

Intervention and Education Program on Gender Sensitization and Gender Based Violence Prevention with Male Migrants and Refugees

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 intervention and education program we present a practice-oriented guide for facilitators on the implementation of gender-sensitive prevention services. It was developed within the framework of the European project FOMEN (2019 – 2021), cofinanced 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 educational programs with the focus on gender sensitivity and prevention of gender-based violence following intersectional approaches.

FOMEN's intervention and education program aims to work with male migrants and refugees in form of dialogue-oriented seminars, to encourage but also challenge their reflection on the topics of gender roles, self-care, social relations, violence prevention and caring masculinities. The facilitators' role is to create a structure in the group and to support the group to focus on concrete topics.

The methods presented in this guideline are designed for a workshop, conducted through culturally sensitive methods, and if necessary, offering the possibility of interpretation. The foundation of all actions should be a respectful and appreciative approach towards the participants. Participants should be free from being stereotyped (e.g. as “violence-prone” due to their cultures of origin or migration experience) and anxieties or introversion of the target groups should be respected even if they are outside of their own experience.

The method contents offer, among other things, the opportunity to consciously reflect on one's own role model function and influence within a family or cultural community and to shape relationships between adults and children that are characterized by mutual respect.

In the program, competencies in dealing with violent situations are learned, which includes recognizing potentially violent situations early on and finding non-violent solutions. The participants can gain confidence in recognizing their feelings, especially powerlessness, frustration, and anger. They can more consciously reflect on their own reactions and learn to understand them better. In addition to reflecting on themselves and their own behaviour, working in groups can help participants gain a better understanding of other people's reactions and resolve disagreements more and more by talking or in other non-violent ways. Putting one's own feelings into words and sharing stories helps to experience healing ways of coping with violent and traumatic experiences.

The intervention and education program is based on the FOMEN quality standards, which were developed on the ground of 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 modules should support multipliers (e.g. teachers, trainers, counsellors, frontline workers, first accommodation operators, psychologist, social workers, educators, etc.) 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 implementation of the program often requires the use of translators. 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.



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Methods for Module 2 “Migration”

2.1 Method “Warm-up: Introduction of the participants: Self-reflection about experience as a male refugee/migrant”

Duration & Time
30 minutes
Topics of the Method
Migration, Integration
Target Group
Migrant and refugee adults and young men
Necessary Material
<ul style="list-style-type: none">• Flipchart• Marker pens• Post-its
Implementation
Respond to audience needs
Procedure
The idea of the activity is to create a friendly and safe environment that would make participants feel comfortable to actively participate in the module.
Steps
<ol style="list-style-type: none">1. Write on the flipcharts the following questions (if implemented online the facilitator shows the questions on the screen and the participants reply at the chat):<ul style="list-style-type: none">- “What’s your name?”- “How old are you?”- “Where are you from?”- “Are you married? Do you have children?”- “For what reason did you migrate to this city and how many years have you lived in the city for?”- “Did you have any connections in the city before you arrived?”

2. Invite the participants to fill in the boxes or do it as a brainstorm.
3. Create groups and ask them to consider and self-reflect on the following questions (in the online implementation you create break out rooms):
 - “What do our stories share in common?”
 - “What differences can be noticed”
4. Invite one person from each group to write on the flipchart what did they identify as shared elements and as difference.
5. Discuss the relationship between the stories people tell, the opportunities we have, and our identities as individuals, members of families, communities, and within a nation.

Aims of the method

The aims of the method are:

- to explore participants’ background
- to create a friendly and safe environment

What significance does gender have in this method?

The participants are given the opportunity to talk about their individual experiences as a male migrant or refugee. The discussion can address the gender-sensitive dimension when privileges as well as threats and risks men* in migration and refugee experiences are addressed.

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

Participants develop an awareness of their personal experiences as a male migrant and refugee. In sharing with the group, they learn about the differences and parallels between the stories. They reflect on their responsibilities in family systems, communities and society.

Suggestions and comments

Remarks for the facilitator:

- Try to make the individual feel comfortable in order to build trust and create an environment where they feel safe to share information
- Encourage intercultural and inter-faith discussions which underscore the common values
- Tune in to participants’ reality, know the trends and engage in the conversation

Communication Strategies:

1. Active listening: is about understanding, we retain 7% from words, 38% from sounds (tone

of voice, rhythm, accent, pauses) and 55% from body language. As well as giving full attention to the speaker, it is important that the facilitator is seen to be listening otherwise the speaker may conclude that what they are talking about is uninteresting.

Key elements:

- Open questions
- Encourage participants to speak
- Do not interrupt
- Repeat the topics the participant just said
- Integrate the participants in the conversation, e.g. by asking “what do you mean?”
- Provide feedback

Non-violent communication: This communication strategy is used when one is confronted with accusations. Instead of reacting to the words said one must try to look at the meaning behind the words or the underlying emotional reason for saying them and address those by showing understanding.

Adaptation and variation

For online delivery:

- Use the zoom chat for the questions and answers
- Create break-out rooms to work in groups

Resources

- EU and integration policies for third-country nationals:
<http://jmonnet.symbiosis.org.gr/en/2020/07/16/self-training-notebook-1/>
- A mini-unit exploring Stories of movement and migration:
<https://reimaginingmigration.org/teaching-ideas-a-mini-unit-exploring-stories-of-movement-and-migration/>

2.2 Method “Collection of topics and questions”

Duration & Time
30 minutes - 40 minutes
Topics of the Method
Migration, Integration
Target Group
Migrant and refugee adults and young men
Necessary Material
<ul style="list-style-type: none"> • Flipchart • Marker • Printed Sheet
Implementation
Respond to audience needs
Procedure
<p>The idea of the activity is to understand the participants needs and respond to them via the information presented.</p> <ol style="list-style-type: none"> 1. Ask participants to consider what they would like to learn about during the module. 2. Give to participants a sheet which will be divided in 4 parts: <ul style="list-style-type: none"> - What do you expect to hear during this module? - What topics would you be interested to learn about? Choose from the list bellow: <ul style="list-style-type: none"> - Education - Qualifications - Labour market - Application for family resettlement - Residence permits - Positive/negative decisions - Asylum procedure – differences between nationalities - Why would you be interested to learn about these topics? - Any other topics you would be interested to learn about?

3. Collect the sheets and identify the topics mentioned more often
4. Write on the flipchart these topics
5. Reflect on the results
 - Ask questions regarding the topics. Phrase questions to reflect non-judgment

Aims of the method

The aim of the method is to give insights on participants' interests in order the module to address as much as possible their needs

What significance does gender have in this method?

The method makes it possible to address the individual needs of the participants. The debriefing can, for example, address the gender-related selection of topics (Why do the participants explicitly want to deal with these topics? Which topics could still interest them as male migrants and refugees?).

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

The method conveys to participants that the group leader will take sufficient time to address their concerns. The group is offered a safe and confidential setting where they are given the opportunity to talk about concerns and fears.

Suggestions and comments

Allow sufficient time for this exercise. Also explain to the group which topics cannot be covered (limits of the module).

Adaptation and variation

For online delivery:

- Use zoom polls or KoBo toolbox to collect answers

Resources

- Effective and respectful communication in forced displaced:
<https://www.refworld.org/pdfid/573d5cef4.pdf>
- Methods for conducting an educational needs assessment:
<https://www.extension.uidaho.edu/publishing/pdf/BUL/BUL0870.pdf>

2.3 Method “Mapping the national and local actors, state and non-state first version”

Duration & Time
50 minutes
Topics of the Method
Migration, Integration
Target Group
Migrants and refugees adults and young men
Necessary Material
<ul style="list-style-type: none"> • Flipchart, markers • Printed sheet • Laptop and projector
Implementation
Respond to Audience Needs
Procedure
<ol style="list-style-type: none"> 1. Share with the participants the sheet that includes three questions on services and ask them to fill it Questions <ol style="list-style-type: none"> a) If any, which practice are you most familiar with? <ul style="list-style-type: none"> Psychosocial support and counselling Legal support and counselling Employment and employability services Financial and accounting counselling Distribution of non-food primary need items Non formal education Children friendly spaces Access to municipal services Access to health services Access to Migrants’ Integration Centre (KEM)

Municipality Migrants' Integration Council (SEM)

b) How did you find out about this practice?

Through word of mouth

Through posters and leaflets

Through the internet and social media

I work/have worked for it

I know people who have used it

If other, please specify: _____

c) Have you ever used it?

Yes

No

d) Do you see yourself using it in the future?

Yes

No

2. Collect the sheets and elaborate the results

3. Write on the flipchart the most common answers and discuss the results with participants

4. Present more local actors

5. Finish the mapping procedure by creating (it can be done also graphically) a complete catalogue of national and local actors

Aims of the method

The aims of the method are:

- To understand how participants perceive the actors' networks
- To understand different interests concerning actors

To provide further information

What significance does gender have in this method?

Participants are taught what options they have as male migrants and refugees to seek help. Gender-sensitive support services can be introduced that they were probably not aware of before (trauma-sensitive counseling, men's counseling, counseling centers for girls and boys, sexual counseling, family counseling, etc.).

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

The participants receive an overview of professional support services and can exchange experiences with each other. They are taught that men* may also get and accept help at any time. Access to counseling is to be made easier for the participants*.

Suggestions and comments

It is often the case that the participants have already had many experiences in different institutions. People with international family histories who do not speak the official language or who also lack system knowledge therefore often feel overwhelmed by the variety of support services. Therefore, it is even more important that you take the time to convey to the group that they can share their experiences with different organizations.

Adaptation and variation

For online delivery:

- Use zoom polls or KoBo toolbox to collect answers

Resources

- EU and integration policies for third-country nationals:
<http://jmonnet.symbiosis.org.gr/en/2020/07/16/self-training-notebook-1/>

2.4 Method “Mapping the national and local actors, state and non-state second version”

Duration & Time
50 minutes
Topics of the Method
Migration, Integration
Target Group
Migrants and refugees adults and young men
Necessary Material
<ul style="list-style-type: none"> • Flipchart • Markers • Post-its • Laptop and projector
Implementation
Respond to audience needs
Procedure
<p>The idea of the activity is to begin a process of visualizing the national and local actors (organisations or institutions) with which participants have direct, indirect and potential future connections.</p> <p>The methods focus on brainstorming who the actors around the participants are and how they are connected to them (direct, indirect, or potential).</p> <ol style="list-style-type: none"> 1. Ask participants to brainstorm and identify as many actors as possible on a local and national level. 2. Once they have identified as many of the actors as they can, ask them to place them in the center of the flipchart (in case of online implementation as them to send the answer via chat, collect them and place them on the virtual whiteboard) 3. Ask participants to consider the following categorization for these actors

Direct: Organisations or institutions that they have direct contact with them.

Indirect: Organisations or institutions that someone they know have been in contact with them.

Potential: Organisations or institutions which relate to migration but with whom they don't have (yet) a connection.

4. Place the post-its accordingly
5. Present more national/local actors that have not been mentioned
6. Place them also on the flipchart
7. Reflect on the results through discussion with participants

Aims of the method

The aims of the method are:

- To understand how participants, perceive the actors' networks
- To understand different patterns and interests concerning actors
- To provide further information

What significance does gender have in this method?

Participants are taught what options they have as male migrants and refugees to seek help. Gender-sensitive support services can be introduced that they were probably not aware of before (trauma-sensitive counseling, men's counseling, counseling centers for girls and boys, sexual counseling, family counseling, etc.).

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

The participants receive an overview of professional support services and can exchange experiences with each other. They are taught that men* may also get and accept help at any time. Access to counseling is to be made easier for the participants.

Suggestions and comments

It is often the case that the participants have already had many experiences in different institutions. People with international family histories who do not speak the official language or who also lack system knowledge therefore often feel overwhelmed by the variety of support services. Therefore, it is even more important that you take the time to convey to the group that they can share their experiences with different organizations.

Adaptation and variation

For online delivery:

- Use zoom polls or KoBo toolbox to collect answers



Resources

Visual actor mapping: https://holistic-security.tacticaltech.org/media/exercises/pdfs/original/HS_Exercise_2_Explore_2-3a.pdf

Methods for Module 3 “Gender and Masculinities”

3.1 Method “Gender Box”

Duration & Time
60 minutes
Topics of the Method
Male and female stereotypes
Target Group
Adult migrants and refugees, unaccompanied minors
Necessary Material
Flipchart and marker pens
Implementation
Number of participants 6- 24
Procedure
<p>Divide the flipcharts in two parts (two boxes):</p> <ul style="list-style-type: none"> • -Writing on one part “Acting like a man”; • -Writing on the second part “Acting like a woman”; <p>Start asking “<i>what does it mean to ‘act like a man’- what are the expectations behind that phrase?</i>”</p> <p>Participants can be invited to come to the board and fill in the boxes or you can do it as a brainstorm. Participants can also do the handout as individuals or in pairs/small groups first, depending on the needs of the group.</p> <p>You can use the following questions to support the brainstorming:</p> <ul style="list-style-type: none"> • <i>How are man “supposed” to be different from women?</i> • <i>What feelings is a “real man” supposed to have? (anger, superiority, confidence etc.)</i> • <i>How do “real men express their feelings? (silence, yelling, fighting)</i> • <i>How are “real men” supposed to act sexually?</i> • <i>What are names applied to people who behave in ways that are outside the box?</i>



(write these outside the box and around the box) Wimp, fag, queer, pussy, gay

Note: These words are important to say and to write down, but remind participants that we know these are words that are harmful and hurtful to people and may trigger uncomfortable feelings.

What things happen physically and emotionally to people who act in ways that aren't in line with those characteristics listed inside the box? (write these outside the box and around the box)

Fights, beat up, harassed, teased, abused, ignored, killed

Now ask "What does it mean to 'act like a woman' – what are the expectations (which may not be the reality) behind that question?"

Participants can be invited to come to the board and fill in the boxes or you can do it as a brainstorm. Participants can also do the handout as individuals or in pairs/small groups first, depending on the needs of the group.

Remember, again, that this exercise seeks to look at stereotypes, not at individual behavior.

*How are women **supposed** to be different from men? – (nicer, weaker, more gossip, etc.)*

What feelings is a "real woman" supposed to have? (fear, low-esteem, etc)

How do "real women" express their feelings?

How are "real women" supposed to act sexually? (be passive, demure, follow the man, etc)

What are names applied to persons who are outside the box? (write these outside the box and around the box) Dyke, tomboy, slut, ho, whore, lesbian...

Note: These words are important to say and to write down, but again, remind the participants we understand these words can be hurtful, that's the point of the exercise, to point out these things so we are aware of them.

What things happen physically and emotionally to people who act in ways that aren't in line with those characteristics listed inside the box? (write these outside the box and around the box)

Harassed, abused, ignored, raped, bad reputation, killed

The following questions can be used for the debate:

What do you notice about the influence of male and female stereotypes on how men and women are expected to "show up" in the world?

How might those stereotypes influence how people think about leaders who behave in ways that are "outside of the box"?

Which box has more power? Why? Does women's power change if they learn to "behave like

a man”? In what ways?

How do these boxes contribute to the leadership roles women are “allowed” to have in our country? How do we change these societal expectations?

Aims of the method

- Inviting participants to explore gender norms and the consequences we face when we go against them.
- Explore issues of power and control
- Explore which limitation can be facing if we are not “inside the box”
- Stimulate self-reflection about the masculinity model if we can find another way of expression

What significance does gender have in this method?

Gender and masculinity are the main topics and focus on this session. Several day-to-day examples will be presented, which the participants can reflect on.

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

The activity offers different perspectives on gender and aims to reflect on our education, cultural and social norms often create stereotypes, myths around gender that lead to patriarchy and violence

Suggestions and comments

It is important to consider the following risks:

- Participants might feel attacked in their cultural norms, which is why cultural sensitivity is highly essential during the implementation phase.
- Participants might feel reluctant to share own perspectives, which is why assurance of confidentiality and brave spaces are important.

Adaptation and variation

This module does not require physical attendance, it could be carried out via online/digital workshops. Regarding the gender activities, facilitators may split themselves and accompany each a group of participants. Each group will collect characteristics of ideal men or ideal women. After collecting women and men’s aspects, group will be back in a big group to discuss and reflect on the results. The key questions will be the guide of debate.

Resources

- Make it work Wellstone: <http://www.makeitworkcampaign.org/gender-toolkit/>

3.2 Method “Gender Walk”

Duration & Time
60 minutes
Topics of the Method
Gender stereotypes, social construction of gender
Target Group
Adult Migrants and refugees; unaccompanied minors
Necessary Material
Blackboard for writing questions (optional)
Implementation
Number of participants 6-24
Big room
Procedure
<p>Explain to participants that when you shout out the word ‘Walk’ they should walk around the room as fast as possible but without bumping into anyone. When you shout ‘stop’ they should stand in front of another person, forming couples.</p> <p>Explain that you will call out a sentence which they can discuss in that pair for two minutes in total. At the end of the two minutes you will shout ‘Walk’ again and they can walk around the room again until you shout ‘stop’ and call out the second statement and so on.</p> <p>After all the statements have been expressed return to the big circle with all participants and start the discussion focusing on the statements and on the differences of the things they like or not like, if they were another gender.</p> <p>Statement to be used:</p> <ul style="list-style-type: none"> • <i>Something typical of my gender that I like doing</i> • <i>Something typical of my gender that I don’t like doing.</i> • <i>Something not typical of my gender that I like doing.</i> • <i>Something not typical of my gender that I would like to be able to do without judgment.</i> • <i>Something I hope will happen during the workshop series (optional).</i>

Aims of the method

The goal is to discuss social codes of gender and stereotypes starting from personal preferences related to everyday things that they like to do or not, including hobbies, choices, decisions. These reflections thus allow us to talk about how gender limits personal choices, tastes, experiences. The discussion can also lead to the consequences that there may be for people who violate these codes and who are therefore considered socially inappropriate.

What significance does gender have in this method?

Gender is the focus point that might allow to observe everyday life with gender perspective.

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

The activity opens up a reflection on how easy it is to generate different distribution of power within relationships.

Suggestions and comments

Possible risks:

- Participants may present very personal and painful issues that you as facilitator may find difficult to deal with in a group setting.
- Participants confirm each other and reinforce social norms being considered as natural

Adaptation and variation

This module does not require physical attendance, It could be carry out via online/digital workshops. Regarding the Gender activities, facilitators may split themselves and lead each of them a group of participates. Each group will collect characteristics of ideal men or ideal women. After collecting women and men's aspects, group will be back in a big group to discuss and reflect on the results. The key questions will be the guide of debate.

Resources

- Amnesty org Toolkit
<https://www.amnesty.org/download/Documents/ACT770352004ENGLISH.PDF>

3.3 Method “Can I Speak?”

Duration & Time
60 minutes
Topics of the Method
Gender identity, sexual orientation, LGBTQ+, homophobia
Target Group
Adult migrants and refugees; unaccompanied minors
Necessary Material
Blackboard for writing questions
Implementation
Number of participants: 10-30
Big room
Procedure
<p>Before starting the activity, place a poster or flip-chart with a list of homophobic statements that everyone can read easily.</p> <p>Then explain that the participants should start a conversation talking as if they took for granted that the sentences written on the board are "true". Also explain that at least one of the participants has to impersonate a lesbian/gay/bisexual/transgender person, but they* can't tell anyone until you as facilitator gives the instruction by saying "you can talk".</p> <p>Before that time, the LGBT person may, if they* desire so, intervene by presenting their* point of view but without, however, specifying their* role.</p> <p>The rest of the group is invited instead to use non-inclusive language and expressions against the LGBT community.</p> <p>You as facilitator may start the conversation with a neutral phrase that can trigger the expression of a prejudice. For example: <i>"Yesterday at the movies I saw two men kissing."</i></p> <p>Then simply take notes of the language used by the homophobic group.</p> <p>After a few minutes, or after the homophobic group has created substantial difficulties for those who are LGBT, give the LGBT person a chance to talk, defusing the previously triggered homophobic process .</p> <p>Statement to be used:</p>

- *Gays and lesbians should not kiss in public if there are children watching;*
- *If I was aware that gay/lesbians were also in the gym locker room is frequented by gay/lesbians, I would have a problem getting undressed;*
- *Prides and gay street parades are simply an opportunity to highlight gay, transgender and lesbian perversions to the rest of the world;*
- *Transsexuals can only work the streets;*
- *Personally I have no problem with them, but I would not want to have a gay/lesbian/transgender son or daughter;*
- *I don't understand why they can't live expressing their orientation as something intimate, personal, private;*
- *Lesbians are women who want to be men, gay men are those men who want to be a woman.*

Debriefing!! Take time and reflect with the group how it felt playing and stepping in that specific role. Make sure everyone returns safely from the activity. This method may trigger very own hurtful experiences of the participants. Ensure a safe space for everyone and give the participants the opportunity to stop participating at any given moment.

As facilitator you may possibly encounter 3 different scenarios:

- Nobody chose to play the role of a LGBT person: in this case participants will be invited to discuss why no one did so, despite this being the instructions.
- Someone initially chose to play the role of the LGBT person but then changed their mind: in this case the person who found themselves who felt ambivalent should be invited to explain such feelings.
- Those who actually played the role of the LGBT person will be invited to talk about their feelings and the group will be asked to comment on their behavior, also in relation to the statements by the LGBT person.

To conclude, list homophobic expressions heard during the activity to the participants, explaining the aggressive content of each.

Aims of the method

- To simulate the difficulties arising from feeling different.
- To help raise awareness of the existence of imposed social patterns.
- To demonstrate the importance of language and the barriers that are created by the incorrect use of language.

What significance does gender have in this method?

The participants reflect their approach towards homophobic and transphobic expressions and stereotypes. The method emphasizes on gender-mainstreaming.

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

The activity is intended to simulate the feeling of anxiety resulting from the exclusion for the sexual orientation. As facilitator you may intervene to reduce the development of negative dynamics to a minimum.

Suggestions and comments

Possible risks:

- Participants may present very personal and painful issues that you as facilitator may find difficult to deal with in a group setting.
- Participants confirm each other and reinforce social norms being considered as natural

Adaptation and variation

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

Resources

- Amnesty International-Toolkit:
<https://www.amnesty.org/download/Documents/ACT770352004ENGLISH.PDF>
- From Rainbow project http://www.rainbowproject.eu/material/it/sticks_and_stones.htm
- Lesbian, gay, bisexual and transgender (LGBT) refugees and asylum seekers: ICAR navigation guide De Jong A (ICAR, 2003) Provides detailed information on UK legislation and legal issues.

Methods for Module 4 “Social and Intimate Relationships”

4.1 Method “Circles of Sexuality”

Duration & Time
80 minutes
Topics of the Method
Gender stereotypes, social construction of gender
Target Group
Adult migrants and refugees; unaccompanied minors
Necessary Material
Pens or markers, prepared paper with circles of sexuality and their definition; Flipchart paper, small sheets, flipchart paper with definition of sexuality WHO and definitions of sexuality rights WHO.
Implementation
Number of participants 6-24 Big room
Procedure
Ask the group to brainstorm all the words that they can think of associated with “sexuality”. The words are written by the participants on small sheets and placed on the floor while you as facilitator collect more words. Participants can draw their word also. The words could be characteristics, names, adjectives, etc. You can find more words through the following questions: <ul style="list-style-type: none"> • <i>Can you think to good associations?</i> • <i>What the part of sexuality society would hid?</i>

Some examples:

loving	Orgasm	Approach	Porn	anatomy
pornography	Relationship	contraception	Flirt	Condom
Bisexual	respect	Attraction	FGM	Abortion
Petting	To be touched	Getting pregnant	masturbation	fucking
Gay love	prostitute	Pregnancy	Harrasement	Consent

When the group is run out of words, let participants look at the words or the drawings on the floor for a while. Place on the floor the Circles of Sexuality with the definition of each circle. Everything related to human sexuality can fit in one or more of these circles. Explain the definition of each circle, and ask for examples of sexuality concepts, thoughts or behaviors that would fit in each circle.

Divide the group into smaller groups of 4-5 people each. Ask them to observe the words on sexuality that they found and ask to move the papers in the correct circle on the floor. When they finished, come back to big circle and start the discussion. The key questions will be:

- *Which circles have the most words associated with them? Why?*
- *Do we tend to focus the word sexuality around some circles but ignore others?*
- *Which of the five sexuality circles feels most familiar? Least familiar? Why do you think that is so?*
- *Are there certain circles that make you feel more or less comfortable talking about? Which ones do you think carry the heaviest silence and are hardest to talk about? Why?*
- *Is there any part of these five circles that you never before thought of as sexual? Please explain.*
- *Can you imagine talking about these with your children? With your parents? With your peers?*

Encourage a debate within the group and be ready to spend some time discussing the issues that arise. Also, you can ask the participants:

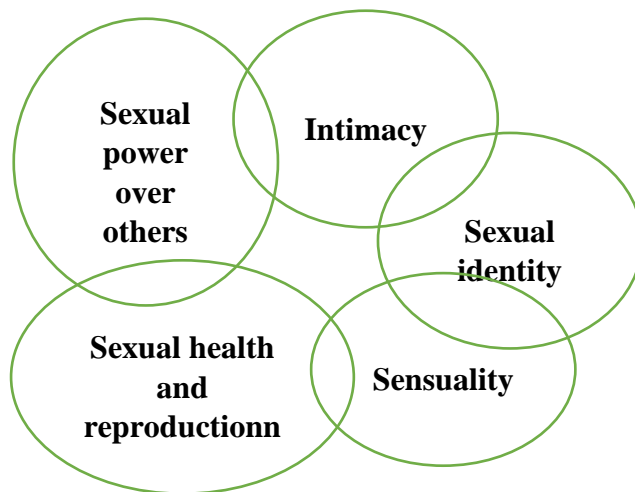
- *How is sexuality associated with power?*
- *Who defines responsible behavior?*
- *What do sexual rights mean in your context?*

A common argument is that our culture, religion, or society won't tolerate open talk about sexuality. This is a powerful argument. *Is it valid? What can we do to change it?*

Encourage them to become more aware of how they and others express their sexuality, and how it may change in different situations.

Provide pieces of paper to each participant and invite them to write one action or change in their life they will take this week as a result of participating in this exercise. The paper is anonymous. Collect all papers and present them to the group.

The circles of sexuality



Definitions for Circles of Sexuality

Intimacy: Feeling emotionally close to another person and accept the closeness in return. Being intimate with somebody is feeling close, familiar and usually affectionate or loving personal relationship with another person or group.

Sexual Identity: A person's understanding of who he or she is sexually, including the sense of being male or female, culturally-defined gender roles, and sexual orientation. Sexual orientation refers to whether a person's primary attraction is to people of the opposite sex (heterosexuality), the same sex (homosexuality), or to both sexes (bisexuality).

Sensuality: Feeling pleasure for with one's own body and others body of people, especially the body of sexual partners. Sensuality also allows us to enjoy the pleasure our bodies can give us and others. Feeling physical close to another person

Sexual health and reproduction: The capacity to reproduce, behave and attitude that make sexual relationship healthy and enjoyable. This includes information about reproduction, sexual intercourse and different sex acts, contraception, sexual expression, and reproductive sexual anatomy, among others.

Sexual power over others: Using sex or sexuality to influence, manipulate or control other people,

such as seduction, flirtation, harassment, sexual abuse or rape.

Aims of the method

The goal is:

- To reflect on the meaning of sexuality;
- Be aware about own beliefs about sexuality;
- Better understand sexuality as an existential concept
- To explore how gender and sexuality intersect
- Reflecting on social norms around dating, sexual consent, and behavior in relationships.
- Raise awareness on cultural practices in sexual partnerships and behavior towards women (or men).

What significance does gender have in this method?

The activity allows the group to speak about sexuality from their point of view.

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

The activity opens up a reflection on how easy it is to generate different distribution of power within relationships.

Suggestions and comments

Possible risks:

- Participants may present very personal and painful issues that you as facilitator may find difficult to deal with in a group setting.
- Participants confirm each other and reinforce social norms being considered as natural

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. You may show power point presentations. They may also collect the contributions of the participants in an online sheet or live presentation.

Regarding the sexuality circles, 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 the definitions and images of sexuality circles) and share them with the participants.

Resources

- AmnestyInternationala-Toolkit
<https://www.amnesty.org/download/Documents/ACT770352004ENGLISH.PDF>
- <https://www.care.org>
- <https://advocatesforyouth.org/>

Methods for Module 5 (“Self Care”)

5.1 Method “Funnel of Anger”

Duration & Time
20 minutes
Topics of the Method
Emotions, hegemonic masculinity, caring masculinity, anger, gender stereotypes
Target Group
Adult and young men
Necessary Material
Flipchart and pens
Procedure
<p>Participants are asked to name all the emotions that come to their mind. The answers are written on the flipchart on which a funnel of anger has been drawn. The emotions are written into the funnel. Outside the funnel, all the constraints that a "real man" must meet in his behavior are listed.</p> <p><i>Which emotions do you know?</i> <i>What is a “real man”?</i> <i>What is the society expecting from men?</i></p> <p>Men are confronted at an early age with compulsions and expectations which say that men must not be "weaklings" or "cowards" and that real men must not cry, but must always be tough guys and machos. The funnel illustrates that many emotions in daily life are not recognized and therefore ignored and that bottled-up emotions only escape through the narrow neck of the funnel in the form of anger or rage. In this way the participants are shown that most men have been taught to forget emotions, to suppress them or to be ashamed of them.</p> <p>Questions for discussion/reflection round:</p> <ul style="list-style-type: none"> • <i>Do you talk about your emotions and wellbeing?</i> • <i>With whom do you talk about it?</i>

- *What are your strategies when you feel overwhelmed by powerlessness and stress?*
- *How does your body react, when you experience emotions of anger, sadness, happiness, ...?*

Aims of the method

Learn about emotions, gender stereotypes and origins of anger and violence. Develop a consciousness for emotions and mental health.

What significance does gender have in this method?

The participants learn about the societal compulsions and expectations with which men are confronted. They learn about the effects of hegemonic masculinity on their wellbeing and mental health.

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

The method encourages men to consciously reflect their approaches of dealing with their emotions (e.g. anger). They learn about the significance of each emotion and how their body reacts to them.

Adaptation and variation

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

The facilitators may prepare an image of a funnel, in order to illustrate the suppression of emotions. They may also collect the contributions of the participants in an online sheet or live presentation.

Resources

- Verein für Männer- und Geschlechterthemen Steiermark: Practical experience in trainings in anti-violence programs ("Change Program")

5.2 Method “Piano of Self-Care”

Duration & Time

30 min

Topics of the Method

Self-care, coping strategies, mental health

Target Group

Boys and men of all ages.

Necessary Material

Print out the piano keys and hand them out to the group (see annex).

Provide pens and a flipchart.

Procedure

Ask the participants the following questions:

What are you doing to deal with stress, helplessness and bad memories?

What’s helping you coping with everyday life?

What gives you energy and what helps you to make life worth living?

Hand out black and white piano keys printed out on a paper (see above).

The participants are asked 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 form of a long piano. Then all strategies are discussed (possibly translated) and collected on a flipchart.

What do you notice when you look at the piano?

Did you learn about new strategies? Is something familiar to you?

How can we support each other, when we 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 peers 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 conveys the benefits of caring masculinity, by focusing on the mental health of men and their wellbeing.

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

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.

Suggestions and comments

Instead of reading the questions out loud, you can also use an imaginary story to remind the group of bad experiences (e.g. failed job interview or a setback in a relationship). 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.

IMPORTANT!

Please DO NOT dive into the depths of situations which the participants have experienced. The stories or the discussion should only stay on the surface to prevent the participants from getting into the experienced feeling. It could be that physical or psychological reactions occur. The facilitators should encourage the participants to say STOP if it is getting too much for them.

Adaptation and variation

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

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.

Methods for Module 6 (“Violence”)

6.1 Method “Understanding what violence is”

Duration & Time
45 minutes
Topics of the Method
Understanding what is violence, particularly GBV
Target Group
Migrant and refugee men
Necessary Material
Flip-chart with WHO definition of violence
Flip-chart with definition of GBV and prevalence data
Case vignettes briefly describing 12 scenes (see annex). All involving violent behavior, but with different levels of legitimacy. Each vignette is written on a separate flip-chart paper. Green and red cardboards to express opinion if the violent behavior is legitimate or illegitimate.
Implementation
Number of participants 6 – 8, big room
Available refreshments and snacks during breaks
Procedure
Present the flip-chart with the definition of violence and invite comments from the participants, highlight key elements.
Present the flip-chart with a definition of GBV and basic prevalence data illustrating that victims of violence in partner relations, particularly of severe violence, are overwhelmingly women which makes it a gender-specific phenomenon.
Move on to the case vignettes. The interpreter reads out loud each vignette after which the participants raise either a red cardboard (meaning: illegitimate, unacceptable, illegal violent behavior) or a green one (legitimate, acceptable use of violence) to indicate their position. After each case, two participants are invited to explain their opposite or same position. Provide the “correct” answers and comments as necessary.

Aims of the method

To stimulate the participants to consider how violence is present in different forms which may not be easy to recognize and that socio-cultural context shape what may be considered GBV.

What significance does gender have in this method?

GBV is explicitly addressed in case vignettes 7 – 12.

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 through the given examples. The participants reflect their own assessment and experience with violence.

Suggestions and comments

Some cases include instances of GBV (number 8 – psychological violence and coercive control, 9, 10, 11, 12 – sexual violence).

Other cases illustrate legitimate violence (#1, 3), different levels of family violence (#4, 5 – physical, 6 – psychological). The case #2 is clear physical violence. The #7 is not violence but devaluation of women.

Monitor the time when participants share after each of the vignettes. Take care not to go deep into personal experiences of violence.

Adaptation and variation

Can be done online, but face to face is preferred. In the online format interpretation will be a huge challenge and will take much more time which should be accounted for. Moreover, the group dynamics will be severely limited in the online format, thus constraining the mutual learning among the participants.

Resources

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

6.2 Method “Forms of Violence”

Duration & Time
45 minutes
Topics of the Method
Identify different forms of violence and behaviours that describe them
Target Group
Migrant and refugee men
Necessary Material
<p>Flip-chart with forms of violence written in circles: structural, physical, psychological violence and emotional abuse, economic abuse, sexual and reproductive violence.</p> <p>Paper (Handout 6.2. - Forms of violence) for each participant where concrete behaviours belonging to different forms of violence are listed; participants take the handout with them after the session.</p>
Implementation
<p>Number of participants 6 – 8, big room</p> <p>Available refreshments and snacks during breaks</p>
Procedure
<p>Present a flip-chart with words naming forms of violence are written in circles: structural, physical, psychological violence and emotional abuse, economic abuse, sexual and reproductive violence.</p> <p>Distribute a paper where various behaviours underneath different forms of violence are listed, so that the participants can better follow the facilitator and take this list with them after the session (Annex 6.2. Forms of violence)</p> <p>Briefly present each form of violence pointing to the flip-chart and making reference to the paper with listed violent behaviours.</p> <p>After presenting each form invite some participants to comment and share their views and experiences related to this particular form of violence. However, these tasks differ depending on the form of violence:</p> <p>After <u>structural violence</u> each of the participants should name one instance of structural violence which they or their family have experienced in the host country. After hearing these examples,</p>

take a clear stance denouncing such circumstances, express compassion and apologize on behalf of the host community members.

After physical and psychological violence invite 2 to 3 participants to share witnessing physical violence in a close relationship

After economic abuse invite at least one participant to share witnessing material violence among the families they know.

After sexual and reproductive violence invite participants to discuss if these behaviours are considered sexual violence in their countries.

Aims of the method

To make the participants aware of different forms of violence and a range of particular behaviours within them, some of which are differently considered in various socio-cultural contexts.

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. Take a note that depending on the contents the tasks are different to protect the privacy of participants who are not necessarily sharing their experiences.

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

If during the group meeting you find out that a member is engaged in current GBV (as a perpetrator or a victim), he/she should approach the person and ensure referral.

Adaptation and variation

Can be done online, but face to face is preferred. In the online format interpretation will be a huge challenge and will take much more time which should be accounted for. Moreover, the group dynamics will be severely limited in the online format, thus constraining the mutual learning among the participants.

Resources

- SPA manual for psychosocial treatment of perpetrators of family violence

6.3 Methods “Gender-based violence related attitudes”

Duration & Time
45 minutes
Topics of the Method
Attitudes related to gender relations, accountability for GBV
Target Group
Migrant and refugee men
Necessary Material
<ul style="list-style-type: none"> - Flip-chart with 10 statements reflecting attitudes about violence in partner relations: <ol style="list-style-type: none"> 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. - Paper “Who is responsible for the violent act?” describing 5 situations with increasing responsibility of both partners for a GBV incident (Annex 6.3.2.), one for each participant; a flip-chart paper for noting the assessed percentage of responsibility of each partner.
Implementation
Number of participants 6 – 8, big room
Available refreshments and snacks during breaks
Procedure
Present a flip-chart 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). The interpreter reads out each statement and the participants raise the appropriate card. Thereafter ask each time a few participants to explain their view and provide appropriate feedback, including corrective one.

On a flip-chart paper prepare a table with the title “Who is responsible” with 3 columns x 6 rows (Annex 6.3.1.). 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 a “Women” in the third column. After the participants write the percentage of responsibility of a man and a woman in each of the 5 situations, invite them to state their percentage for each of them in situation 1, which is written by the interpreter in the appropriate box of the table.

Distribute the Annex 6.3.1. – “Who is responsible for violence?” 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 behavior of a man is the same (shouting at the woman and slapping her in the face), but the description of the situation and behavior of the woman changes.

After all participants have read the first statement and have written 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 the interpreter notes 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 woman 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 avoid being violent and find other ways to communicate their discontent or needs.

Aims of the method

To make the participants aware of own attitudes regarding GBV, often justifying the violence by attributing responsibility to the partner’s or children’s behaviour, provocative situation, etc.

What significance does gender have in this method?

GBV is explicitly addressed through this method.

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

A gender sensitive perspective is addressed through the reflection of the participants on their own attitudes regarding GBV. The discussed example critically discloses strategies of justification and denial when it comes to partner violence.

Suggestions and comments

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

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

Adaptation and variation

Can be done online, but face to face is preferred. In the online format interpretation will be a huge challenge and will take much more time which should be accounted for. Moreover, the group dynamics will be severely limited in the online format, thus constraining the mutual learning among the participants.

Resources

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

6.4 Methods “Recognizing gender-based violence”

Duration & Time
15 min
Topics of the Method
Indicators that serve to recognize GBV
Target Group
Migrant and refugee men
Necessary Material
- Paper with statements indicative for recognizing GBV (Handout 6.4. – How to recognize GBV?), one for each participant to take with them
Implementation
Number of participants 6 – 8, big room
Available refreshments and snacks during breaks
Procedure
Ask the participants if and how the people in their home country recognize GBV.
Next, distribute the paper with 12 statements (Annex 6.4 – How to recognize GBV?) and invite the participants to comment and also add if they think of some more.
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
To make the participants sensitive to a range of behaviours which are indicative of GBV
What significance does gender have in this method?
GBV is explicitly addressed throughout this method.
Does the method open up to a gender sensitive perspective for violence prevention?
The participants learn to recognize the multiple consequences and a range of behaviours indicating GBV. The participants reflect about the consequences, injuries and pain victims affected by GBV have to suffer from.

Suggestions and comments

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

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

Adaptation and variation

Can be done online, but face to face is preferred. In the online format interpretation will be a huge challenge and will take much more time which should be accounted for. Moreover, the group dynamics will be severely limited in the online format, thus constraining the mutual learning among the participants.

Resources

- SPA manual for psychosocial treatment of perpetrators of family violence
- SPA manual for prevention of violence in adolescent relationships

6.5 Method “Consequences of gender-based violence”

Duration & Time
15 minutes
Topics of the Method
Becoming aware of the consequences of GBV
Target Group
Migrant and refugee men
Necessary Material
<ul style="list-style-type: none"> - Flip-chart with the title “Consequences of GBV” with 5 boxes: Physical health, Mental health, Behavioural, Social, Financial - Annex 6.5. – Consequences of GBV, one for each participant
Implementation
Number of participants 6 – 8, big room
Available refreshments and snacks during breaks
Procedure
<p>Invite the participants to share what they think are consequences of violence in a family, for the victims, children, perpetrators. Note these answers and after the participants finish, show the prepared flip-chart with the title “Consequences of GBV” with 5 boxes: Physical health, Mental health, Behavioural, Social, Financial, and summarized their input.</p> <p>Next, distribute the Annex 6.5. – Consequences of GBV and ask the participants to briefly comment some of the items that may come as a surprise. Respond to the comments as needed. The participants are encouraged to take the handout with them.</p>
Aims of the method
To make the participants aware of a range of consequences (physical and mental health, behavioural, social, financial) primarily for the victims and children, but also for the perpetrators
What significance does gender have in this method?
GBV is explicitly addressed throughout the session.

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

The participants learn to recognize the multiple consequences of GBV. The participants reflect about the consequences, injuries and pain victims affected by GBV have to suffer from.

Suggestions and comments

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

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

Adaptation and variation

Can be done online, but face to face is preferred. In the online format interpretation will be a huge challenge and will take much more time which should be accounted for. Moreover, the group dynamics will be severely limited in the online format, thus constraining the mutual learning among the participants.

Resources

- SPA manual for psychosocial treatment of perpetrators of family violence

6.6 Method “Legal protection from gender-based violence”

Duration & Time
15 minutes
Topics of the Method
Basic of the legal framework regarding protection from GBV and family violence
Target Group
Migrant and refugee men
Implementation
Number of participants 6 – 8, big room
Available refreshments and snacks during breaks
Procedure
<p>Invite the participants to share their knowledge about how the protection from violence, in particular GBV and family violence, is legally enforced in the host country. Monitor the inputs and provide short clarification as needed.</p> <p>Provide brief overview of the principles on which the legal framework is based in the EU, such as: equality between partners in rights and responsibilities, equal responsibility of both parents towards children, each partner’s right to own professional and economic decisions, right to own personal property in a marriage, maintaining social relations outside of the partnership. That any form of violence against a partner or children is prohibited and punishable. That the child’s best interests have priority over parental wishes.</p> <p>The participants are invited to comment and seek clarification from you as facilitator.</p> <p>In the final round, procedures in case of GBV and DV are explained, including police and criminal justice procedures, services that become involved, penalties and alternatives. This is specifically done for the host country, but common EU values are mentioned as a basis for national legislation.</p>
Aims of the method
To educate the participants being aware of the principles on which the legal framework for prevention of GBV in the host country and EU is built.
What significance does gender have in this method?
GBV is explicitly addressed throughout the session.

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

The participants learn about the principles and legal framework for preventing GBV. They reflect on their own encounters and observation. They get to know an overview what they can do themselves preventing GBV.

Suggestions and comments

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

Adaptation and variation

Can be done online, but face to face is preferred. In the online format interpretation will be a huge challenge and will take much more time which should be accounted for. Moreover, the group dynamics will be severely limited in the online format, thus constraining the mutual learning among the participants.

Resources

- SPA manual for psychosocial treatment of perpetrators of family violence



Methods for Module 7 (“Violence Prevention”)

7.1 Method “Soothing Rhythm Breathing”

Duration & Time
20 minutes
Topics of the Method
Calming body and mind through soothing breathing, slowing down the experience, connection with the bodily experience, relaxation, reducing the threat system, expanding calm system and social connection.
Target Group
Adults of all ages
Necessary Material
Chairs or mats
Procedure
<p>Soothing Rhythm Breathing</p> <p>Inform the participants that you will do the calming breathing practice together with them.</p> <p>It is explained that in this practice we will train the ability to direct our attention to our breathing in a gentle way.</p> <p>To do this, we will need to take a comfortable posture on a seat, putting the soles of the feet on the floor and resting the hands on the legs, stretching the spine and expanding the chest to facilitate the practice.</p> <p>Instructions: (Perform with a calming but energetic voice and prosody):</p> <p><i>“Now, I’d like to introduce a practice called soothing rhythm breathing. This practice involves slowing down our bodies and minds by working with our breath. Specifically, we’re going to be slowing down the breath, and focusing our minds on the sensations of slowing.”</i></p>

Let's start by sitting in an upright position, with both feet flat on the floor, and perhaps folding the hands in the lap. The head is held in an upright, dignified but relaxed posture. As you gain experience with the practice, you'll be able to use it in all sorts of situations and body postures, but we'll start like this, with a nice, comfortable, upright posture.

If you like, allow your eyes to close, and bring your attention to the sensation of your breath entering and leaving your body. Just notice this sensation of breathing. (Pause ten to twenty seconds.)

Now we're going to slow down the breath. Allow your rate of breathing to slow, taking four to five seconds to inhale, pausing for a moment, and then taking four to five seconds to ex-hale. Breathing in deeply—1—2—3—4.(Pause for a moment.) Then slowly breathing out—1—2—3—4

Let's take a couple of minutes to breathe in this way. As we do, let's focus our attention on the sense of slowing—slowing down the body, slowing down the mind. If this rate of breathing is too slow, see if you can find a rate that is comfortable and soothing for you. The idea is to breathe in a way that is slowing and soothing

Wait two minutes, or however long you choose to do the practice. The timing should be based on making it a successful learning experience for the participants—not an aversive one in which they lose themselves in thoughts about how much they hate it! So, if it's clear that the participants are resistant, we can start with thirty seconds.

When you're ready, allow your breath to return to its normal rate, and gently allow your eyes to open.

Wait until all eyes are open.

Let's explore what that was like“

You can comment on the experience that this calm breathing meant for the group members, how they notice their bodies and how it was for them to practice the exercise (easy, difficult, etc.).

They are invited to perform this practice daily, and it is explained that it will be one of the tools to use for their well-being and health.

Aims of the method

Learning techniques to calm the body and quiet the mind, broadening consciousness and reducing reactivity.

What significance does gender have in this method?

Participants develop and incorporate a practice to calm their bodies and minds and that they can use in moments of stress or anger to avoid violent behaviours. Through the activation of the system of calm and affiliation the practice also facilitates a mental and physiological state that

enables a series of pro-social behaviours, of caring and sharing, and therefore the development of an ethic of caring for others and for themselves, an aspect that is usually little trained or developed in the praxis of hegemonic masculinity.

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

The method facilitates an experiential openness to other motivations and pro-social mentalities such as caring, sharing or cooperating, through experiencing these as desirable and positive for the quality of one's own life and that of other people. It also proposes alternatives to the motivations of competing and controlling which are typical of a hegemonic masculine identity, encouraging participants to dispense with these, and therefore developing a life practice that distances them from the practices of violence.

Adaptation and variation

The Soothing Rhythm Breathing practice can be delivered on-line, although it might be a challenge to monitor whether participants engage with the practice and feel comfortable doing so.

Resources

- Paul Gilbert (2009). *The Compassion Mind*. Mind Robinson. U.K.
- Russell Kolts (2016). *CFT Made simple. A Clinician's Guide to Practicing Compassion-Focused Therapy*. New Harbinger Publications. EEUU

7.2 Method “Inquiring Anger”

Duration & Time
80 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
Adult and young men
Necessary Material
Chairs, pens, a copy of the “spider diagram” for each participant, a whiteboard or flipchart (with the example spider diagram prepared)
Procedure
<p>Introduction</p> <p>After practicing the Soothing Rhythm Breathing, 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.</p> <p>What is anger?</p> <p>Anger is a defensive threat response that evolved in our ancestors over millions of years and is designed to protect us against threats.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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</p>

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 blockades and obstacles to what we want to do, or expect from others, which cause frustration.

ACTIVITY 1: Inquiring our anger (30 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 1) 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 use violence.

- *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 (30 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 15 min for this.

Hand out an empty spider diagram – see annex 2 - to each group.

After 15 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.

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

Do these situations and our experience of anger have to do with how we have been socialised 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 (if there's time – 15 min)

Other emotions that go alongside or underneath anger

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 men have difficulties in naming other emotions, you might make some suggestions from the experiences of men in other groups. Other men also felt:

Afraid	Incompetent
Helpless	Sad
Powerless	Lonely

Out of control	Rejected
Drained	Criticised
Stressed	Judged
Hurt	Betrayed
Worthless	Abused
Anxious	Discarded
Put down	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.

Further reflecting questions:

Why do we often not recognise some of the other feelings underneath or alongside anger? Might it have to do with how we have learned to be (“real”) men?

What difference would it make if you chose to focus on and express the feelings beneath or alongside your anger?

What difference would other people (your partner / children) notice about you and how would it affect your 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
60-70 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
Adults and young people
Necessary Material
<ul style="list-style-type: none"> • A (full, closed) bottle of Coca Cola, a few glasses. • A work sheet „My coke bottle“ for each participant (see annex) • Flipchart / Whiteboard with Coke bottle drawing (as in work sheet)
Procedure
<p>Activity 1: the fizz (10 min)</p> <p>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.</p> <p>They will most probably decline and say no.</p> <p>Ask them why.</p> <p>They will most probably say that they don’t want coke all over the place / spilled over them.</p> <p>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“.</p> <p>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.</p> <p>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.</p>

Activity 2: strengthening the lid and settling the fizz (30 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 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 you do to not act violently and / or calm your anger?

How did you direct your attention, change your thinking or imagination, calm your body, influence your 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 you have been aware as early as possible about your anger? How could you have calmed your body? How could you have changed your inner dialogue or thoughts and redirected your attention and imagination? How could you 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. Remind participants of the Soothing Rhythm Breathing exercise from the beginning of the session. 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. Take the bottle up again – now without fizz – and pour some coke into two or more glasses to share with (some of) the participants to symbolise this part.

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

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

Use 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 (10 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.

What significance does gender have in this 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.

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

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.

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.



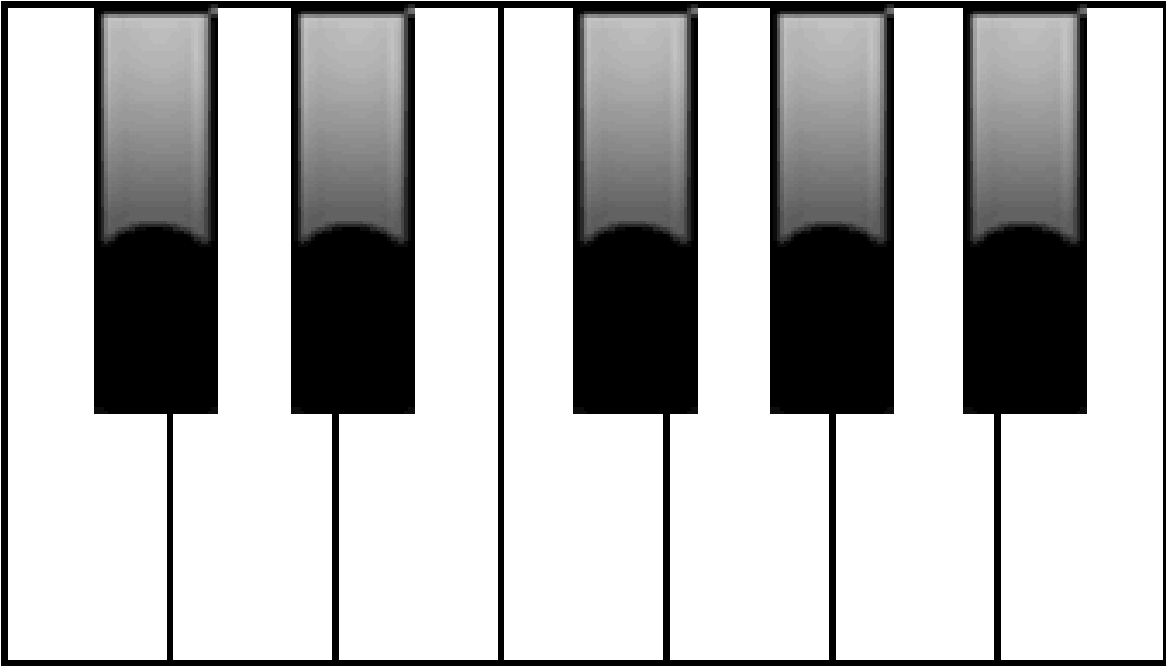
Resources

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

Annex

Annex 5.2 Method “Piano of Self-Care”

Print out the piano keys and distribute them to the group. Provide pens and a flip chart.



Annex 6.1 Method “Understanding what violence is”

Case vignettes briefly describing 12 scenes all involving violent behavior, but with different levels of legitimacy. Each vignette is written on a separate flip-chart paper. Green and red cardboards to express opinion if the violent behavior is legitimate or illegitimate.

1. Two boxers fight in the ring (photograph)
Discussion: boxing as a socially accepted norm, compliance with the rules, voluntariness of the setting; traditional images of men of hardness and strength.
2. A man angrily threatens another man, "I'll break your bones if you don't stop insulting me".
Discussion: cycle of violence and escalation; connection between anger and emotions; threat of physical violence as a criminal offense in EU; non-violent alternatives in this situation.
3. A police officer shoots a suspected burglar who runs away.
Discussion: legalized use of violence; legitimate use of weapons; state authority as a social norm; possibility of a misunderstanding; possibility of discrimination towards minorities as structural violence.
4. A mother slaps her son for bringing home a poor grade.
Discussion: case of family physical violence; illegal to physically punish children in EU; displaced mother's aggression against the son may be due to her victimisation by the father.
5. A son calls his father 'asshole' in an argument, who then pushes him and the son falls down.
Discussion: case of physical family violence; son's insolence and parental violence; son's behavior is psychological/emotional, father as an adult is more responsible not to continue the violence; it is illegal to physically punish children; parenting skills to discipline children without violence.
6. A mother breaks her daughter's favorite toy in revolt to daughter's disobedience and shouts at her that she is an unbearable child.
Discussion: case of mother's psychological violence, but not illegal.
7. Staff in an office call the woman who is not present "ugly witch".
Discussion: devaluation of women, it is gender based, but not violence.



8. A man threatens to kill his wife if she leaves him.
Discussion: case of family violence; threat as a criminal offense; self-determination of women in relationship; risk of serious injury or femicide.

9. A young man takes a photo of a female friend sleeping on the couch at a party; for that he lifts her dress over her waist.
Discussion: sexual violence as a criminal offence; violation of privacy, exploiting the weaker.

10. A man shares on social network a nude photograph of his former girlfriend who has send it to him while they were in an intimate relationship.
Discussion: sexual violence as criminal offence; violence of privacy.

11. A women protests being touched on her private parts by a date who walks her home after a party.
Discussion: sexual violence as criminal offence.

12. A woman is forced by her husband to have sex.
Discussion: sexual violence; rape is always a criminal offence, including in marriage.

Annex 6.2 Method “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 6.3.1 Method “Who is responsible for the violent act?”

(Illustration of the 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 6.3.2 Method “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

100% ----- 0%

Women is responsible

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

100% ----- 0%

Women is responsible

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

100% ----- 0%

Women is responsible

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

100% ----- 0%

Women is responsible

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%

Annex 6.4 Method “Recognizing gender-based violence”

Handout: Indicators to recognize GBV

- Having bruises, wounds and other marks on part of a body not likely to be (face, chest, stomach, neck)
- Covering or hiding parts of the body otherwise uncovered
- Overall feeble physical look, losing weight or becoming obese.
- Depressed appearance, communication and responses, lost sense of humour
- Lack of self-care and neglected appearance, consistently having low energy.
- Problems with concentration, memory, making simple decisions.
- Having unexplainable physical symptoms and pain.
- Withdrawal from friends, relatives, breaking or considerably decreasing communication, missing conventional social gatherings.
- Avoiding any confrontation with a partner, passively accepting any decision by a partner.
- Looking for approval by partner for any action.
- Having to ask for even small amounts of money from the partner, being fully financially dependent on partner’s decisions.
- Rendering account for time spent outside of home and socializing.
- Always serving the partner such as food, drinks, wardrobe
- Neglecting childcare, being impatient and irritated by children, easily angered and aggressive towards children, impulsively using physical punishment.
- Intentionally or unintentionally often harming oneself.
- Sharing thoughts with confidants about suicide, contemplating means to suicide.

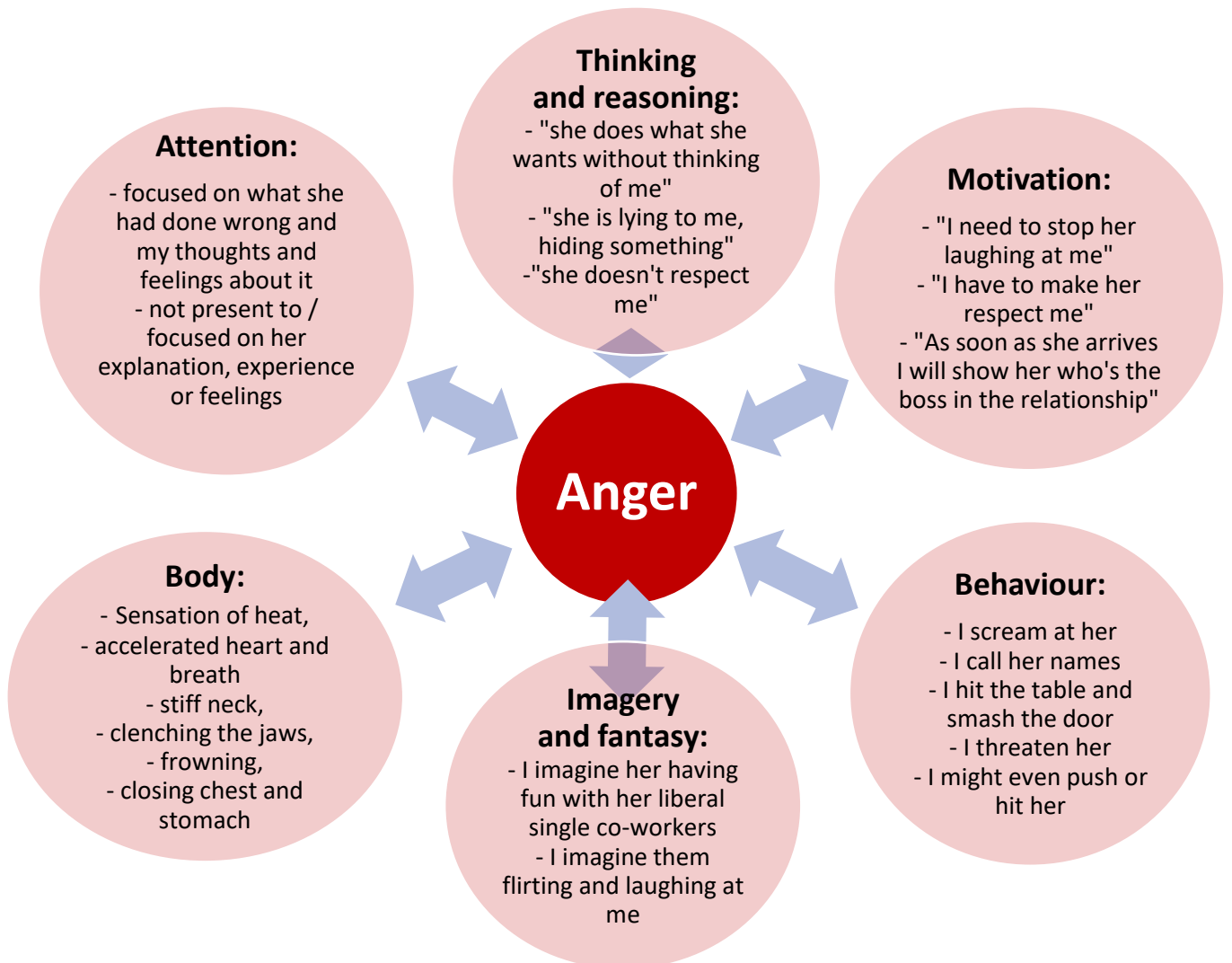
Annex 6.5 Method “Consequences of gender-based violence”

<p>Physical health</p> <ul style="list-style-type: none"> • facial injuries • injuries to the chest • bruises and scratches on the body • sprains, cracks or bone fractures • burns of varying degrees • injuries with a knife or other objects • choking marks on the neck • broken teeth • eardrum injuries • injuries to the genital area • stomach upset • muscle pain • anaemia • headaches • diarrhoea • breathing problems • inability to retain urine • premature birth • disability • fatigue 	<p>Behavioural changes</p> <ul style="list-style-type: none"> • broken relations with others • neglected household • neglected self-care • excessive food intake or starvation • excessive drinking of alcohol, coffee, excessive smoking • aggression towards oneself and other family members • suicide attempts <p>Social</p> <ul style="list-style-type: none"> • imposed limited freedom of decision making and movement • impoverished family life • reduced contact with other people • withdrawing from loved ones • frequent and long-term sick leave • disturbed relationships with children and family members • embarrassment at workplace
<p>Mental health</p> <ul style="list-style-type: none"> • tension, restlessness, feeling weak • fear (for oneself / loved ones) • shame, guilt • anger, bitterness • insecurity • depression, anxiety • difficulty concentrating • irritability • insomnia, nightmares • loss of sexual desire 	<p>Financial</p> <ul style="list-style-type: none"> • family left without subsistence • loss of income, financial security

Annex 7.2 Method “Inquiring Anger”

Annex 1: SPIDER DIAGRAM Example

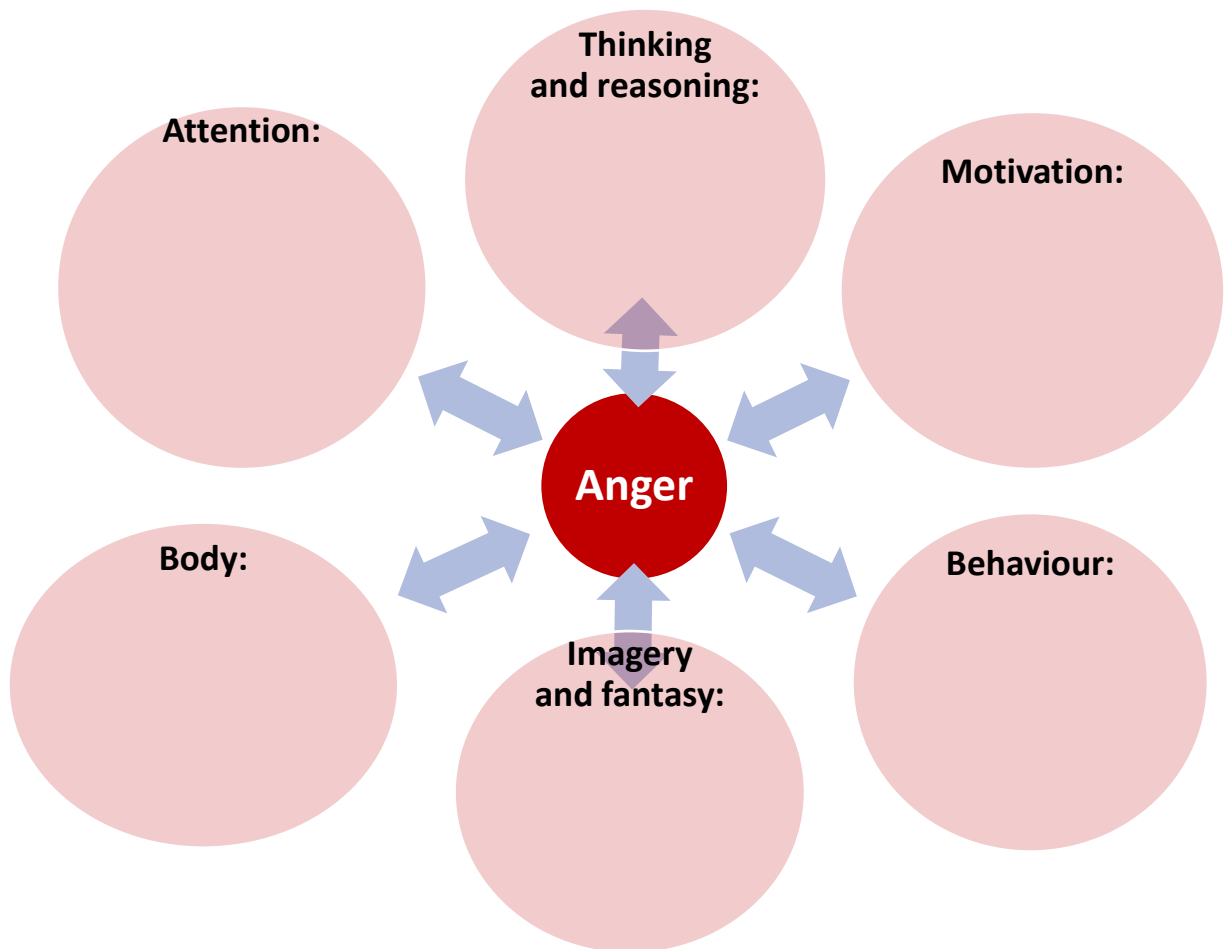
Situation: My partner (wife / girlfriend) comes home 1h late from work without giving me a notice and without answering my call or messages.




Annex 2:

SPIDER DIAGRAM

Situation:



Annex 7.3 Method “My coke bottle”

	<p>The lid: How can I keep it closed and avoid acting violently when angry? How can I calm my body and my mind?</p>	
	<p>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?</p>	
	<p>The black liquid: What other emotions are there alongside or underneath anger? Are some of them more difficult to express? Why?</p>	
	<p>The black liquid: What needs are these emotions related to? How can I express or fulfil these needs adequately?</p>	