After <u>structural violence</u> 5 participants to name one instance of structural violence which they have observed and discuss what may be the roots of structural violence in these cases
- After <u>physical and after psychological violence</u> invite 2 to 3 participants to share witnessing physical violence in a close relationship
- After <u>economic abuse</u> invite at least one participant to share witnessing material violence among the families they know.
- After <u>sexual and reproductive violence</u> invite participants to reflect on the relation of sexualized violence to other forms of GBV.

Aims of the method

To make the participants aware of different forms of violence and a range of particular behaviors within them.

What significance does gender have in this method?

GBV is explicitly addressed throughout the session, also making references to intersectionality.

Does the method open up to a gender sensitive perspective for violence prevention?

The participants learn to recognize violence in its different forms. Knowing and identifying violence is an indispensable way to prevent it. GBV is explicitly addressed throughout the session.

Suggestions and comments

Monitor the time when participants share and comment after presenting each form of violence. Keep in mind that some participants may not want to or be able to talk about experiences. Be considerate and do not expect from each person to share their experiences.

If the time does not allow going through all the activities and material, you should select only a part of it.

Adaptation and variation

Can be done online, but face to face is preferred.

Resources

- SPA manual for psychosocial treatment of perpetrators of family violence

3.2 Method "Reflecting about own relation to GBV"

Duration & Time	
40 minutes	
Topics of the Method	
Reflecting and insights about own relation to GBV and accountability for violence	
Target Group	
Multipliers	
Necessary Material	

- Slide with 10 statements reflecting attitudes about violence in partner relations.
- Annex 3.2.:
  - Worksheet "Who is responsible for the violent act" describing 5 situations with increasing responsibility of both partners for a GBV incident one for each participant; a flip-chart paper for noting the assessed percentage of responsibility of each partner.
  - Worksheet of table "Who is responsible for violent act" (3 columns x 6 rows) drawn on a flip-chart paper for noting the assessed responsibility for violence of a man and a woman in 5 vignette situations.

Implementation

Max. number of participants should be 20

Procedure

3.2.1. Activity: Attitudes about violence in partner relations

Present the slide with 10 statements reflecting attitudes regarding partner relations and ask the participants to use the green and red cardboards to show if they agree (green) with the statement or they do not (red). Thereafter ask each time a few participants to explain their view and provides appropriate feedback, including corrective one.

10 statements:

1. Being jealous is a sign of love.
2. A man should approach a woman first, and not the other way around.
3. A man is entitled know at all times where his partner is and with whom she spends time.
4. A woman is the one to adjust to the needs and wishes of a man, not the other way around.
5. In a marriage a husband should initiate a sex, not a wife.
6. It is more acceptable for a husband to cheat on a wife than for her to cheat on him.
7. A partner who experiences violence is often responsible for this.
8. If a woman loves her husband, she will endure his bad behavior towards herself.
9. A slap can happen in any relationship and probably won't happen again.
10. People who are violent in a relationship can learn how to stop behaving violently.

3.2.2. Activity: Attribution of responsibility for GBV

On a flip-chart paper prepare a table (3 columns x 6 rows) with the title "Who is responsible" (Annex 3.2. Table for "Who is responsible for violent act"). In the first column write in each row numbers from 1 to 5, to indicate the five situations. In the top row write "Man" in the second column and "Woman" in the third column.

Distribute the worksheet (annex 3.2) "Who is responsible for violent act" to each participant. Ask the participants to read short description of each violent incident and write beneath each situation in percentage (0-100) how much is a man responsible for the violence and how much is a woman responsible. Let the participants figure out that in each situation the behaviour of a man is the same (shouting at the women and slapping her in on the face), but the description of the situation and behavior of the woman changes.

After all participants read the first statement and write their assessment, repeat for each of the remaining 4 situations. When finished, a few of them should read the percentages for a man and for a woman in the first situation which you transfer into the table. This is repeated through all remaining 4 situations. When finished, quickly calculate the average percentage for each box. Typically, the percentage of responsibility of the man (who is violent in the same way in all situations) decreases as the women is depicted as worse mother and partner.

The point of this exercise is to show that each partner has the full responsibility for not being violent, regardless of the situation he/she may not like or feel provoked. Each partner should be accountable and avoid being violent, finding other ways to communicate their discontent or needs.

Aims of the method

To help the participants reflect and come into contact with own relation to and attitudes towards GBV.

What significance does gender have in this method?

GBV is explicitly addressed throughout the method. Participants reflect on who is responsible for violent behavior in a partnership.

Does the method open up to a gender sensitive perspective for violence prevention?

The participants reflect on their attitudes towards the incidents of violence presented (GBV). This method raises awareness that just the perpetrators of violence bear the responsibility for the violence that occurred.

Suggestions and comments

Monitor the time when participants share and comment after presenting arguments justifying their attitudes.

Adaptation and variation
Can be done online, but face to face is preferred.

Resources
• SPA manual for psychosocial treatment of perpetrators of family violence • Personal communication by Anja Meulenbelt (Admira, Utrecht)

3.3 Method "Recognizing gender-based violence"

Duration & Time	
15 minutes	
Topics of the Method	
Indicators that serve to recognize GBV	
Target Group	
Multipliers	
Necessary Material	
Slide with statements indicative for recognizing GBV.	
Implementation	
Max. number of participants should be 20	
Procedure	

Ask the participants how they can recognize GBV, i.e. what may be the indicators.

Present the slide with the indicators and invite the participants to comment and also add if they think of some more.

Indicators:

1. Bruises, wounds and other marks on a body not likely to be and accident.
2. A person hiding parts of the body otherwise uncovered.
3. Overall feeble physical look
4. Problems with concentration, memory
5. Withdrawal from friends, relatives
6. Lack of self-care and neglected appearance
7. Avoiding any confrontation with a partner
8. Watching for approval by partner for any action
9. Having to ask for even small amounts of money from the partner.
10. Serving the partner at all times
11. Neglecting childcare
12. Being aggressive towards children
13. Harming oneself
14. Suicide ideation

Be attentive to comments and examples from the participants that may diminish the gender dimension of violence. This is the opportunity to address the roots of GBV as grounded in the patriarchal family and social systems.

Aims of the method

The method raises participants' awareness of a range of behaviors and signs indicative of GBV.

What significance does gender have in this method?
GBV is explicitly addressed throughout the method.
Does the method open up to a gender sensitive perspective for violence prevention?
Participants learn how to recognize gender-based violence.
Suggestions and comments
Monitor the time when participants share and comment after presenting arguments justifying their opinions.
If the time does not allow going through all the material, the trainer should select only a part of it.
Adaptation and variation
Can be done online, but face to face is preferred.
Resources
- SPA manual for psychosocial treatment of perpetrators of family violence   - SPA manual for prevention of violence in adolescent relationships

3.4 Method "Consequences of gender-based violence"

Duration & Time	
15 minutes	
Topics of the Method	
Becoming aware of multiple consequences of GBV for victims, perpetrator, children, society	
Target Group	
Multipliers	
Necessary Material	
Slide with the title "Multiple consequences of GBV" with 6 boxes: Physical health, Mental health, Behavioural, Social, Financial, Society.	
Implementation	
Max. number of participants should be 20	
Procedure	

Invite the participants to share what they think are consequences of GBV and domestic violence for the victims, children, perpetrators, society. Transfer these answers on flip-chart papers.

After the participants finish, show the slide entitled "Multiple consequences of GBV" with 6 boxes: Physical health, Mental health, Behavioural, Social, Financial for family, Society, and ask the participants to briefly comment some of the items that may come as a surprise.

Respond to the comments as needed.

Consequences:

- Physical health: long-term physical health consequences due to injuries, reproductive health due to injuries, chronic fatigue, generalized bodily pain, hearing problems, chronic headache and breathing problems, bodily disfigurement and disability, incontinence.
- Mental health: fear, anxiety, depression, low self-esteem, feelings of shame, self-blaming and life failure; flashbacks, difficulties concentrating and keeping focus, failing memory; sleeping problems and nightmares; problems with emotional self-regulation; suicide attempts and self-harm; loss of sexual desire; chronic mental health disorders (30-60% of psychiatric in-patients had experienced severe domestic abuse). It is not only victims who may develop mental health problems - mental health of perpetrators is poorer than in the population.
- Behavioural: breaking contact with relatives and friends, distrust towards people, neglected self-care, eating disorders; excessive smoking, drinking coffee and alcohol, starting drugs; aggressive behaviours to close people
- Social: leaving school, lower educational achievements, children at risk of being a victim or perpetrator of domestic violence; social shaming and isolation. For perpetrators consequence can include imprisonment loss of contact with children, etc.

- Financial: leaving job, earning less money, frequent and prolonged sick leaves; poverty. For perpetrators this can include loss of employment, financial impacts.
- Society: Decreased productivity, expenses for various systems (law enforcement, judiciary, health, education, social services), direct – indirect – hidden costs.

Aims of the method

To make the participants aware of a range of consequences (physical and mental health, behavioural, financial, societal) primarily for the victims and children, but also for the perpetrators, whole family and the society.

What significance does gender have in this method?

GBV is explicitly addressed throughout the method.

Does the method open up to a gender sensitive perspective for violence prevention?

By informing the participants about the consequences of violence in the family and in the home, they deal with the negative consequences of violent actions. Preventing violence and acting without violence thus becomes more important for the participants.

Suggestions and comments

Monitor the time when participants share and comment after presenting arguments justifying their attitudes.

Adaptation and variation

Can be done online, but face to face is preferred.

Resources

- SPA manual for psychosocial treatment of perpetrators of family violence

Methods for Module 4 "The influence of (social) media and policies"

4.1 Method "Warm-up activity / Closing Activity"

Duration & Time	
5-7 minutes	
Topics of the Method	
Fake News, Propaganda, Information Disorder	
Target Group	
Professionals (psychologists, sociologists, social workers, lawyers)	
Necessary Material	
Printed Questionnaire	
Implementation	
Respond to Audience Needs	
Procedure	

Ask participants to tell the first word that comes to their mind when they hear:

(examples)

- o Information Disorder
- o Fake news

You can use technological tools to create 'word clouds'

Aims of the method

The aims of the method are

- to understand what is the level of awareness of participants regarding the issues of information disorder, fake news and propaganda
- after repeating the activity at the end of the training, you should be able to understand how effective the training was

Adaptation and variation

In the occasion of online implementation: use KOBO Toolbox, www.mentimeter.com

4.2 Method "Self-Evaluation Quiz on Information Disorder & Hate Speech"

Duration & Time

10 minutes

Topics of the Method

Fake News, Propaganda, Information Disorder

Target Group

Professionals (psychologists, sociologists, social workers, lawyers)

Necessary Material

Printed Questionnaire

Implementation

Respond to Audience Needs

Procedure

1. Give to participants the following questions or other that would be built on the curriculum.

2. Ask them to answer according to what they have been taught at the first part of the module.

3. Reflect on the correct answers.

Questions - match the term with its definition:

1. Information based on reality, used to inflict harm on a person, organization or country and being used strategically to cause harm

Choose one:

o Mis-information

o Dis-information

o Mal-information

2. Information whose inaccuracy is unintentional.

Choose one:

o Mis-information

o Dis-information

o Mal-information

3. Information that is deliberately false or misleading, and which is intentionally created to harm.

Choose one:

- o Mis-information

- o Dis-information

- o Mal-information

What can you do to support the responsible use of social media? (more than one answer is correct)

- o Identify manipulation

- o Avoid different perspectives

- o Critically evaluate information

- o Promote dialogue

- o Encourage one-sided representations

What questions are used to ask about the agent of a news item?

Select one or more:

- o Which audience is intended to reach?

- o What kind of agent is it, i.e. a political party, a newsgroup, intelligence services?

- o Has the agent experience in promoting news and information?

- o Is the agent entertaining for the audience?

- o What are the motivations of the agent?

What is the question one should ask about a message?

Select one:

- o Does the message use music?

- o How durable is the message?

- o What is the intended target of the message?

- o Is the message legal?

○ Is the message repeated?

Aims of the method

The aims of the method are

- to help participants to evaluate the knowledge gained so far

- to raise awareness of the existence of information disorder

Adaptation and variation

In the occasion of online implementation: use KOBO Toolbox or Zoom polls.

Resources

- Media and Information Disorder Master Class, Council of Europe

- https://ethicaljournalismnetwork.org/tag/fake-news/page/4

4.3 Method "To Share or Not To Share?"

Duration & Time
15 minutes
Topics of the Method
Fake News, Propaganda, Information Disorder, Views of gender in Media
Target Group
Professionals (psychologists, sociologists, social workers, lawyers)
Necessary Material
Projector & laptop
Implementation
Respond to Audience Needs
Procedure
Today, many people "like" or "share" a message after only a quick scan of the headline and image. They may choose to share content because it may be pleasurable or give them status among their social networks. But when people share content without first reading, viewing, or considering it, they can contribute to the spread of propaganda, fake news and stereotypes. We should "think before we share."   1. Gather some propaganda/fake news or stereotypical representation examples content from social media (they must have a gender – migrant/refugee dimension) that you feel comfortable to share.   2. Present the examples and explain that many people do not make careful decisions about whether "to share or not to share." They might share online content automatically without too much thinking. They might share, for example, when their strong feelings are activated. But before sharing, we should first review the message carefully, understand it, and reflect on its value to us and its value to the people in our social networks.   Ask the participants to review them and to think whether they are VERY willing to share with their social network or NOT and to provide a rating on the "beneficial-to-harmful" scale (Likert Scale: 0-5, 0: harmful / 5: beneficial).   Discuss the examples and reflect on the participants' experiences: Why are some examples hurtful? Why are some beneficial? To whom are they beneficial or hurtful? Have you ever shared something that you later regretted? Showcase the elements in the examples that indicate unreliable information and stereotypical representation.

Aims of the method

The aims of the method are:

- to underline the importance of reading beyond the headlines before someone reproduces information and possibly stereotypes.
- to underline the importance of evaluating the information we receive by considering its social benefits and potential harm.
- to teach participants to develop a healthy skepticism towards all information they consume and how to weigh the veracity of reports, posts, feeds, photos, etc. within appropriate contexts.
- to indicate elements that should be considered when examining an image, post, video etc. in social media before we share any context.

Does the method open up to a gender sensitive perspective for violence prevention?

The method helps the participants to understand the harmful effects of sharing information without critically evaluating the content on the perpetuation of gender stereotypes.

Resources

- Media Education Lab: https://propaganda.mediaeducationlab.com/

4.4 Method "Articles Evaluation"

Duration & Time

30 minutes

Topics of the Method

Fake News, Propaganda, Information Disorder, Hate Speech

Target Group

Professionals (psychologists, sociologists, social workers, lawyers)

Necessary Material

Printed articles & Activity Sheets

Implementation

Respond to Audience Needs

Procedure

When you read any article at an online or traditional media outlet, you are going to find a lot of information, but is it credible and reliable?

In this activity participants identify information disorder and stereotypical approaches related to gender in the given example articles and verify their credibility, using the techniques that they have learned.

Ask the participants to read the articles.

Ask them to evaluate the articles and rank each of the following 5 questions from 1 to 4 (1: unreliable, 4: excellent):

- Currency: when was the information written & last updated?

- Reliability: where did the author get this information?

- Authority of Author: who is responsible for the information?

- Authority of Organisation: does the resource have a reputable organisation behind it?

- Purpose/Point of View: does the information seem fairly represented, or is it biased?

After they've completed this step reflect on the articles together. Facilitate the procedure using the following questions as applied to the examples:

- The message: What is the topic or informational content of the information and ideas being expressed?

- Techniques: What symbols and rhetorical strategies are used to attract audience attention and activate emotional response?

- Environment: Where, when and how is this message usually encountered by people?

- Context: Is the speech dangerous? Or Could it incite violence towards others?

- Means of Communication & Format: What is the genre of the message and how does this particular form influence audiences?

- Audience Receptivity: How are people likely to think and how free do you think they are to accept or reject it?

- Stereotypes: Does the article affect the way we see gender?

- Goals of the speech: Is it deliberately intended to cause harm to others?

Aims of the method

The aims of the method are:

- to raise awareness of the existence of information disorder & stereotypical approaches
- to evaluate the contents and information covered by the module
- to teach participants to develop a healthy skepticism towards all information they consume and how to weigh the veracity of reports, posts, feeds, photos, etc. within appropriate contexts.
- to indicate elements that should be considered when examining an article.
- participants to see themselves as a community standing up against stereotypes together

Does the method open up to a gender sensitive perspective for violence prevention?

The method helps the participants to understand and think critically about the use of gender stereotypes in many forms of media and to use creative form of expression to fight against harmful media messages

Adaptation and variation (regarding COVID-19)

- Share the articles prior to the workshop, and ask participants to read the articles and keep notes.

- Ask participants to compare their opinion prior to the workshop and after they have been introduced to the definitions, concepts and techniques.

- Use KOBO Toolbox or Zoom polls

Resources

- Media Education Lab:
  https://mediaeducationlab.com/sites/default/files/FINAL%20Mind%20Over%20Media%209.17.18.pdf

- The CRAAP TEST: Critically evaluating information sources: https://researchguides.ben.edu/source-evaluation

- Ethical Journalism Network: https://ethicaljournalismnetwork.org/resources/infographics/5-point-test-for-hate-speech-english

Methods for Module 5 "Cultural Competency / Sensitivity & Anti-Racism Training"

5.1 Method "Cultural Competencies & Antiracism Training"

Duration & Time
20 minutes
Topics of the Method
Cultural Sensitivity & Antiracism
Target Group
Not Specified
Necessary Material
Printed Questionnaire
Implementation
Role Play, Reflection / Discussion rounds
Procedure
What are my cultural biases?

Challenge your gender bias.

> Example: Ask the participants to stick badges on their body. The badges are in variety of shapes and colors. Then you ask the participants to form groups in silence. After that, the participants are asked to break up the groups and form new ones. After a few rounds, you reveal to the participants that they were all forming groups based on the shapes and colours. None of them looked beyond the badges and therefore did not form any diverse groups. This game created by Fowler et al. (2006) leads to a discussion and reflection about bias and lack of diversity.

(Interactive, 15-20 minutes with post-reflection /discussion.)

Activity on critical self-awareness:

Tell the participants that the focus is "discrimination".

Ask the group to make a list (can be done via postages) on the following question:

- *In what ways can people experience discrimination?*
- *Why does discrimination exist in our community?*

- *Have you ever responded to discrimination / acted on it? If yes how? If no, what would you do differently?*

Let the group collect discriminatory sentences and words and present the outcomes on a board.

Reflect / discussion group: Which of the words displayed on the board is:

- An expression of personal prejudice
- An expression of power dynamics
- An expression of societal control / pressure

Human Library:

- Next step: The LARA method. (More details in Module.)

The LARA method aims to create a conversation bridge between people that gives them the opportunity to talk about differences or disagreements more honestly.

Example of the LARA method:

L= Listen wholeheartedly

A= Affirm sensitively

R= Respond with respect

A= Ask questions with genuine intent to learn and grow

- Game: Human library

Split group into two sections.

- Group A) are library visitors
- Group B) are "human books"

Give each member of group B) a card with a role assigned to it. Examples are:

- Refugee
- Undocumented migrant in the EU
- Handicapped person
- An ex-child soldier

Next, give group B) 5 minutes to get acquainted with their roles and then place them on chairs in different parts of the room holding up a paper with their roles written on it.

Tell Group A to study the Lara method.

Next, Group A will one-by-one or in a group go to each person and ask them questions. Examples could be:

- What does it mean to be a refugee in a Western world?
- How is your everyday life?
- What are your struggles?

After each round reflect / have a group discussion:

- Was group A listening attentively?
- What could have been improved?

Present the LARA method more detailed to the group:

- L = Validate the speakers' feelings. Try to understand what they are communicating to you.
- A= Use affirmative responses: "I hear what you are saying".
- R= Respond from an "I-statemen" to refrain from making your position the universal truth.
- A= Ask questions to learn "How did that make you feel?"

White privilege assignment & how to become anti-racist:

Ask two participants to read this roleplay out loud.

Imagine your privilege are your strong iron shoulders that keep you from feeling hurt when you bump into someone. And imagine the oppressed have tiny, fragile glass shoulders.

If you bump into someone with glass shoulders the person would say "you broke my shoulders." How would you react?

- "How dare you calling me a shoulder-breaker?" (Putting yourself in the center)
- "Why are you making a big deal? I do not mind when people bump into me." (Erase or minimize other people's experiences because you compare to your own.)
- "You should be mindful where you walk" (Victim blaming)

- "All shoulders matter" (Denying the struggle of others and centring yourself instead)

Reflect with the participants how these statements can occur in everyday racism.

Does the method open up to a gender sensitive perspective for violence prevention?

This method is focusing on the struggle male refugees when facing systemic racism. Comprehending these structures can help to comprehend the target group and therefore implement GBV prevention on multiple levels.

Suggestions and comments

It would be advisable to let cultural mediators assist you as facilitator.

Adaptation and variation

Zoom Break-Up rooms

Resources
- Saad, Layla F. (2020). Me & White Supremacy, more information available at: https://www.meandwhitesupremacybook.com/
- Stanford Anti-Racism Toolkit, available at: https://cardinalatwork.stanford.edu/manager-toolkit/engage/ideal-engage/anti-racism-toolkit
- D' Ardenne, P., Ruaro, L., Cestari, L., Fakhoury, W., & Priebe, S. (2007). Does Interpreter-Mediated CBT with Traumatized Refugee People Work? A Comparison of Patient Outcomes in East London. Behavioural and Cognitive Psychotherapy, 35(3), 293-301.
- Fowler, S. M. & Pusch M. D. (2010). Intercultural Simulation Games: A Review (of the United States and Beyond). Simulation & Gaming, 41(1), 94-115.
- Shields, J., Drolet, J., & Valenzuela, K. (2016). Immigrant Settlement and Integration Services and the Role of Non-profit Service Providers. A cross-national Perspective on Trends and Issues and Evidence. RCIS Working Papers, 2016(1), available at: https://www.ryerson.ca/centre-for-immigration-and-settlement/publications/working-papers/
- Murray, K. E., Davidson, G. R., & Schweitzer, R. D. (2010). Review of refugee mental health interventions following resettlement: best practices and recommendations. The American Journal of Orthopsychiatry, 80(4), 576–585.
- UNHCR, 2016, SGBV Prevention and Response: A Training Package, available at: https://www.unhcr.org/publications/manuals/583577ed4/sgbv-prevention-response-training-package.html

Methods for Module 6 "(Body) Language"

6.1 Method "What is Communication?"

Duration & Time
30 minutes
Topics of the Method
Communication, language, power, discrimination
Target Group
Not specified.
Necessary Material
Handout with questions and flip chart
Implementation
You can handout the questions on a work sheet or write them down on a flip chart.
Draw the "Triangle of Power" on a flip chart.
Procedure
Instruction
Ask the group to get together in small groups (up to five people) and discuss the following questions:
What is Communication?   *How do we communicate?*   *What do we communicate?*   *What are the obstacles to communication?*   *How could we communicate better?*
After they are finished, ask them to return to share their answers with the other groups.
What is communication?
To speak to someone, but also to listen. To participate in a mutual process of interaction.
How do we communicate?
With words (spoken, written), tone of voice, looks, gestures, expression, body language.
What do we communicate?

News, thoughts, ideas, facts, information, moods (feelings), wishes, needs, opinions.

What are the obstacles to communication?

On our part: refusal to listen to others, indifference to the other person's opinions and feelings, fear of not getting the reaction we want, uncertainty about what we want to communicate (being cut off from our own feelings), fear of being ridiculed, of being rejected, demanding instead of asking, jumping to conclusions.

Misunderstandings; the feeling of being treated unfairly: "nobody understands me"; doing the wrong thing: "I thought you wanted me to do this!", and then putting the other person in the wrong.

On the part of the other person: fear of what we might do to him*her if he*she says the 'wrong' thing; trying to anticipate how we will react; the experience that we are not listening and that talking therefore has no meaning; negative consequences for the person's social status.

How could we communicate better?

Listening; caring; listening to the other person's feelings and body language; learning to express our feelings better; accepting 'no' as an answer; asking ourselves if we are 'right'; having positive conversations with ourselves; being self-reflective on issues of power and privilege.

Discussion

Discuss with the group how power relations within a society affect our everyday communication. The "triangle of power" should display the inequality between the social positions. The people in the upper part of the triangle possess more privileges and power resources than the people from the lower part.
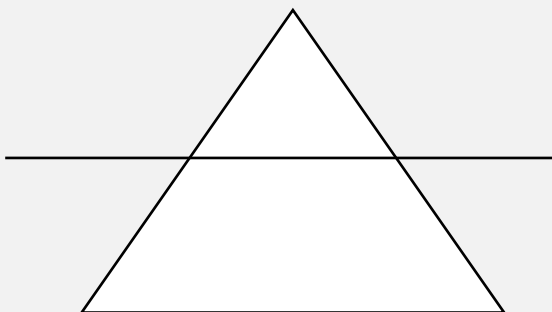
- Who is occupying the positions at the top? Who is being positioned at the bottom? What characteristics do they have?
- How is power inequality affecting gender relations?
- Who are People of Color? How are they being positioned in a Western White society?

- What role does language play? Which names do we use for marginalized communities? Why can language itself be discriminative and exclusive?
- What is the relation between power and violence? Who defines what violence is? Who legitimizes it to use it against other people (e.g. gender-based violence)

Aims of the method

This method aims to brainstorm about the general definition of communication and language. Furthermore, it focuses on the challenges, but also chances of communication. Power relations and social inequality should become visible and be assessed as challenge for gender sensitive work with male migrants and refugees. Processes of "othering" should be exposed.

What significance does gender have in this method?

This method follows a gender sensitive approach by exposing unequal power relations between genders. The discussion should contribute to embrace the diversity of gender identities, but also tackle the blind spots of communication through structural discrimination.

Does the method open up to a gender sensitive perspective for violence prevention?

Exposing the relation between power and communication creates the chance to discuss the implications of gender-based violence. The participants are invited to reflect about their privileges, use of language, and general communicative behaviour. Furthermore, this method follows an intersectional approach when discussing the possibilities of improving our communication and, therefore, preventing to reproduce the basis of structural discrimination.

Adaptation and variation

The method does not require physical attendance of the participants; therefore, it could also be carried out via online/digital workshops.

Resources

- CHANGE-Program (VMG) [unpublished]
- Stadlbauer, J. & Scambor, E. (2019) Men Talk - Leitfaden für Dialogreihen mit männlichen Asylberechtigten, subsidiär Schutzberechtigten & Drittstaatsangehörigen in der Steiermark. Graz: VMG.

6.2 Method "My Personal Space"

Duration & Time	
30 minutes	
Topics of the Method	
Body language, personal space, proximity/distance, setting boundaries	
Target Group	
Participants older than 16	
Necessary Material	
Optional: Sticky tape, blindfolds, and flip chart	
Implementation	
Number of participants from 6 to 20	

Procedure

Instruction

Ask the participants to form pairs which then face each other in two rows in the room at a distance of about five meters. Each pair looks at each other.

Signal the first side of each row to walk towards their respective counterpart. They determine the speed of walking themselves.

The person opposite decides with a loud "stop" how far the partner will walk towards them!

When everyone stands, ask the participants hold it for a moment and look into the eyes of their counterpart. Ask them to also observe how far or close the pairs are distanced from each other.

When everyone is finished, ask them to return to the starting point. Now the other side may start walking and those who have walked may say "stop"!

Reflection

- *"How did you feel during the exercise?"*
- *"What did you observe?"*
- *"Was there a difference to the other pairs?"*
- *"Was there a situation that was unpleasant/uncomfortable for you?"*
- *"How would you have assessed your boundaries before the exercise?"*
- *"Did you learn something new (about yourself)?*

Discussion

Each and every one prefers a personal feel-good distance. This distance ensures that he*she feels comfortable and gets along well with others in the long run.

Respect for boundaries and a balance between proximity and distance are needed in every field of life. Especially children have their own feel-good boundaries, which are a lot different from teenagers or adults, since their field of vision is much lower. Mutually agreed distance ensures trust and security between grown-ups and children.

Body language (how we move and approach one another) are important factors which influence individual comfortableness in interpersonal situations. The (existing/non-existing) relationship between the two persons greatly affects the setting of boundaries. Moreover, culture and socialization define our imaginations of personal spaces and appropriate distances.

Discuss with the participants the following questions:

- *"Why is it important to know our boundaries and respect the ones of our family, friends, colleagues, clients, etc.?"*
- *"How big are the differences in distance between intimate, friendly, casual and official encounters?"*
- *"Did you experience any cultural differences in body language and personal space?"*
- *"Which impact does gender have on setting boundaries?"* (e.g. man spreading, sexual assaults)
- *"How does violence manifest through distance violation and spatial controlling?"*
- *"Which professional boundaries must not be crossed? How 'private' may the contact with the refugees and migrants be?*
- *"Are topics such as closeness and distance, power and dependence discussed in intervision and supervision?"*

Aims of the method

The sensitive handling of one's own limits, proximity and distance is an important prerequisite for one's own well-being and social life. This method introduces the topics of boundary respect and boundary violation. It aims to discuss the various parameters for social situations (personal space, individual well-being, body language, gender, relationship, culture, socialization). It raises awareness for the different distances in social situations. It also aims to embrace the significance of setting boundaries and respecting them.

What significance does gender have in this method?

A reflexive approach to one's own gender roles, abilities and limits is promoted. Professionals should be able to talk about feelings and body-related topics and to bring in their own emotionality in an appropriate way.

Does the method open up to a gender sensitive perspective for violence prevention?

The method promotes the significance of setting and respecting boundaries in terms of violence prevention and selfcare. It brings in the questions of gender relations regarding spatial awareness and communication in general.

Suggestions and comments

Optional adaptations:

- The exercise can also be done with closed eyes, the distance between the persons and their speed of approaching will surely change (impact of eye contact and sight).
- Take a sticky tape to measure the distance of each pair and put it on a flip chart. For the discussion, the different lengths of the stick tapes can be analyzed to emphasize the variety of personal spaces and individual boundaries.
- When holding in at the position, ask the participants to talk with each other. Then do the same exercise again, but they should stop at an earlier point and talk with each other again. For the discussion, ask them what they noticed between the two situations regarding their body language and voice volume.

Adaptation and variation

This method can only be carried out when the participants are present.

Resources

- Stadlbauer, J. & Scambor, E. (2019) Men Talk - Leitfaden für Dialogreihen mit männlichen Asylberechtigten, subsidiär Schutzberechtigten & Drittstaatsangehörigen in der Steiermark. Graz: VMG.
- Steirischer Dachverband der Offenen Jugendarbeit & Hazissa – Prävention sexualisierter Gewalt, https://www.hazissa.at/files/6115/7286/5029/Leitfaden_Schutzkonzept_Jugendarbeit-1.pdf
- https://www.bdkj.info/fileadmin/BDKJ/bdkj-dioezesanstelle/Kinderschutz/Methodenbausteine_fuer_Grundkurse_FR.pdf

Methods for Module 7 "Violence Prevention"

7.1 Method "Learning to be a (real) man"
(learned and adapted from Roberto Garda)

Duration & Time
40 – 45 minutes

Topics of the Method
Critical reflection on the process of acquiring masculine practices of "being a (real) man" in participants' environment / everyday life.
Revealing the practice of violence and its invisibility as boys grow into men.
Discuss the relationship of performance of or adherence to traditional masculinity and the incorporation of the use of violence into one's practice of relating.

Target Group
Professionals

Necessary Material
Worksheets for participants (different versions for men –M- and women –W-) and pens or pencils, whiteboard and markers to collect main points

Implementation
Number of Participant from 6 to 20

Procedure
Explain that you will do an exercise on how men learn to be (real) men through different moments of their lives: as (young) boys, teenagers and (adult) men.

1. Hand out a worksheet to each participant (see annex 7.1.b.: version M for male participants, version W for female participants) and ask them to fill in the three columns from their own experience and memory (what do young boys / teenage boys / adult men do to prove they are "real" men?). 10 min.
2. Divide the group in three subgroups and ask them to assign a spokesperson who will take notes of the main points discussed and the results. Assign each group to one of the development phases used in the worksheet: 1) young boys, 2) teenage boys and 3) adult men.
3. Ask each group to discuss the things boys / men do to show they are (real) men participants have mentioned, group them / similar items into categories (e.g.: "risk taking", "sports", "not showing emotions") and (roughly) count the number of mentions of each category by participants in the group. 10 min.
4. Ask each group / the spokespersons (in age-related order) to briefly explain the results and fill them in the corresponding columns on the whiteboard (as on the worksheet). If there is time,

invite members from other groups to add practices. 10 min.

5. Ask the whole group to look at the different practices of being a (real) man and to identify reoccurring themes or threads and changes over time. Typically, (some of) the following pillars of traditional masculinity show up in at least two or all three stages: segregation from girls/women, playing sports (football, etc.), competing / striving for success/status, risk taking (including drugs) / breaking norms or rules, not showing emotions, being protective / providing, not participating in housework / care, showing sexual activity / success / initiative, harassing girls/women. Often, the use of force and violence appears in young and teenage boys but disappears in the adult age, where it seems to turn invisible / disappear. Discuss these components of traditional masculinity performance and how they are directly or indirectly linked to the use of violence. 10 min.

6. Conclude that these traditional male gender norms are still quite prevalent and influential (as the exercise shows in the participants' own lives and environments), despite all the changes and efforts towards changing them and towards gender equality.

Aims of the method

Illustrate how traditional masculine gender norms tend to be incorporated into boys' and men's practices of life making the use of violence an accepted option.

Understand how the use of violence tends to be hidden and not mentioned (anymore) as a male practice in adult life

What significance does gender have in this method?

This exercise helps to understand how different aspects of traditionally masculine gender norms are being incorporated in boys' and men's practices of living and relating and, specifically, how the use of violence is often part of traditional male identities or performances.

Does the method open up to a gender sensitive perspective for violence prevention?

It enables critical reflection on the process of male socialization that facilitates the use of violence, and of the domains of power and control in relationships with others.

Therefore, it opens a space to distance oneself from the practices of violence and identities based on inequality, power and control, and, offers the possibility of relating to other people from a position of respect, acceptance and recognition.

Suggestions and comments

People who don't identify as either men or women are encouraged to use version W of the worksheet: what did/do the boys/men around me do to prove they are (real) men?

Adaptation and variation

It can easily be adapted to an online format, in which the worksheets with the instructions for male and female (or non male identifying) participants can be shared in the chat / sent via email or shown on the screen and results from small groups be collected in PPT or similar.

7.2 Method "Inquiring anger"

Duration & Time
50 - 65 minutes

Topics of the Method

Understanding the emotion of anger in its cognitive, motivational, attentional, behavioural, sensorial and imaginative aspect, to be able to identify it ASAP and avoid acting it out in the form of violence.

Understanding the functioning of anger and its effects on our mind and body (spider diagram).

Target Group

Professionals

Necessary Material

Chairs, pens, a copy of the "spider diagram" (annex 2) for each participant, a whiteboard or flipchart (with the example spider diagram prepared, annex 1)

Procedure

Introduction (5 min)

The emotion of Anger is explained as one of the typical emotions related to the use of violence. To avoid acting it out in the form of violence, we need to get to know and understand our anger and learn to express it constructively.

What is anger?
- Anger is a defensive threat response that evolved in our ancestors over millions of years, and is designed to protect us against threats.
- We tend to experience anger as an emotion or feeling that we have in response to situations that threaten us or get in the way of our pursuit of what we want.
- We tend to feel anger when we see injustice, when our movement toward something we want is blocked, or when we perceive that others are acting to harm or embarrass us.
- Usually, we don't choose to feel anger in these situations; it just arises in us when we feel threatened ... this is our brain trying to protect us when we feel insecure.
- Because of our early learning experiences, we all differ in terms of what situations threaten us and cause us to feel angry, so it's good to learn what situations our threat system is extra sensitive to. If we have suffered violence or other traumatic and difficult situations, like discrimination and injustice, we might feel threatened and get angry more easily.
- Sometimes these threats can be physical, sometimes they are social ("he doesn't like me") or are related to status ("She's trying to make me look bad"), threats and linked to conflicts with other people, but often they are simply blocks and obstacles to what we want to do, or expect from others, which cause frustration.

ACTIVITY 1: Inquiring our anger (20 min)

We will now each individually try to find out as much as possible about our anger, how we experience it and how it affects us. This will help us to identify it as early as possible and to understand it so we can calm ourselves and avoid acting violently. We will use the so-called Spider Diagram to identify and write down the different parts of our experience of anger.

Show the example Spider Diagram (see Annex 7.2) of the experience of anger when our partner comes home an hour late from work without giving us notice nor responding our calls and messages. Explain the different aspects of how anger affects our body and mind, our attention, thoughts (inner dialogue), fantasies and imagination, motivation and, finally, our actions.

Now I want each of you to sit down comfortably and think of a situation when you got so angry that you ended up using violence against a person or object or were about to do so.
- *What was the situation like? What was the threat you felt?*
- *Is this a typical situation or kind of situation that tends to make you angry?*

Now, we will go through the different aspects of your experience of anger in that situation following the example spider diagram.

The experience of anger in our body
- What happened to your body when anger came up in the situation?
- How did you know you were angry?
- What did you first notice in your body to let you know you were getting angry?
- What were the sensations in your body when anger got stronger?

The effects anger on our attention
- Where was your attention focused? What did you pay attention to?
- Consider the quality of your attention. Was it broad and open, or narrow and blinkered?
- Were there aspects of the situation that you weren't aware of? Things you didn't notice?

Effects of anger on our thinking and reasoning
- What are your thoughts focused on? What are you thinking about?
- Do any memories come to mind when you are angry? What kinds of memories?
- Consider what happens to your thinking when you are angry. Do you ruminate? Do your thoughts seem to come quickly? Are they easy or difficult to control?
- Consider how your thoughts interact with your anger. Do they fuel it or calm it?

Effects of anger on our imagination and fantasy
- What kinds of fantasies and imagery do you have when you are angry? What are they like?
- Do these images and fantasies fuel your anger, or calm it?
- Do they make it easier to deal with the situation, or more difficult?

Effects of anger on our motivation
- What does anger make you feel like saying?
- What does anger make you feel like doing?

Effects of anger on our behaviour
- What actions did you engage in in that situation?
- Did those actions reflect the person you want to be?
- Have those actions impacted in other people and your relationship with them?

ACTIVITY 2: Joint Spider diagram (25 min)
Now, please get together in pairs or groups of three and briefly share the situations where you got angry and your experience of being angry. Choose one situation that you both / all can relate to (or have experienced in a similar way) and jointly fill in the spider diagram according to your shared experience. If there are differences in parts of your experience, please, note them on the diagram. You have 10 min for this.
(hand out an empty spider diagram – see annex 2 - to each group)

After 10 min, invite a spokesperson from one group to briefly report, explaining the situation and the different aspects of the experience of anger. Write them down on the spider diagram on the flipchart or whiteboard. Ask subsequent groups to briefly explain the situation and only add new aspects of the anger experience to the spider diagram.

Reflect on the types of situations in which our anger is triggered, and on threats we might experience them. Do these have to do with a predator or some situation that threatens our life? Or are these situations of interpersonal conflict?

Do these situations and our experience of anger have to do with how we have been socialized as men? With our (frustrated) expectations towards others (partner, children) and ourselves? With our sense of entitlement or pride? How have we learned to feel anger and, possibly, use violence in situations like these? What consequences has it had for others and ourselves?

It is highlighted how anger organizes our mind, and how from that state or mentality it becomes difficult to connect with other people, to understand their needs, to be able to listen to their words, and how everything is simplified to black and white and friends or enemies.

When collecting the experiences with anger on the flipchart or whiteboard, highlight how the mental aspects (attention, thinking, imagination) of anger typically involve a process of negative self talk or winding oneself up (including negative attributions to persons involved, remembering other negative experiences with them and not focusing on the positive one, etc.) which creates a vicious cycle with the bodily experience increasing the anger and often leading to violent motivation and acts.

Discuss how the different components of our experience are affected by anger. It can be seen what happens to us physiologically, mentally and relationally when we are kidnapped by anger. We analyze how this evolutionary emotion has a purpose or function (eliminating obstacles or defending ourselves from the attack of a predator), but that it is not very useful to face the situations (generally interpersonal conflicts) that we are trying to resolve, and that it has a very high personal and interpersonal cost in our daily lives.

Additional ACTIVITY: Other emotions that go alongside / underneath anger (if there's time – 15 min)

Once the experience of anger is explored with some detail, ask the group whether in their experience in the situation when they felt anger and used violence (or were about to do so) they noticed other emotions underneath or alongside the anger.

Write the answers on the flipchart / whiteboard.

If the participants have difficulties in naming other emotions, you might make some suggestions.

We might also feel:

- *Afraid*
- *Helpless*
- *Powerless*
- *Out of control*
- *Drained*
- *Stressed*
- *Hurt*
- *Worthless*
- *Anxious*
- *Put down*

- *Incompetent*
- *Sad*
- *Lonely*
- *Rejected*
- *Criticised*
- *Judged*
- *Betrayed*
- *Abused*
- *Discarded*
- *Traumatized*

Learning to name their feelings men become more aware of their emotional world and their needs strengthening their ability to respond positively to anger. They also become more able to express their feelings and needs to others increasing their level of intimacy, closeness, safety, and trust in their important relationships. This can be a significant discovery for many men.

1. *Why do men often not recognise some of the other feelings underneath or alongside anger? Might it have to do with how men have learned to be ("real") men?*

2. *What difference would it make if men chose to focus on and express the feelings beneath or alongside their anger?*

3. *What difference would other people (partner / children) notice about them and how would it affect their relationship with them?*

Aims of the method

Learn to know and recognize anger and the situations in which we tend to experience it. Know its evolutionary function, and stop considering it as a negative emotion that we should not feel. Learn to take a perspective on the emotion of anger, understanding the different aspects of experiencing it and the possible consequences if acting it out. Finding out about possible other emotions underneath or alongside anger. Learn to relate wisely and intelligently to the emotion of anger.

What significance does gender have in this method?

Participants will be able to understand the ease of expressing anger, with the typical aspects of traditional masculinity. Based on this, aspects of male gender socialization are made explicit in the expression of anger and its use in acts of violence, as well as in the difficulty to identify and express other emotions underlying anger or occurring at the same time.

Does the method open up to a gender sensitive perspective for violence prevention?

The method helps to understand the harmful effects of anger and how it is normalized and facilitated in gender socialization. It also allows us to understand how anger makes the real solution of interpersonal conflicts impossible, causing the latter to rush towards the use of violence when we do not relate wisely and intelligently with our emotion of anger. Anger is understood as a natural and normal emotion within human subjectivity, but that needs to be interpreted and understood properly.

Adaptation and variation

Inquiring anger can be adapted to on-line delivery. Participants would have to print out or draw the spider diagram to work on in activity 2.

Resources

- Russel Kolts (2011). The Compassionate Mind Approach to Managing Your Anger: Using Compassion Focused Therapy. Robinson. London. U.K.

- King, Andrew (2017). Engaging men's responses to family violence. Australia: Groupwork Solutions.

7.3 Method "Coke Bottle Exercise"

Duration & Time
40-55 minutes
Topics of the Method
Distinguishing the emotion of anger from violence as an action we choose to use. Exploring ways to avoid the use of violence even when angry, calming our minds and bodies and using "time out" if necessary.
Target Group
Professionals
Necessary Material
- A (full, closed) bottle of Coca Cola,   - A work sheet "My coke bottle" for each participant (see annex)   - Flipchart / Whiteboard with Coke bottle drawing (as in work sheet)
Procedure
Activity 1: the fizz (5 min)
Take a bottle of coca cola and shake it. Hand it to one of the participants / show it to the group and ask them to open the bottle.
They will most probably decline and say no.
Ask them why.
They will most probably say that they don't want coke all over the place / spilled over them.
Introduce the metaphor of the shaken coke bottle and the fizz as the anger and opening the lid as the use of violence, which creates a mess for the people around you who will have to „clean it up".
This metaphor tries to highlight that while anger is a human and necessary (from an evolutionary point of view) emotion as we have seen in the activity of "Inquiring anger" through the spider diagram, acting it out and letting it spill in the form of violence or abuse is always a choice and has to be avoided.
Suggest that anger is the fizz at the top of the bottle that spills out if opened but that the black liquid underneath is often filled with other emotions which might be more difficult to identify and express as we've seen in the activity before.

Activity 2: strengthening the lid and settling the fizz (25 min)

After having explored in the last activities what shakes us (makes us angry), how we experience the fizz (anger), what our black liquid is made of (what other emotions and underlying needs might be involved) we will now try to strengthen lid and to find out knowing how to settle when fizzy (not acting out violently and calming ourselves, our mind and body).

Ask participants to remember situations similar to the one explored before (in the "Inquiring Anger" exercise), in which they got very angry but managed to not act violently or abusively and were able to calm their minds and bodies and sooth their anger and / or express it constructively and maybe resolving the possible conflict.

- What did they do to not act violently and / or calm their anger?
- How did they direct their attention, change their thinking or imagination, calm their body, influence their motivation and act non-violently?
- How did this change the outcome of the situation and the consequences for others and the relationship with them?

Invite participants to get back into the same pairs / small groups as for the joint spider diagram activity and to jointly collect all the possible strategies to avoid violent or abusive behaviour in "their" situation. How could they have been aware as early as possible about their anger? How could they have calmed their body? How could they have changed their inner dialogue or thoughts and redirected their attention and imagination? How could they have acted differently? Give 15 min for the groups to work on this and ask for a spokesperson to share the main ideas with the whole group later.

Collect all the strategies from the different groups on the flipchart / whiteboard sorted under the categories "calming my body", "calming my mind" and "acting differently". Make sure the most important strategies are represented and add to them if necessary. Point out the "time out" as an important last resort to avoid violence if we can't calm ourselves with other strategies.

Activity 3: having a "time out" coke (10 min)

When discussing "time out" as a last resort to avoid acting violently, use the coke bottle image (shake the bottle again to create fizz and place it apart for the fizz to settle) to explain how to leave the "shaking" situation to settle until we're calm again (no fizz – anger) without acting out and doing harm to anyone (spilling coke all over the place).

Also explain the importance of part two of time out – when calm again (no fizz – no anger) we return to the situation / person / partner and share our black liquid – explain what made us angry and why, our underlying emotions and needs, ask for and try to understand the other person's feelings and needs and try to reach a solution to the possible conflict.

Make it clear that "time out" cannot be used to avoid conflict, only to avoid violence.

Activity 4: Message in a bottle of coke (15 min or as homework)

Hand out the coke bottle sheet (annex) for participants to summarise the main learning points of the session (both "Inquiring anger" and this one): what shakes them (makes them angry)?, how can they notice ASAP and be aware?, how can they keep the lid closed and avoid acting out violently when angry? and what's in their black liquid (what other emotions might be involved, which of these are more difficult to express and why, and which needs are they related to)?.

If there is time (15 min), invite participants to fill in their coke bottle sheet during the session. If not, this can be the homework until the next session.

Aims of the method

The aim of the exercise is to

- Explore conflict, anger and violence in a graphic and metaphoric way
- Highlight that violence is a choice and explore and collect ways of avoiding it by calming our bodies and minds and using "time out" if necessary
- Promote awareness and expression of emotions and needs underlying anger

Adaptation and variation

The coke bottle exercise can be adapted to an on-line format, but without the physical presence of the (shaken) coke bottle with fizz and the coke finally being shared when calm it will lose some of its impact.

Resources

- Adapted from:
  King, Andrew (2017). Engaging men's responses to family violence. Australia: Groupwork Solutions.
- "Take a time-out!" from the Respect Phoneline. Available at:
  https://respectphoneline.org.uk/wp-content/uploads/2020/02/Respect-Phoneline-Take-a-time-out-leaflet-2020.pdf

Methods for Module 8 "Self-Care"

8.1 Method "Piano of Self-Care"

Duration & Time	
30 minutes	
Topics of the Method	
Self-care, coping strategies, mental health	
Target Group	
Professionals working with migrants and refugees	
Necessary Material	
Print out the piano keys and hand them out to the group (See annex). Provide pens and a flipchart.	
Implementation	
Group size up to 25 participants	
Procedure	

Instruction

Ask the participants the following questions:

- *What are you doing to deal with stress, helplessness, and powerlessness?*
- *What is helping you coping with setbacks in your field of work?*
- *What gives you energy and what helps you to feel better?*

Hand out black and white piano keys printed out on a paper.

Ask the participants to write down their self-caring strategies on the white piano keys. As soon as each participant has labelled the keys, the slips of paper are lined up and laid out in the shape of a long piano. Then all strategies are discussed (possibly translated) and collected on a flipchart.

Reflection

- *What do you notice when you look at the piano?*
- *Did you learn about new strategies? Is something familiar to you?*

- *How can you as co-workers support each other, when you feel helpless sad or be in a bad temper?*

Whenever the participants feel exhausted or powerless, they can "play a different song" on their piano. They don't always have to push the same keys but learn about new self-caring strategies from their colleagues or find out about new ones for themselves.

Aims of the method

The method aims to embrace the diversity of coping strategies. It raises consciousness for the significance of self-care and treating oneself well. The participants reflect on their wellbeing and mental health and share their strategies to maintain those.

What significance does gender have in this method?

The method asks the participants to open up on their feelings and emotions and share their ways to cope with them. They learn about the significance of taking care for themselves and their resources of support when dealing with challenging situations or even personal crises.

Does the method open up to a gender sensitive perspective for violence prevention?

Instead of reading the questions out loud, you can also use an imaginary story to remind the group of tough experiences (e.g. setbacks in working with migrants and refugees; legal and social conditions for their clients). Then the group is asked to write down their strategies how they manage to clear their head, regain energy and deal with such situations afterwards.

Adaptation and variation

Instead of lining the papers all up on the floor, you may collect the contributions on an online sheet (if possible, including an illustration of piano keys) and share them with the participants.

Resources

- Stadlbauer, J. & Scambor, E. (2019) Men Talk - Leitfaden für Dialogreihen mit männlichen Asylberechtigten, subsidiär Schutzberechtigten & Drittstaatsangehörigen in der Steiermark. Graz: VMG.

Worksheet: Forms of violence

Structural violence

Experiences because of unequal life chances of people because of their origins, belonging to different groups, being women and men, young and old people, or due to sexual orientations, migrants and domicile population.

- unequal access to resources and services (education, jobs, health, social benefits)
- unequal and downgrading treatment
- discrimination
- unequal payment for the same work, opportunity for promotion
- social rejection and isolation
- name calling and insults

Physical violence

Physical acts by which another person is threatened, cramped / restricted or harmed

- pushing, hitting, slapping
- choking, strangulation
- pinching, scratching
- hair pulling
- biting
- shaking
- cigarette burns
- physically restraining or cramping a person
- aimed at and threatened with a weapon
- stabbing
- tearing clothes off a person
- locking a person in a room or home
- throwing a person out of a home
- destroying things
- throwing objects at a person
- restricting or denying food, care, medical help

Psychological violence and emotional abuse

Behaviours that cause fear and emotional distress

- threatening, frightening
- insulting, devaluating, name calling, humiliating
- harassment, coercion
- ignoring
- blackmailing
- social isolation
- stalking, controlling
- reading personal correspondence, controlling mobile phone
- accusing a partner for own violent behaviour
- threatening with a suicide
- destroying objects that are important or valuable to other people

Economic abuse

Behaviours to control a person's access to economic resources, making them financially dependent, unable to support themselves

- denying material goods
- allowing access to a very limited amount of money
- strict control of how they spent money
- forcing a person to beg for the money
- preventing a person from employment
- denying access to the money a person earns
- preventing a person from gaining education
- making debts in the name of a person

Sexual and reproductive violence

Behaviours that offend or harm someone in a sexualized way and involve unwanted sexual activities or the threat of these activities

- making unwanted sexualized comments
- humiliating remarks about a person's sexuality
- sexual assault
- using force to obtain sex, rape
- forcing to engage in unwanted sexual acts
- sexual contact while the person is asleep or unable to give consent
- intentionally passing on a sexually transmitted disease or not informing the person of this risk
- forcing someone to view pornography
- forcing someone to sexualized photographing
- not allowing women to have control over reproductive autonomy, becoming pregnant against her wishes, birth control sabotage, forcing to have an abortion or not allowing a women to do so.

Annex 3.2 Method "Reflecting about own relation to GBV"

You can find the following materials on the next pages:

- Worksheet Who is responsible for the violent act?
- Worksheet Table for "Who is responsible for the violent act?"

Who is responsible for the violent act?

1. He comes home. He is in a very bad mood, because he had an argument with his boss. She asks him if his day was bad and if he wants a beer. After she brings the beer, he says it's not cold enough and pushes the glass that shatters on the floor. She tells him that now she has to clean it up. He starts swearing, yells that she always complains and slaps her in the face.

Man is responsible   Women is responsible

100% ----------- 0%   100% ----------- 0%

2. He comes home. He is in a very bad mood because he had an argument with his boss. The house is a mess and the baby is crying. He asks for a beer. She replies, "Can't you see I'm busy with the baby. Please take the beer from the fridge yourself." He starts swearing, yells that she always complains and slaps her in the face.

Man is responsible   Women is responsible

100% ----------- 0%   100% ----------- 0%

3. He comes home. He is in a very bad mood because he had an argument with his boss. The house is a mess and the baby is crying. He asks for a beer. She tells him: "Take it yourself! I'm not your maid, You earn too little and I cannot run this household properly". He starts swearing, yells that she always complains and slaps her in the face.

Man is responsible   Women is responsible

100% ----------- 0%   100% ----------- 0%

4. He comes home. He is in a very bad mood because he had an argument with his boss. The house is a mess and the baby is crying. He takes a beer from the fridge and sits down. She starts shouting at him "You're a bad husband! You're lazy! You don't earn enough! I've had enough of you!" He starts swearing, yells that she always complains and slaps her in the face.

Man is responsible   Women is responsible

100% ----------- 0%   100% ----------- 0%

5. He comes home. He is in a very bad mood because he had an argument with his boss. The house is a mess and the baby is crying. He takes a beer from the fridge and sits down. She starts shouting at him that only she has to take care of the children and the household and that he is a bad husband, not earning enough. She had obviously been drinking. She throws an empty bottle of beer at him. He starts swearing, yells that she always complains and slaps her in the face.

Man is responsible

100% ----------- 0%

Women is responsible

100% ----------- 0%

Prepared after: Anja Meulenbelt

Table for "Who is responsible for the violent act?"

(Table to draw on a flip-chart for tallying the participants' attribution of responsibility for the violent act)

Situation	Man	Woman
1.		
2.		
3.		
4.		
5.		
Average		

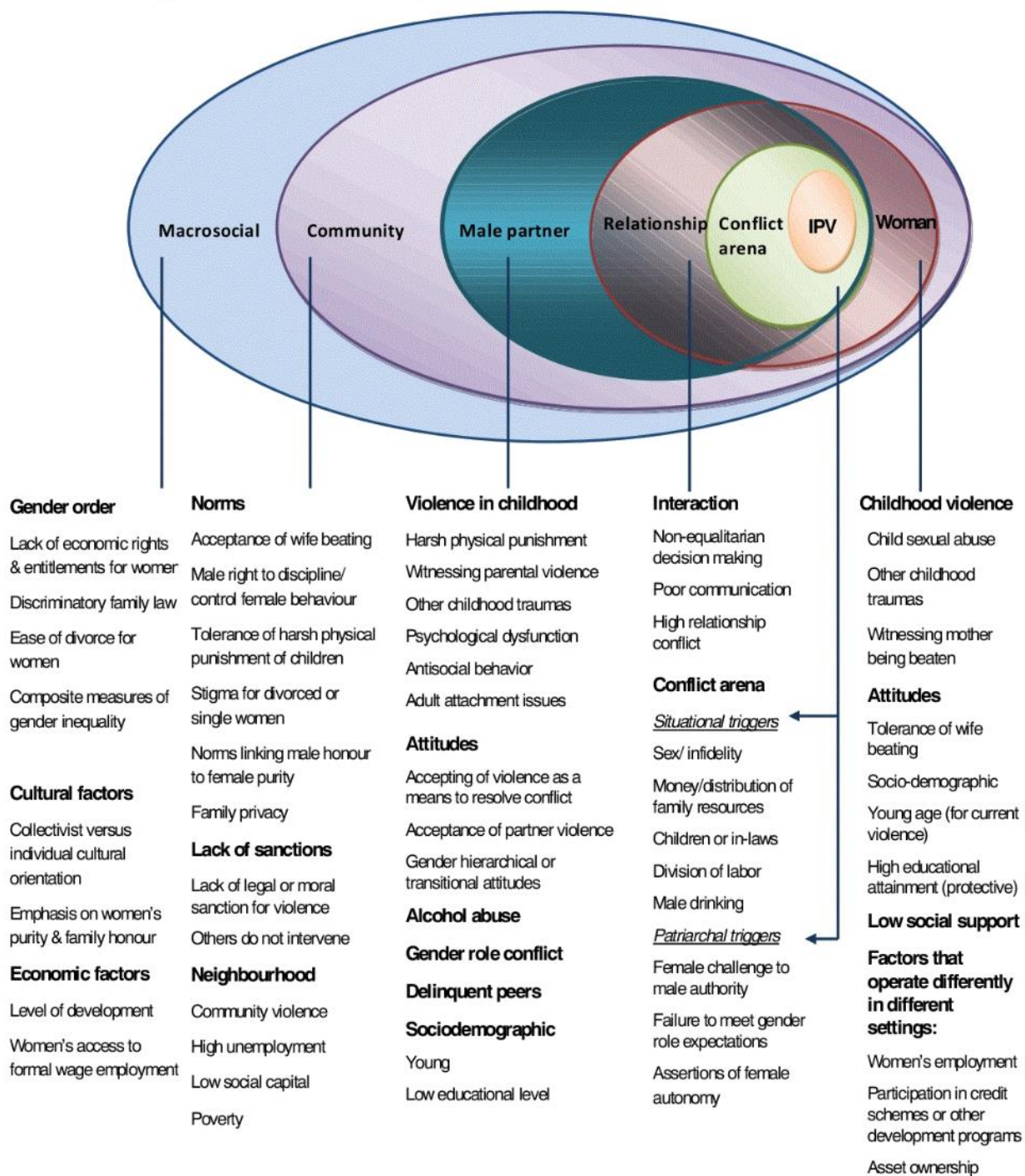## Annex 7.1 Method "Learning to be a (real) man" (A)

You can find the following materials on the next pages:

- Different Risk Factors of Gender Based Partner Violence according to the ecological model (Heise, 2011)
- The factors we try to address focusing prevention efforts on transforming traditional masculine gender norms and improving emotional regulation and communication in conflict situations.

Different Risk Factors of Gender Based Partner Violence according to the ecological model
(Heise, 2011)

Figure 1.2 Revised Conceptual Framework for Partner Violence

Gender order

Lack of economic rights & entitlements for women

Discriminatory family law

Ease of divorce for women

Composite measures of gender inequality

Cultural factors

Collectivist versus individual cultural orientation

Emphasis on women's purity & family honour

Economic factors

Level of development

Women's access to formal wage employment

Norms

Acceptance of wife beating

Male right to discipline/control female behaviour

Tolerance of harsh physical punishment of children

Stigma for divorced or single women

Norms linking male honour to female purity

Family privacy

Lack of sanctions

Lack of legal or moral sanction for violence

Others do not intervene

Neighbourhood

Community violence

High unemployment

Low social capital

Poverty

Violence in childhood

Harsh physical punishment

Witnessing parental violence

Other childhood traumas

Psychological dysfunction

Antisocial behavior

Adult attachment issues

Attitudes

Accepting of violence as a means to resolve conflict

Acceptance of partner violence

Gender hierarchical or transitional attitudes

Alcohol abuse

Gender role conflict

Delinquent peers

Sociodemographic

Young

Low educational level

Interaction

Non-equalitarian decision making

Poor communication

High relationship conflict

Conflict arena

Situational triggers

Sex/ infidelity

Money/distribution of family resources

Children or in-laws

Division of labor

Male drinking

Patriarchal triggers

Female challenge to male authority

Failure to meet gender role expectations

Assertions of female autonomy

Childhood violence

Child sexual abuse

Other childhood traumas

Witnessing mother being beaten

Attitudes

Tolerance of wife beating

Socio-demographic

Young age (for current violence)

High educational attainment (protective)

Low social support

Factors that operate differently in different settings:

Women's employment

Participation in credit schemes or other development programs

Asset ownership

The factors we try to address focusing prevention efforts on transforming traditional masculine gender norms and improving emotional regulation and communication in conflict situations.
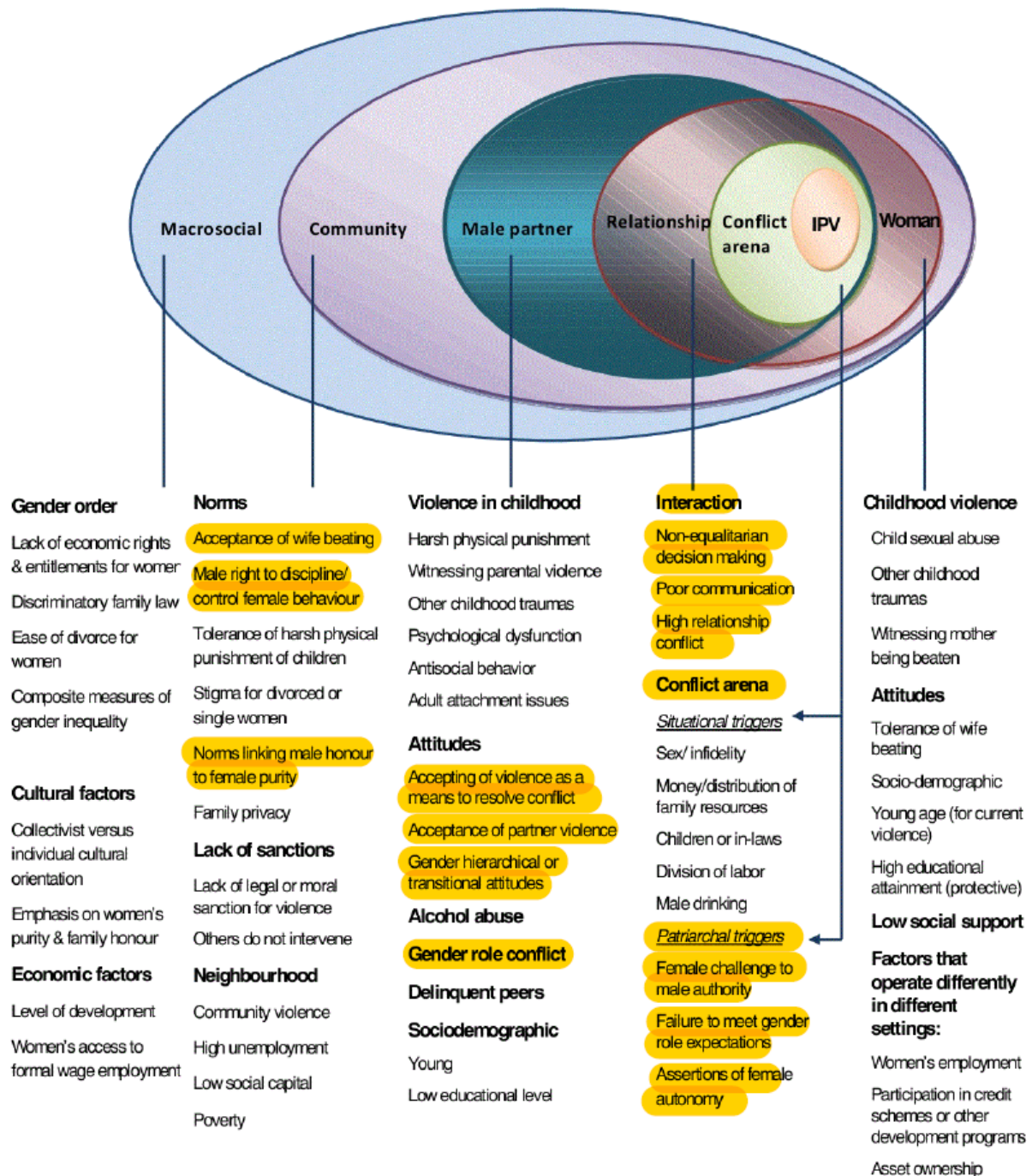

Figure 1.2 Revised Conceptual Framework for Partner Violence

Annex 7.1 Method "Learning to be a (real) man" (B)

You can find the following materials on the next pages:

- Worksheet "Learning to be a (real) man" version M (men / male identified people)
- Worksheet "Learning to be a (real) man" version W (women / non male identified people)

M1	M2	M3
When I was a boy, what did I do to prove that I was a (real) boy / man?	When I was a teenager, what did I do to prove I was a (real) boy / man?	Currently, what do I do to prove I am a (real) man?

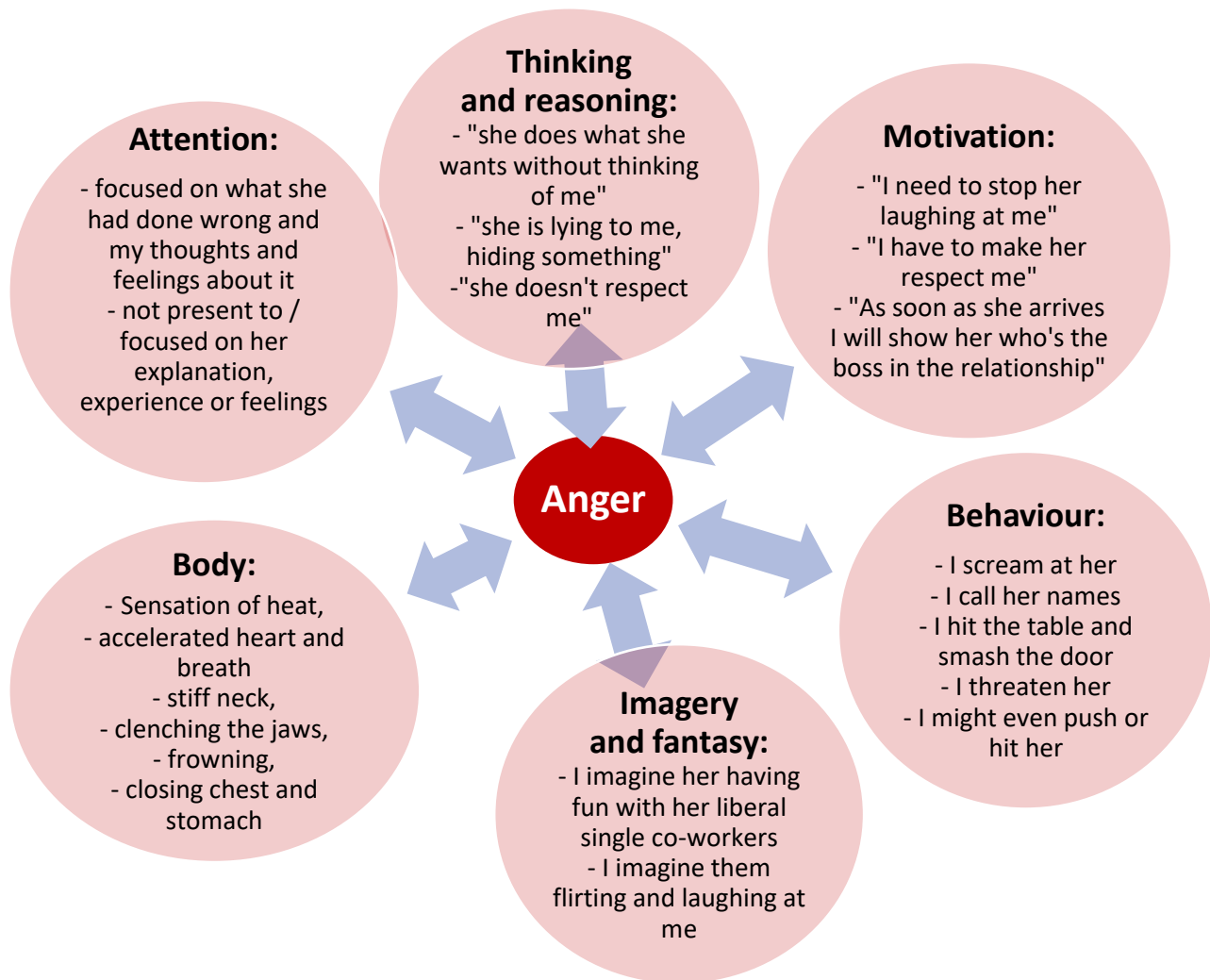| W1	W2	W3
When I was a girl, what did the boys around me (siblings, classmates, friends, neighbours) do to prove that they were (real) boys / men?	When I was a teenager, what did the teenage boys around me (siblings, classmates, friends, ...) do to prove that they were (real) boys / men?	Currently, what do the men around me (siblings, classmates, colleagues, friends, partner) do to prove that they are (real) men?

Annex 7.2 Method "Inquiring Anger"

You can find the following materials on the next pages:

- Worksheet Spider Diagram Example (for activity "Inquiring Anger")
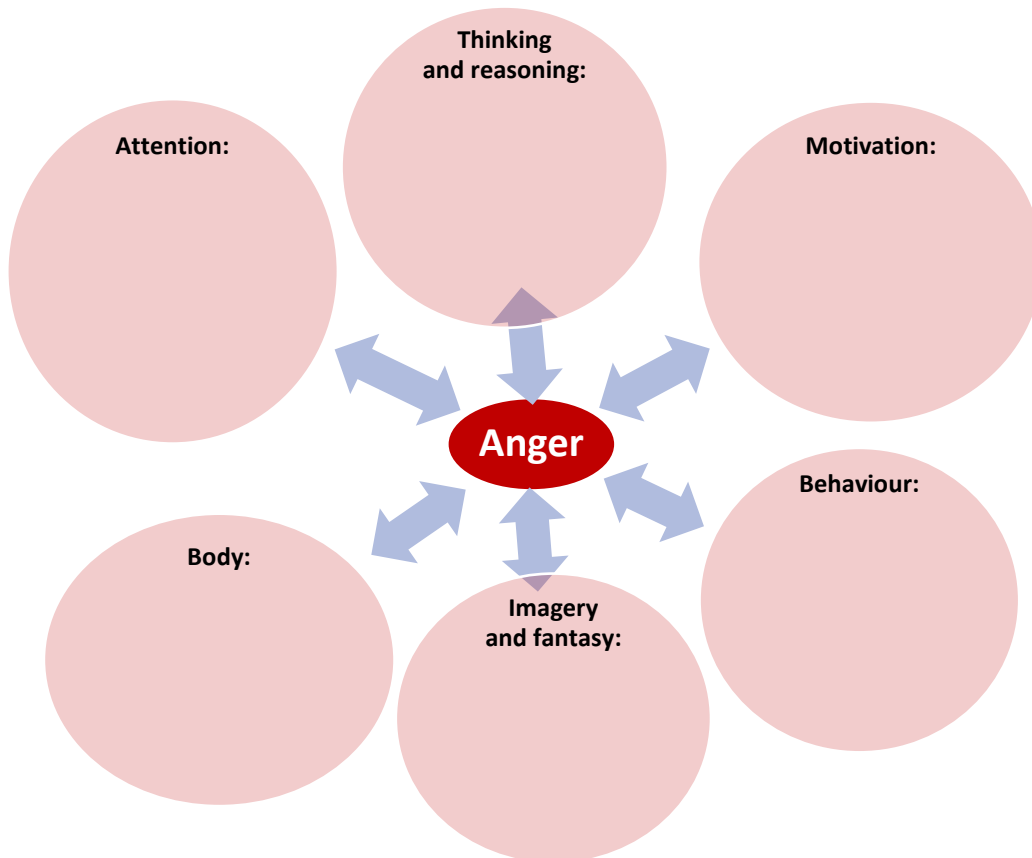- Worksheet Spider Diagram (for activity "Inquiring Anger")

SPIDER DIAGRAM Example

Situation: My partner (wife / girlfriend) comes home 1h late from work without giving me a notice and without answering my call or messages.

Thinking and reasoning:
- "she does what she wants without thinking of me"
- "she is lying to me, hiding something"
- "she doesn't respect me"

Attention:
- focused on what she had done wrong and my thoughts and feelings about it
- not present to / focused on her explanation, experience or feelings

Motivation:
- "I need to stop her laughing at me"
- "I have to make her respect me"
- "As soon as she arrives I will show her who's the boss in the relationship"

Anger

Body:
- Sensation of heat,
- accelerated heart and breath
- stiff neck,
- clenching the jaws,
- frowning,
- closing chest and stomach

Imagery and fantasy:
- I imagine her having fun with her liberal single co-workers
- I imagine them flirting and laughing at me

Behaviour:
- I scream at her
- I call her names
- I hit the table and smash the door
- I threaten her
- I might even push or hit her

SPIDER DIAGRAM

Situation:

Annex 7.3 Method "Coke Bottle Exercise"

Worksheet "My coke bottle"

	The lid: How can I keep it closed and avoid acting violently when angry? How can I calm my body and my mind?	
	The fizz: What shakes me and makes me fizzy (angry)? How can I notice it in my body and in my mind ASAP and be aware?	
	The black liquid: What other emotions are there alongside or underneath anger? Are some of them more difficult to express? Why?	
	The black liquid: What needs are these emotions related to? How can I express or fulfil these needs adequately?	

Annex 8.1 Method "Piano of Self-Care"

Print out the piano keys and hand them out to the group!