



# Guide for Male Engagement Workshops

*(Engaging Men through Accountable Practice Approach adapted)*

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The “Guide for Male Engagement Workshops (*Engaging Men through Accountable Practice Approach adapted*)” was developed by the International Rescue Committee Hellas.

The Guide will be available in English, Greek and Italian.

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## List of Acronyms

CFS	Child Friendly Space(s)
EMAP	Engaging Men Through Accountable Practice
GBV	Gender-Based Violence
IPV	Intimate Partner Violence
IRC	International Rescue Committee
M&E	Monitoring and Evaluation
NGO	Non-Governmental Organisation
RAI	Resettlement, Asylum and Integration
VAWG	Violence Against Women and Girls
WPE	Women's protection and Empowerment



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This resource is the result of the direct implementation of the Engaging Men in Accountable Practice (EMAP) Approach by IRC and its partners in Italy and Greece between September 2023 and July 2024. Therefore, special recognition goes to the facilitators and co-facilitators/cultural mediators *Sandra Ntiranyibagira, Maria Crivello, Manos Kalyvianakis, Alex Tshangu, Guido Savasta, Ibrahima Kobena Uttara* and *Henry Ndubuisi* who adapted, implemented, and provided feedback and learnings on the intervention. This piloting has been possible thanks to their immense outreach efforts, emphatical and professional attitudes, and the great work they have done within the women’s and men’s groups to build group cohesion and trust that allowed for the fruitful and important reflections that took place.

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## Introduction to the Guide

IRC Hellas and IRC Italy are very pleased to introduce the Guide for the implementation of the gender-transformative approach *Engaging Men in Accountable Practice (EMAP)*, based on the direct implementation of CARE project in Athens, Greece and Palermo, Italy between 2023 and 2024.

EMAP is an evidence-based program approach to prevent violence against women and girls (VAWG) that centers their voices while simultaneously working with men to address the root causes of Gender Based Violence (GBV). It has been implemented for more than 20 years in humanitarian settings in Africa, Asia, Latin America and the Middle East. In 2023, for the first time in IRC's experience, through the funding secured by the CERV-2022-DAPHNE program, EMAP was piloted in Europe, in Greece and Italy, with men and women from the refugee/migrant population and the local population. The two countries share contextual similarities in being a place of first arrivals of forcibly displaced people in Europe. They also share a similar patriarchal culture and dominant gender norms.

The EMAP approach has several objectives. First, to provide programming for men that is guided by and accountable to the voices of women and girls in the intended community. Second, to equip male participants with tools and knowledge to rethink belief systems and prevent VAWG through individual behavior change. Third, to provide female participants with opportunities to learn about and reflect on VAWG in their lives and community. And finally, to address violence and increase the use of gender equitable behaviors at home. It strives to succeed these objectives, through the conduction of single-gender women's and men's group sessions, facilitated by trained female and male facilitators respectively.

This toolkit is a **complementary resource** to support the work of GBV practitioners who wish to implement gender-transformative, community-based primary prevention interventions in similar contexts and give an overview of key lessons learned from direct implementation. Readers are highly encouraged to familiarize themselves with the comprehensive resource package of EMAP available online on the IRC's





[GBV Responder's Network](#), composed of three (3) documents: [Introductory Guide](#), [Training Guide](#), [Implementation Guide](#). The present document offers a more concise and contextualized version.

First, the *Guidance Note for Implementation* and *Content Adaptation* sections highlight key aspects to consider when implementing and adapting EMAP and offer the overview of the adaptation performed by the implementation team in the context of Greece and Italy, including adaptation of specific activities. Second, the *Women's and Men's Curricula* contain step-by-step instructions for facilitating all the sessions and the relevant Annexes to support the facilitators through implementation. **The *Women's and Men's Curricula* section is only available in English**, thus the reader is referred to the English document. Last, the last section of the guide contains the adapted *Monitoring and Evaluation (M&E) Tools*.

### ***Who is this guide for***

This guide offers an overview of implementation and lessons learned. It is targeting GBV professionals who already have experience working on primary prevention interventions, especially involving men in GBV prevention in different settings. Primary prevention aims at preventing violence before it occurs. This guide does not include information on interventions related to secondary and tertiary prevention working with survivors and perpetrators. While IRC acknowledges the importance of the multi-sectoral and multi-level approach to preventing GBV, this document offers a stand-alone intervention which can be implemented by trained professionals who have already experience with the community they are aiming to target. In addition, the guide offers Monitoring and Evaluation resources, with practical tools, to be used to gather useful data from the intervention, monitor progress, identify challenges, and deepen our knowledge on resistance reactions to gender equality. It is highly encouraged for professionals to systematically use M&E resources and share key lessons learned from implementation with other professionals to learn best practices together.



### ***Context of piloting and implementation***

The basic premises of the EMAP intervention is to elaborate men's sessions based on women's voices and feedback given during women-only sessions. For this reason, the implementation started in January 2024 with three (3) groups of women in Athens and two (2) groups of women in Palermo and was followed in March 2024 with the facilitation of five (5) groups of men. Two (2) French-speaking groups of women from Central Africa and one (1) English-speaking group of women from West Africa were formed in Athens. Regarding the two (2) groups in Palermo: one (1) mixed group with French and English-speaking women from West Africa and one (1) with Italian-speaking women from Palermo and Capaci (a small city near Palermo) were formed. Five (5) groups of men have been piloted in total: three (3) groups in Palermo, one (1) group of French-speaking men, one (1) mixed group (French and English speakers) and one (1) group of Italian speakers. In Athens, two (2) groups were composed, one of French-speaking men from West Africa and one of English-speaking men.

### ***Adaptation process***

All facilitators, co-facilitators, and supervisors participated in a 10-day training, conducted by the IRC's Technical Advisor for Women's Protection and Empowerment (WPE), before the outreach to the community and facilitation of the groups. Staff training was used to discuss operational aspects such as group cohesion, outreach strategies, and facilitation technics. The trained facilitators and cultural mediators were invited to review part of the curriculum content and contextualize it to the target group. For each group, at least one person who shared a similar cultural background or understanding as the future target groups took part in the adaptation and facilitation of the sessions. Usually, this was the cultural mediator/co-facilitator. Based on the cultural aspects, characteristics and needs of each group, general adaptations were made. In addition, another adaptation phase was done at the preparation stage of each session by the facilitator and co-facilitator together. Some adaptation components were discussed together with supervisors and the IRC's WPE Technical Advisor to ensure minimum standards were



respected. The compilation and finalization of the key adaptation components are presented in this guide.

### ***Limitations***

Through implementation, outreaching to interested participants was identified as a key challenge. In total, 65 women and 26 men participated in the piloting of EMAP in Athens and Palermo. While this point will be reflected in several recommendations in this present guide, it is important to acknowledge that the groups which participated in the EMAP intervention offer a limited view of the feasibility and operability of the approach. While it does not intend to give generalization based on specific individuals, the present guide offers ideas for considerations and does not pretend that it is the only approach to implement gender-transformative intervention engaging men.



## Guidance Note for Implementation

### Human resource structure and facilitation of sessions

It is recommended that sessions are facilitated by two co-facilitators, ideally both from the target community, sharing cultural and linguistic characteristics with the group participants. However, in cases where this is not possible, at least one co-facilitator/cultural mediator who shares cultural and linguistic characteristics with the group participants must be involved with the adaptation, training, and implementation of the groups.

*Case Study:* In Palermo, the presence of cultural mediators, at each session, was crucial to the understanding of the issues addressed. The cultural mediator not only did direct interpretation (from Italian to French and/ or English), but also in specific regional dialects. Additionally, cultural mediators brought some cultural perspectives and were essential to the preparation of the sessions, the drafting of key scenarios, activities and case studies, and the mutual understanding before and during the sessions. Cultural mediators were trained as the facilitators during the 10-day training facilitated in September 2023 by the IRC's Women's Protection and Empowerment Technical Advisor.

### Complementarity with other programming

As best practice, EMAP should be conducted in a setting where the implementing actor has already an established presence, is directly working with the community, has buy-in and strong collaboration with community leaders and main stakeholders, and has already done GBV programming in the past. In addition, it is advised that GBV case management and GBV response services are available. These services, either directly offered by the organization implementing EMAP or by close partners, must be present in the area and accessible. These services must be mapped before the groups start and, in some instances, information regarding them may be included in the group curriculum, according to the participants' needs.



*Case study:* In Athens women's groups, the facilitator identified the need for women to know more about the different types of GBV, its consequences, and the existing services for survivors. The facilitator collaborated with a GBV specialist from the local service provider to facilitate an additional session on these topics, specifically on the psychosomatic and psychological effects of trauma related to experiencing GBV and on available services and pathways a survivor seeking support can follow.

### Outreach strategies and community buy-in

Outreach strategies can be widespread and diffused to engage diverse participants; however, the strategies must be contextualized to the community's needs, situation, and capacity. Guidance for effective outreach include:

- **Engage community leaders.** In Palermo and Athens, the team reached out to the community leaders through the personal connections of the cultural mediators and facilitators. Different gathering moments were organized to present the EMAP approach to the communities, at the community reunions, churches involving the priests, or during social events organized by the communities. During those social events some members of the team, with the support of the cultural mediators, were able to present the EMAP approach. On those occasions, it was very crucial to talk about the importance to build safer communities, where women and girls are free from violence and where families could live in harmony. The team members with cultural connections with the communities played a key role in the outreach, knowing how to deal with other members and using the right words to present the activities. Organizing a brainstorming within the team to decide the outreach strategy, the wording to be used and the key messages to spread is highly recommended.



- **Carefully craft outreach messages to encourage men’s participation.** During the outreach, people, especially men participating in information sessions about the EMAP activities, expressed that discussing “women’s issues” was not a priority for them, especially in difficult economic times or that GBV is not an issue in their communities. To address this resistance towards “women’s issues” and the sole mention of GBV which is a taboo topic, the implementation team crafted the outreach message accordingly. For instance, EMAP was introduced as an intervention that promotes safer communities rather than directly mentioning the GBV prevention aspect. Some community members also expressed that they experience violence and discrimination (based on race, origin, religion) and that gender equality was not the only problem to be addressed in priority for them. These resistance reactions are common in the implementation of GBV prevention interventions. Yet, they need to be considered when setting up targets and outreach strategies. They also explain partially the few dropouts experienced during implementation.
- **Focus on the positive impact of the intervention, including potential incentives.** Community leaders from the African diaspora were engaged to support recruitment strategies and provided valuable input regarding the need to emphasize the benefits of EMAP engagement and to offer something in exchange for participation to support participants in overcoming challenges to meeting basic needs. Without incentives and focusing on positive impact, it was shared that participants will prioritize spending their time looking for and engaging in income-generating activities.
- **Engage Non-Governmental Organizations (NGOs) and GBV organizations.** Many NGOs were open to disseminating the projects’ aim to their beneficiaries. A few leaflets and a couple of posters were printed out for that purpose and delivered to those organizations wishing to promote the project to their beneficiaries. Some other actors provided their space, some even



gathered a small group of people interested in participating in the project for information sessions, while others shared their know-how and insight on the topic.

- **Explore online recruitment.** While this did not prove to be a meaningful strategy for recruitment in the pilot settings, depending on the community, social media and newsletters might be valuable avenues to explore.

### Group cohesion

The EMAP toolkit gives specific considerations for the recruitment of men and women for the EMAP intervention. Group cohesion is deemed very important for several reasons: i) it ensures safer and more equal exchanges and sharing of experience within the groups, ii) it helps participants to understand one another and relate to one another's experience, iii) it supports facilitators in managing the group and the resistance reactions. Ensuring group cohesion means identifying specific criteria that would enable a higher level of commitment and engagement from the participants. This does not mean limiting group participants to such an extent that diversity is discouraged or reduced. Age was identified as a cohesion criterion based on previous EMAP implementation and other interventions. Young and older people might not have the same knowledge, attitudes and practice on gender equality and gender-based violence. In addition, in some cultures younger people are not encouraged to express themselves freely in front of people who are older, and who they should respect in keeping silent.

#### *Case Studies*

From women's Group: Based on the specific nature of the CARE project, IRC identified specific criteria for composing the groups and ensuring group cohesion: **language spoken, region of origins, and age range**. These three criteria were identified to ensure that all participants could communicate with one another and have some common cultural considerations (including but not limited to gender norms in



their community of origins). In women's groups in Athens, it was observed that having a group composed of different nationalities within an overall shared region-Nigeria-Sierra Leone-Uganda had a positive outcome. This diversity in nationality brought out an additional interest and motivation for discussion and awareness about practices from other countries and provided an opportunity for women to listen, understand and offer supportive ideas to each other on how to protect themselves and voice their resistance to GBV.

From the men's Group: Because of operational necessity and high interest from a few participants, a group of men with mixed origins (different geographic region of origin, different language spoken) was formed in Athens. This approach is not encouraged in the piloting of the EMAP intervention as it makes it challenging to engage participants in dialogue. It was also identified as the reason why some of the participants finally dropped out, not because of the lack of interest in the topic, but rather because it was complex to dialogue on similar ground with the other participants. In the small mixed group remaining, the facilitators were eager to do some research and they played a great role in finding key examples and scenarios for everyone to relate to, based on their own knowledge and experience. It was due to this extra preparatory work the facilitators did, that the diversity within the group provided the ground for fruitful exchange and, in the end, the group was successful.

Some key considerations for cohesion include:

- **Age and marital status:** While the EMAP curriculum focuses on Intimate Partner Violence for people who are married or in relationship, to facilitate sessions with **younger people, who are not yet in relationships**, some key examples, case studies, and scenarios were reviewed to include looking at gender equality and healthy interpersonal relationships in friendship and in the dating environment [e.g. when talking about division of tasks in the household, participants were asked





to think of how it was done at their home or on the session about Healthy and Unhealthy relationships they were asked to think of how to build healthy relationships with any woman in their life]. When encouraged to think about healthy behaviors in various types of relationships, discussions turned around either unrealistic relationships (the one they dream of, but they haven't lived yet) or tend to focus on reasons for rupture (for relationships they had in the past).

*Case Study:* In a younger men's group, the activity B of week 15 on "Helping to prevent violence against women in the community" triggered an interesting discussion around pornography. The participants talked about how pornography can create a false image of what a sexual encounter should be like for young adolescents and adults. Particularly, they talked about the objectification of the female body and the brutality imposed on it by the male dominant body which is rendered normal through pornography. There was a very good point on how the male dominant body depicted in pornographic films can create a great stress for young men regarding sexual performance.

The group of men who were **older and living with their families** showcased some interest in talking about gender stereotypes and gender roles at home, though they expressed resistance reactions regarding division of tasks and the workload they experience in their household. Frustrations and resistance showcased the diversity of lived experiences of the people within the groups but also the discrepancy they experience between the traditional norms of their culture of origin, the norms of their country of residence, and the experience based on economic needs, where women play a greater role outside of the household, have paid work, and – to some extent, according to the participants – are playing a lesser role as caregivers within the household. Scenarios and case studies were adapted to consider these diverse situations, showing different examples of possible scenarios of gender roles at home, as well as allowing men to discuss their frustration in that regard and where it comes from.



- **Stability and Integration:** Working with people on the move showed that people have different levels of awareness and knowledge around gender equality, based on their age but also the time since they have arrived in the residence country. In the group of younger people, most recently arrived men demonstrated high interest and curiosity to learn more about gender stereotypes, norms and roles, allowing them to understand better the new society in which they live in.

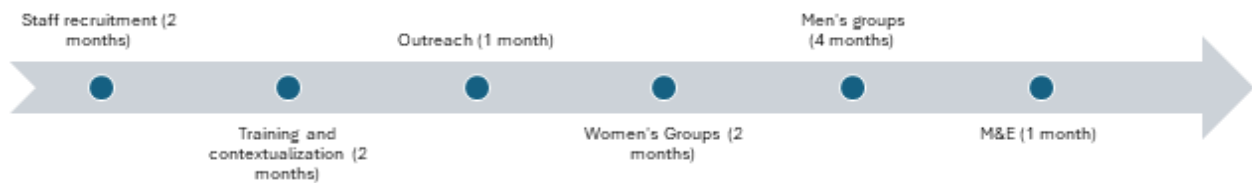
*Men's Group Case Study:* In Palermo, some of the participants recently arrived and were still being hosted in reception centers during their engagement. They viewed EMAP sessions as orientation to the new country since the facilitators created space to discuss and identify cultural differences between Italy and their counties of origin in terms of GBV perception and cultural norms surrounding gender.

- **Awareness and knowledge on gender-based violence:** Assessing the level of awareness and knowledge pertaining to GBV and gender equality was important to adapt the approach to the target audience. While for most of the groups facilitated in Athens and Palermo, the level of awareness and the knowledge around gender core concepts, gender-based violence definition, typology, causes and consequences were limited, one group in Palermo, composed of Italian men active in local organizations, had already gone through a process of reflection and awareness on the topic. Still, this group was highly interested and committed to participating in the EMAP intervention. In the present guidance note, specific considerations will be highlighted depending on the level of awareness of the members of the groups as the number and content of the sessions, together with the objectives of the interventions were adapted.



## Addressing participants' needs and commitment

The EMAP approach takes about one year to be properly implemented therefore the approach requires dedicated staffing, budget, and structure (see EMAP [Introductory Guide](#)), as well as a high level of commitment from the participants.



Picture 1: Timeline of the intervention.

In the piloting implementation of EMAP in Athens and Palermo, lessons learned were identified regarding the level of commitment participants could dedicate to participating in EMAP sessions:

- **Adjust the number, length and frequency of sessions.** It was identified from a very early stage that long-term commitment (2-3 hours a week over a period of two (2) to four (4) months) would be challenging for the participants for several reasons.

*Women's Group Case Study:* Most of the women involved in one of the groups in Athens, would have to finalize the activity in a specific given time (communicated to the facilitators) to ensure they go to the islands on time for the seasonal employment to start. This group also decided to meet twice a week for 1 month to be able to commit and finish the circle of sessions on time before the beginning of seasonal work. While it is encouraged to leave one week between sessions to have time for personal reflections, this was identified as a major constraint which would prevent many women to commit to the full intervention. Despite the length of the groups being shorter, the women's high engagement was succeeded. Some of the women in the groups were identified as GBV community focal points



within the same project, meaning that they followed intense training on GBV prevention and response, committed to providing information and supporting women in need in their community and have established longer term relations with the project team.

In addition, some of the content of the EMAP approach was reduced and merged to ensure that constraints expressed by participants were taken into account, while guaranteeing the minimum standards and quality of the gender-transformative intervention. Surprisingly, while IRC had adapted the curriculum to fit the time constraints, feedback from participants expressed that they would have liked longer and more sessions. This demonstrated the discrepancy between the real concrete commitment one is ready to make, and the interest and excitement born from participation to sessions. One suggestion is to structure EMAP as a phased intervention, including basic outreach, one-off sessions, short intervention and then a longer more in-depth intervention with those who want to and can commit to the full intervention package.

- **Consider participants' basic needs.** Participants, both men and women, especially those who had experienced forced displacement, struggled to meet their basic needs. Thus, they did not consider participating in group sessions as a priority and had to make decisions based on the financial outcome of specific activities. Not only did IRC adapted the schedule to not interfere with participants' working hours, but the team has also considered providing them with incentives (vouchers) to ensure that the time and commitment they would dedicate to the EMAP session would not be perceived as a potential loss of income.
- **Expand discussions in men's groups to include crisis and displacement-related violence.** Given the specific situation of forcibly displaced persons and the potential traumatic experience they have lived or witnessed in their home countries, on their journey to Europe and when arriving and settling in Greece or Italy, it was deemed important to acknowledge that men too can be survivors



of violence, including sexual and psychological violence. Thus, with specific groups, the facilitators preferred to refer to survivors of violence, rather than women and girls, while highlighting that GBV affects disproportionately women and girls. This approach was favored by both facilitators and participants who felt safer to share freely their thoughts and experience, without judgement. This helps them to express resistance reaction and supported the work of the facilitator to identify and address them.

- **Conduct sessions in a centralized, accessible, and known location.** Women's groups were facilitated in community spaces and Women and Girl Safe Spaces (WGSS), providing child friendly services (CFS) to women attending the sessions. This was done in partnership with well-established grassroot organizations in Athens (Jesuit Refugee Service and Solidarity Now) and Palermo (Centro Penc and in Capaci community space). In Athens, men's groups took place in the IRC Hellas office, as it offered a free space, central and reachable through public transportation. In Palermo, they were facilitated in a room in the city center owned by Consulta delle Culture, a public entity. A lesson learned from the implementation was, wherever possible, to organize the sessions in community spaces with CFS (WGSS where there is one), which are already known and accessible by community members. This not only secures buy-in from the community, but also allows for higher commitment from the participants and ownership from community associations and members over the interventions. In addition, this allows women attending the sessions to come with their children who could participate in child-friendly recreational activities in parallel to the sessions.
- **Keep group cohesion and network through alternative communication channels.** In Athens and Palermo, each group created a dedicated group on instant messaging applications of their choice to stay in touch about the logistics of the session (cancelation, change of date, time or place), organization of extra activities, to share the key feedback discussed for each session, and further



discuss and share thoughts on key topics. Those groups were very appreciated by women as they found that they could reflect individually on the topic discussed on previous sessions and then share their ideas or questions within the groups. This allowed for strengthening continuous engagement from women participants.

## Content Adaptation

### General content adaptation

In the piloting phase, the limited number of participants in some groups in Athens had some impact on the implementation of the curriculum. In specific activities, instead of breaking the bigger group in subgroups – as indicated in the original guideline -, the facilitators preferred giving the topics to be discussed in the plenary. One of the observations that came along the way is that for activities using scenarios and stories, the participants preferred having the texts printed so that they could follow while reading and taking the time to reread it or look for unknown words.

**Participants' expectations** needed to be addressed at the beginning and managed throughout the sessions. It was particularly the case for the group of men who already have some awareness on gender equality and GBV, and some practical experience. The EMAP sessions were not designed to promote active political engagement, openly challenge governmental policies on GBV or take action against municipal entities. However, the content of the sessions with people having a higher level of awareness was adapted to ensure their interest and commitment.

### *Gathering and integrating women's voices*

An essential part of the EMAP intervention is integrating women's voices into the men's curriculum. In each session of the Women's Curriculum, there are areas marked as "Key Feedback Area". Female facilitators should make sure to take particularly detailed notes on women's responses in these areas, as this information will be used to guide the discussion with women during the last session, which centers



on what information they would like to share with men. For the pilot intervention, several adaptations were made to ease the feedback process while ensuring the minimum standards are respected:

- Key feedback areas were systematically integrated during each session. The facilitator explained the purpose of gathering women's feedback in each session, the process of taking notes and the fact that the feedback to be shared with men would be first agreed upon within this group. As such, this allowed women to raise their voices more vocally about what they wish men to know if they could speak freely to them.
- Female and male facilitators met on a regular basis to discuss women's feedback and integrate key points into the men's sessions.

### ***Discussing GBV and managing trigger responses and resistance reaction***

GBV is discussed throughout the men's and women's group sessions. Especially *session 5 of the women's curriculum and section 2 (sessions 8-12) of the men's curriculum* focus on *Understanding Violence Against Women and Girls*. When discussing GBV, resistance reactions from participants are part of the process. For instance, defining types of violence can trigger various reactions and some participants might not identify certain violent behaviors as violence or might even justify them, as they are considered common and normal by a part of society. When talking about intimate partner violence, a participant mentioned she likes it when her husband punishes her from time to time, as, for her, it proves he is still interested in her. Another participant justified nonconsensual sexual relations with a husband as a marital obligation.

Those resistance reactions and sharing of personal experiences can trigger strong emotions in the group. Based on her experience in implementing [Women Rise](#), a psychosocial intervention for women (as part of the CARE project), the facilitator of women's groups in Athens used techniques of grounding and breath work to allow space and time for the participants to re-focus and find comfort after difficult discussions.



It is highly important to ensure the closure of difficult sessions with grounding exercises to guarantee participants will not carry their triggered emotions with them, and they feel supported by the groups.

When working with a group who already has some awareness on the topic, the discussion can be expanded to the online sphere and discuss the topic of technology-facilitated GBV. It is important to always bring back the discussion to the root causes of GBV and showcase that the “online” is another setting, another area, where violence happens, whose root causes are gender inequality, harmful patriarchal norms imposed to men and women, and the idea of inferiority of women. The group can also reflect on “how men learn violence?” and the role of the online sphere, especially gaming spaces and porn.

In addition, it is important to challenge the group with the notion of consent and its characteristics (freely given, reversible, informed, enthusiastic and specific) and go beyond the famous [Tea and Consent video](#). For this matter, the facilitator used some precious online resources on consent (i.e. [Consent is easy as FRIES](#) ; [How Consent is More Than Just a Question and an Answer](#)).

## Adaptation of specific activities

### **The Gender Box**

*Activity C of session 2 “Understanding Gender” in women’s curriculum and men’s curriculum.*

In both women’s and men’s curriculum, this activity is very popular and appreciated. It is encouraged to give enough time for discussion. This could be done in splitting it into two sessions for instance. It is essential to take longer time at the beginning as this activity not only engages participants in self and group discussions around gender norms and stereotypes, but also allows for group cohesion to be shaped from the beginning. This is a core activity that is often referred to throughout the implementation.





When working with a group who already has some awareness on the topic, the facilitators need to strengthen their knowledge and expand the curriculum's ideas and proposals to other spheres of life. It is always important not to hold prejudice of the level of awareness and not to think that everything is understood the same way by everyone in the group. The fact that the participants are aware of some of the concepts doesn't mean that the facilitator should skip the session, but it can put more emphasis to deepen understanding and discussion with the group. During the *Gender Box* activity, this can take the form of reminding them that there is no such thing as a "feminine sensibility" or a "masculine ability to do something". Then the discussion with the participants was around showcasing that people's character and behavior do not depend on their gender. If a man or a boy is sensitive, he is not acting like a woman and he does not have a feminine sensibility. He is just sensitive! In addition, even with a group with higher awareness, it is interesting to reflect on what is done to people who are perceived as acting "outside of the box" and think individually at internalized behaviors and beliefs that can be harmful. It can be done as self-reflection, writing down thoughts on their notebook and sharing out loud, depending on the group dynamic and the level of comfort.

### ***Understanding status***

*Activity B of session 4 "Understanding Power and Status" in women's curriculum and activity C of session 4 "Understanding Power and Rights" of men's curriculum.*

An alternative activity was proposed to discuss power and status. The *power walk* was identified as a useful manner to engage participants in reflecting on power and privilege of different groups of people and of their own. Some participants had limited understanding or cultural reference to playing cards which were used in the activity of the curriculum. In addition, the *power walk* is an activity that allows for discussion and self-reflection. The activity is described below. Facilitators are encouraged to create their own characters and scenarios in relation to the context/settings of the implementation and the profile of the group participants. It is also highly encouraged to "give" to participants characters who are quite



different from their own for the double reason of avoiding retriggering and stigmatization, and to encourage participants to put themselves in other people's shoes, allowing for a reflection on one's power and privilege and a better understanding of intersectionality.

### The Power Walk

Women's voices: Make sure to filter in characters that are also related to what the women had said to be going through in their homes and community.

1. Find characters that are related to the area or community you are currently in to make it much easier for the participants to relate and to honestly participate.
2. For a smaller group use a chess board and give two characters per participant.
3. Make sure the participants feel comfortable with their characters and with taking part in the game as well.
4. Indicate the instructions of the power walk:
  - Have the participants choose a character anonymously (for smaller groups two characters per participant).
  - Explain to the participants that you will read out statements that relate to what is currently happening in our communities and that they should react based on the characters they have.
  - Let the participants know that they will have to move during the power walk game according to the statements that you will make. If this is something that has a positive impact in the lives of their character or can easily have access to, they should move forward. If it is something that impacts their lives negatively or do not have access to, they should move backwards. If it is something that does not have any impact in their lives or has no possibility of occurring/happening, then you should stay still.
  - If you have small groups, you can ask them to move front and backwards or stay still on the chess board with their characters.



- Remind the participants not to reply to the statements while moving their characters during the game.
- 5. Make sure the participants understand each and every statement.

### Characters

- Clarice, a single mother from Congo living in a camp with her child
- Amir, a Farsi-speaking interpreter from Iran working in the camp
- Smith, an American exchange student in Athens
- Giorgos, a retired public officer taking care of his grandchildren
- Margarita, a Greek working mother of 3
- Yannis, Greek, father of 3 working as an IT expert
- Paul, a Cameroonian asylum seeker who just received his 2<sup>nd</sup> rejection and he hasn't got a job
- Maria, a Greek woman member of the Parliament
- Francine, a recent graduate looking for a job, Congolese born and raised in Greece
- Queen, a trans migrant woman living in Greece
- Sabrina, a 16-year-old Cuban unaccompanied minor living in a shelter
- Mario, an Albanian single father working in constructions

### Statements

- I can easily go to any hospital and receive instant treatment
- I can easily get a job
- I can move around the city anytime of the day
- I can afford to travel /visit any place I want
- I can take one day off to take care of my child
- I have time after work to do other activities



- I am able to pay my rent and make ends meet
- I am not afraid of the police
- I can dress the way I want and not feel threatened/judged
- I have opportunities to study
- I am not expected to do household work (cooking, cleaning)
- I can read the local newspaper
- My opinion is respected and has weight in my local community
- I eat at least two meals a day
- I have people to support me if I need something

After having read out all the statements, ask participants to share their character(s) and explain why they are in that place.

NOTE! The participants should be in different places, which illustrates the power and status of each character in our society.

### ***In Women's Curriculum***

- ***Safety check***

*All sessions in women's curriculum*

Safety checks are an important part of the women's curriculum. The curriculum contains guidance questions to ensure women feel comfortable and safe attending the group in each of the sessions. As a key learning, as soon as from the first safety check, women in Athens have expressed that they usually don't talk about their participation in the EMAP intervention outside the group (with their friends and community) because they receive backlashes and high resistance reactions warning them that they will



be “brainwashed” if they attend such discussions. This can be a common reaction coming from the social environment. It is important to acknowledge this fact throughout the group sessions, address it, and ensure that women still feel safe to attend. Additionally, the facilitator must be aware and prepared for any safety concerns and encourage participants to follow practices that make them feel safe.

- **Circle of support**

*Activity B of session 6 “Safety Planning” in women’s curriculum*

A reflective exercise was proposed to the women to make sure they do not feel obliged to disclose information they are not comfortable to share. A drawing of a circle with bigger circles outside the middle one was shared with the participants and they were asked to complete:

- In the middle of the circle, they put their name.
- In the next layer of the circle, they write the first person they call if violence happens to them, it could be a family member, a friend.
- In the next layer of the circle, they write other people who can help, it could be a neighbor, a member of my community.
- In the last layer of the circle, they can add the information they received in the previous session about services who provide support to survivors of violence such as counselling centers for survivors, GBV responders organizations, police departments. For this part, the facilitator must prepare a handout in the previous session on GBV services or distribute them during this session, to ensure women have the information and can keep it.

### ***In Men’s Curriculum***

The stories and the scenarios of the Curriculum need a lot of contextualization, especially for people with high awareness levels and people coming from a different cultural background than the one the stories refer to. The facilitator needs to think of examples depicting the **participants’ everyday life** in the new setting. Facilitators used real-life scenarios retrieved from the daily news and the latest statistics to make



the stories relatable to the participants' experiences and boost dialogue. It is also encouraged to use pre-existing audiovisual material. As an illustration, during the activity **Consequences of VAWG** (*Activity B of session 12 "Consequences of Violence" in men's curriculum*), the following videos were used to address and reflect on the consequences of violence within our community: movie clips from the film *Sleeping with the enemy*, *There's still tomorrow*, *Don't Tell*.

With a group of men already being aware and engaged in GBV, the end of the curriculum is the part needing more emphasis. To stick to the timeline and adapt to the level of knowledge of these specific groups, the sessions in the beginning of the curriculum were merged and more time was given to the activities of sessions 14, 15 and 16. For instance, the activity **Don't Stand There...Act!** (*Activity C of session 15 "Being an Ally in the Community" in men's curriculum*), proved to be a very good way to introduce the concept of Active Bystandership and reflect on how they would act as an ally in their community, starting from their inner circles, namely friends, family etc.

A Bystander is an individual or community which witnesses an act of GBV or the social norms which perpetuate it but is not directly involved in harmful behavior. A Bystander Action entails interventions taken by a bystander to discourage, prevent, or interrupt an act of GBV. In that purpose, the facilitator can print out some scenarios and ask the participants to discuss in pairs what they would do. For tips and scenarios – to be contextualized to your group - on bystander behavior browse through the following sites:

- <https://nomore.org/learn/bystander-scenarios/>
- <https://www.youtube.com/watch?v=OyqxU3o1ah0>.

When mentioning bystander behavior, it is also important to reflect on the risks for the survivors (DO NO HARM principle) and the bystanders (do not put your life at risk and always assess the situation before speaking up and intervening).



## Women's and Men's Curricula

The full 8 weeks curriculum for women and 16 weeks curriculum for men and the relevant Annexes are only available in English and can be accessed [here](#).

### ENGAGING MEN THROUGH ACCOUNTABLE PRACTICE (EMAP) CURRICULA

#### WOMEN'S AND MEN'S CURRICULUM & ANNEXES

#### OVERVIEW OF THE EMAP CURRICULA

The EMAP Curricula engages participants in understanding the root causes of Violence Against Women and Girls (VAWG) and reflecting on their own attitudes and beliefs about gender, power, and violence.

**There are two curricula within EMAP:**

- » An 8 week curriculum for women
- » A 16 week curriculum for men

#### WOMEN'S CURRICULUM

The main purpose for the women's groups is to provide a safe space for women to voice their reactions and concerns on the intervention planned with men in their community, as well as to discuss their priorities and experiences regarding VAWG in their community. Additionally, participants in the women's groups will learn about the root causes of VAWG and reflect on their own attitudes and beliefs about gender. Since women grow up with the same messages about gender as men, and these ideas can be reinforced by violence, it can be extremely challenging for women to go against these and to have different expectations for themselves, and of the men around them. Even when women would like things to be different and would like there to be changes, it can be hard to envision what this could look like.

As many women are constantly surrounded by the obligations of family, including household chores and caring for their children, it is important to facilitate a space where they can step away from these duties and reflect on their own wellbeing. The EMAP curriculum supports women in thinking about a future without VAWG and exploring possibilities on what they would like to see change, and how men could behave differently in multiple areas of their lives, including in their home, relationships, and wider community.

**THE GOALS OF THE WOMEN'S CURRICULUM ARE:**

- » Learn about and provide feedback on the intervention with men occurring in their community.
- » Receive training on the root causes of VAWG and reflect on their own experiences.
- » Discuss their hopes, concerns and priorities for change related to violence against women and girls.
- » Discuss possible risks associated with the intervention and identify support services and safe spaces.

**THE WOMEN'S CURRICULUM GROUPS SHOULD:**

- » Begin at least eight weeks prior to the start of the men's curriculum.
- » Focus on attitudes and beliefs rather than behavioral change.
- » Target 10 to 20 women.
- » Build on existing women's leadership and/or participation within the intended community.
- » Provide a safe space for women.

#### IMPORTANT NOTE:

The Engaging Men Through Accountable Practice (EMAP) is an evidence-based program approach to prevent violence against women and girls that centers their voices, while simultaneously working with men to address the root causes of Gender Based Violence (GBV). It has been implemented for more than 20 years in humanitarian settings in Africa, Asia, Latin America and Middle East.

In 2023, for the first time in the International Rescue Committee's experience, EMAP was piloted in Europe, in Greece and Italy, with men and women from the refugee/migrant and local population.

The pilot was part of the "Community-Based Primary Prevention of GBV in Greece and Italy" (CARE) project, which was implemented from February 2023 to July 2024, by the International Rescue Committee Hellas, Caritas Hellas, Centro Penc and Global Girl Media Greece.

CARE is co-funded by the European Union and the "Citizens, Equality, Rights and Values" (CERV) program of the DG JUST (European Commission).

This Curricula has been adjusted to reflect the work implemented in the Greek and Italian contexts during the facilitation of the EMAP groups, which was one of the core activities of the CARE project.

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**HELPFUL TIPS:** The women's curriculum does not focus on individual behavioral change in women, as the EMAP intervention is not designed to bring about changes in women's behavior. EMAP is an intervention that focuses on individual behavioral change with men, while recognizing that women may also hold attitudes and beliefs that support VAWG. However, EMAP does not aim to put the responsibility on women to prevent VAWG—rather, EMAP encourages men to identify how they can use their power and privilege to make a difference in the lives of women.

#### MEN'S CURRICULUM

The purpose of the men's curriculum is to provide men with the skills and knowledge to identify and transform their own attitudes, beliefs, and behaviors that support VAWG. The men's curriculum focuses on helping men to explore the root causes of VAWG, understand different types of VAWG, and learn about what it means to be an ally to women and girls. Through this learning, they will be challenged to make individual and concrete changes in attitudes and behaviors that will benefit women and girls. They will also be guided on how to discuss the changes that will be most helpful to the women in their lives, and to make decisions about what key actions to take in partnership with women.

A key component of the men's curriculum is practicing accountability to women and girls. To support this, men are asked to develop Personal action plans<sup>1</sup>, which help them to work in partnership with women in their lives to identify key areas for change.

**THE GOALS OF THE MEN'S CURRICULUM ARE:**

- » Reduce harmful behaviors.
- » Increase participants' knowledge about the impact of domestic violence on women, men and children.
- » Increase understanding of VAWG and the role men can play to prevent violence through individual behavioral change.
- » Shift participants' attitudes and behaviors toward gender equity.
- » Increase gender equitable behavior in the households and relationships of participants.

**THE MEN'S CURRICULUM GROUPS SHOULD:**

- » Begin at least eight weeks after the start of the women's dialogue sessions.
- » Focus on attitudinal and behavioral change.
- » Target 10 to 20 men who are currently not perpetrating violence against women and girls.
- » Reflect upon the voices and experiences of women.





## Monitoring and Evaluation Tools

This section encompasses all the M&E tools used by the IRC piloting the EMAP approach in Italy and Greece. It contains eight (8) forms in Word format. Some of these forms have been taken from the EMAP resources, available online, and adapted to the specific contexts of Athens and Palermo (3,5,7,8) while others have been created additionally (1,2,4,6) for the piloting of the intervention. For the full EMAP monitoring resources, refer to the [Implementation Guide](#), to Section 4: Monitoring Tools and the Annexes. Given the specificities of the implementation of EMAP in Greece and Italy, the level of expertise and experience of the team, and the time and operational constraints, key M&E tools were selected for implementation. The following pages contain solely the tools used during this piloting phase.

The **Registration Form (1)** is used to screen and register both women and men candidate participants by asking a set of questions to gather demographic data and ensure group cohesion, during an individual pre-group meeting with the facilitators. The **Privacy Notice Form (2)** is handed out in the pre-group meeting to inform participants how the project will use their data and ensure their consent. All answers provided by the candidate participants registering to the groups during the pre-group meeting shall be recorded on a Database tracker. The adapted **Men's Screening tool (3)** is used during the pre-group period, as well, to screen and recruit male participants. This tool allows the facilitators to assess if the participant fulfills all the requirements to join the intervention and helps elicit the men's commitment to non-violence. This is an optional document depending on the interested participants and the context. The facilitator and their supervisor must decide whether the screening tool is appropriate and relevant.

The **EMAP Session Attendance sheet (4)** should be used by facilitators in each session to keep participants' anonymized attendance. The adapted **EMAP Pre and Post Questionnaire for Male Participants (5)** is used only with the men's groups, and its purpose is to measure changes in attitudes, beliefs, and behaviors of male participants by comparing their answers at the beginning and the end of





the intervention respectively. The EMAP Pre-Questionnaire is filled by the male participants at the first session and the EMAP Post-Questionnaire is given out at the last session.

The **Feedback Survey (6, 6a for women and 6b for men participants)** gathers participants' feedback right after the group sessions. It is an anonymous survey shared printed or online, measuring participants' satisfaction with different elements of the group and its facilitation and the direct impact of the sessions. The adapted **Women's Reflection Survey (7)** is a focus group discussion guide that allows women to provide feedback on their experience of being part of EMAP and discuss any recommendations they have for improving the intervention, in a group setting.

Last, the **EMAP Weekly Session Report Form (8, 8a for women and 8b for men facilitators)** should be filled in after each session by the facilitators and reviewed during weekly meetings. This tool guides facilitators to reflect on areas of strength and challenge within the sessions and identify common resistance responses among participants.



## 1. Registration Form <sup>1</sup>

The following questions should be asked to all potential participants during a pre-group meeting and before joining the group. The information can be collected through a conversation and the facilitator can use the following form as a guide for the interview. Questions and wording must be adapted and contextualized to the target group and the specific individual. For instance, when working with people with lower literacy, it is important to take the time to define some words or explain why you are collecting the information. Potential participants should be informed that their participation is optional, and they do not have to answer the questions if they do not want to.

Participant's code  
\_\_\_\_\_

Interviewer name:  
\_\_\_\_\_

Date:  
\_\_\_\_\_

*If the participant doesn't already have a code, use the same methods you use to create survivor codes for case management or any other system in place in your program.*

<b>Demographics</b>	
First, I am going to ask you to share a bit of information about yourself.	
1. Location of group: <i>(Enter city and safe space information)</i>	
2. What is your country of origin/nationality?	
3. What is your native language?	
4. Which other languages do you speak?	
5. Gender of respondent	<input type="checkbox"/> Woman <input type="checkbox"/> Man <input type="checkbox"/> Non-Binary/non-conforming <input type="checkbox"/> Do not wish to disclose
6. What year were you born? <i>(Enter number)</i>	
7. What is your marital status?	<input type="checkbox"/> Single

<sup>1</sup> Adapted from *Women Rise: A Gender-Based Violence Psychosocial Support Framework and Resource Package*.



	<input type="checkbox"/> Married, Civil Union or Living with intimate partner as if married <input type="checkbox"/> Divorced <input type="checkbox"/> Separated <input type="checkbox"/> Widowed <input type="checkbox"/> Engaged <input type="checkbox"/> Did Not Answer
8. Are you currently living with your husband/wife or partner?	<input type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Did not answer
9. What is your legal status?	<input type="checkbox"/> Refugee <input type="checkbox"/> Asylum seeker <input type="checkbox"/> Temporary protection status <input type="checkbox"/> Other migrant status <input type="checkbox"/> Greek/Italian citizen <input type="checkbox"/> Did not answer
10. How many years have you lived in Athens/Palermo? (Enter number)	
11. Are you able to read and write in the language of the group?	<input type="checkbox"/> Yes, both <input type="checkbox"/> I can read, but not write <input type="checkbox"/> Neither read nor write <input type="checkbox"/> Did not answer
12. What is your highest educational level?	<input type="checkbox"/> Primary school <input type="checkbox"/> High school <input type="checkbox"/> Bachelor <input type="checkbox"/> Mater's <input type="checkbox"/> PhD <input type="checkbox"/> Post-doc
13. How many people are currently living in your house? [By house we mean under your roof.] (Enter number)	



<p>14. Do you have any children under your responsibility? How many? What are their ages?</p>	
<p><b>Washington Group Short Set of Questions on Disability</b>          The next questions are about difficulties you may have doing certain activities because of a HEALTH PROBLEM including mental health. We ask these questions in order to be able to adapt the activities to your needs. You don't have to answer to any of these.</p>	
<p>15. Do you have difficulty seeing, even if wearing glasses?</p>	<p> <input type="checkbox"/> No - no difficulty  <input type="checkbox"/> Yes – some difficulty  <input type="checkbox"/> Yes – a lot of difficulty  <input type="checkbox"/> Cannot do at all  <input type="checkbox"/> No response  <input type="checkbox"/> Don't know         </p>
<p>16. Do you have difficulty hearing, even if using a hearing aid?</p>	<p> <input type="checkbox"/> No - no difficulty  <input type="checkbox"/> Yes – some difficulty  <input type="checkbox"/> Yes – a lot of difficulty  <input type="checkbox"/> Cannot do at all  <input type="checkbox"/> No response  <input type="checkbox"/> Don't know         </p>
<p>17. Do you have difficulty walking or climbing steps?</p>	<p> <input type="checkbox"/> No - no difficulty  <input type="checkbox"/> Yes – some difficulty  <input type="checkbox"/> Yes – a lot of difficulty  <input type="checkbox"/> Cannot do at all  <input type="checkbox"/> No response  <input type="checkbox"/> Don't know         </p>
<p>18. Do you have difficulty remembering or concentrating?</p>	<p> <input type="checkbox"/> No - no difficulty  <input type="checkbox"/> Yes – some difficulty  <input type="checkbox"/> Yes – a lot of difficulty  <input type="checkbox"/> Cannot do at all  <input type="checkbox"/> No response  <input type="checkbox"/> Don't know         </p>
<p>19. Do you have difficulty with self-care, such as washing all over or dressing?</p>	<p> <input type="checkbox"/> No - no difficulty  <input type="checkbox"/> Yes – some difficulty  <input type="checkbox"/> Yes – a lot of difficulty  <input type="checkbox"/> Cannot do at all         </p>





	<input type="checkbox"/> No response <input type="checkbox"/> Don't know
20. Using your usual language, do you have difficulty communicating, for example, understanding or being understood?	<input type="checkbox"/> No - no difficulty <input type="checkbox"/> Yes – some difficulty <input type="checkbox"/> Yes – a lot of difficulty <input type="checkbox"/> Cannot do at all <input type="checkbox"/> No response <input type="checkbox"/> Don't know



## 2. Privacy Notice for Processing of Personal Data

- Your full name and contact information will only be accessed by the IRC program facilitators and the program manager. IRC facilitators will create a participant’s code for you to store your personal information (gender, age, disability, marital status etc) in an anonymized, non-identifiable way. European Commission, Project Partners, and IRC may have access to your anonymized personal information only (no full name, no contact details).
- IRC will only **use anonymized demographic data** for reporting project results to the European Commission funding the project, for internal analysis and review of project outcomes and activities co-implemented with the project consortium partners.
- Your data will be saved in our archive for as long as required in connection with the program which, generally, will not be more than five years after the date it was collected.
- IRC may share your anonymized personal information with relevant staff within the IRC Network, which may mean the information is transferred to and stored in a location outside the European Economic Area, for example the United States.
- You have the right to request to see a copy of the personal information you have provided us. You may ask us to rectify, stop using, erase or to transport the information that you have provided us at any time. Should you exercise your above-mentioned rights, IRC will check whether the legal requirements for this are met.
- Where we rely on your consent to use your anonymized personal information, you have the right to withdraw that consent at any time, with effect on future use. IRC might then no longer be able to provide me services under the program.
- You are further entitled to make a complaint about us or the way we have processed your personal information to the Hellenic Data Protection Authority: <https://www.dpa.gr>.

Should you have questions regarding this privacy notice, you may contact us at [email].

I confirm that I have completely read the foregoing and understand its contents. I agree that IRC may process my personal data, and that of my children (if any), for the purposes of implementing the program.

Name:	Signature/Thumbprint of client (or parent/guardian if client is under 18):	Date:
<hr/>	<hr/>	<hr/>





### 3. Men's Screening Tool

The following questions should be asked during individual interviews with male potential participants.

#### **Part A: Introductions and setting the environment.**

##### 1. Re-introduce yourself and the other EMAP facilitator:

Make sure to explain:

- ➔ who you are (name and role)
- ➔ what your organization does within the community (work with your supervisor on the best way to explain this in a simple concise, safe way)
- ➔ Re-explain the purpose of this discussion.

This is the first one-on-one conversation you will have with possible participants and so it is important that you:

- ➔ Prepare in advance: review the guide and feel comfortable with questions and the information you are seeking so it flows as a conversation and not an interrogation
- ➔ Check your biases, be open and non-judgemental
- ➔ Make the person feel at ease by asking them a bit about themselves, show interest.

Say (Script sample):

*Facilitator 1: Hello (name of potential participant), I am (women or men facilitator's name) and I work with the IRC supporting the EMAP program. I am here today with my colleague and will let her/him introduce her/himself.*

*Facilitator 2: Hello, I am (women or men facilitator's name).*

*Facilitator 1: I will be conducting the women/men's session and very excited about your interest in participating. The IRC is a humanitarian organization that works in over 35 countries around the world, we provide support and services to refugees and people that have been displaced. Here in (location) we are providing health services, education and parenting classes, services for women and girls, life-skills programs... (adapt as needed). I am here today to talk a bit more about this specific program and learn a bit more about your motivations to participate and make your community safer for women and girls. I am hoping we can have a nice and honest conversation. There is no right or wrong thing to say, and I hope you can feel free to share your thoughts. We will not be sharing our conversation with anybody outside of my team which is my supervisor and us two. I would like to explain a bit more about the EMAP intervention.... (provide a refresher on the intervention and goals as per step below)*

##### 2. Review key information about EMAP



Provide a brief review of the goals, expectations, and selection criteria for men participating. See the online Implementation Guide, Annex 1: Agenda and Talking Points: Introducing EMAP to the Community for details.

➔ Remember to address any unrealistic expectations up front (stipends etc.), depending on the project settings and context.

3. Discuss behavior change. Explain to the potential participant that being involved in the discussion group means that he will be expected to think/reflect (self-reflect) about changes that he can make in his home, his relationship, and his community in order to help improve the lives of women and girls (and actually take action towards change). Let him know that one of the activities he will be asked to do is to talk with his spouse about what she thinks would be helpful and to listen to her ideas. Ask the participant if this process of reflection and commitment to change was his understanding of EMAP when he put his name forward.

*Say (script sample):*

*Do you have any questions about what I just shared regarding EMAP? (Address any questions so all is clear). Being an EMAP participant and engaging in this discussion we will have means that will be expected to think/reflect (self-reflect) about changes that he can make in his home, his relationship, and his community in order to help improve the lives of women and girls (and actually take action towards change). For example, one of the activities that you will engage in is talking to your partner and asking her what she thinks would be helpful for her and to listen to her ideas and see how you can make some changes. Is this process of gaining knowledge, reflecting and committing to change what you had envisioned EMAP was when you expressed interest in participating?*

### **Part B: Screening questions**

1. Ask key screening questions using the questions below as a guide, assess the man's readiness and fit for the EMAP intervention.

Please Note:

- a. The expectation is not that he will get all the answers "right" or that he will already be an ally to women and girls. However, it is important to have a sense that he cares about the issue of VAWG and is willing to think about and reflect on gender and power, as well a commitment to non-violence.





- b. Prepare these questions well before the interview. This should flow as a conversation where men feel comfortable to share their attitudes and beliefs in order to properly assess if they are committed to preventing VAWG and if they are a good fit for EMAP. Please explain that there are no right and wrong answers it is just to learn more about them and have a conversation about their motivation to participate.

#### IF VIOLENCE IS DISCLOSED DURING THE INDIVIDUAL INTERVIEW

It is likely that some men interested in joining the group will openly admit to using violence against their wives or others. Previous use of violence will not automatically disqualify a man from participating in the group. However, implementing staff should assess the severity and frequency of violence to determine whether the man is fit for the group. These discussions should not occur during interviews with men. They should occur after the interviews and should always include the EMAP supervisor.

We have added a sample script of language you could use, please make sure you address all questions below:

*Now I would like to ask you some questions. There are no right or wrong answers or comments. I would just like to learn more about you and about your motivation to participate, as well as gain some information that will help us design program for people like you in your community.*

1. *Could you please share why you are interested in being a part of EMAP?*

*Thanks! It is great that you are interested in....* (Briefly recap if possible, this shows your interest and the person can feel heard)

2. *What does a healthy relationship look like to you (with spouse/partner/ or other women in your life?)?*
3. *What does an unhealthy relationship look like?*



4. Now I would like to read to you a story about a family. As we go through the story, I would like to ask you a few questions about what you would do or what you think about the story.<sup>2</sup>

I will tell you a story of Mamadou/Michalis, a man who lives with his wife Mary, and his 3 children. Mamadou/Michalis often works in the factory/works long hours for a company/in a restaurant/the kitchen to make money for his family, but often comes home stressed and tired. He expects his wife to have food ready for him, the house cleaned, and his children to be well-behaved.

Let's imagine Mamadou/Michalis comes home from working all day and the food is not ready for dinner and his children are not listening to him. What do you think most men (in your community/culture) would do?

**The facilitator can probe further if the person does not share much:** do you think they would do nothing? Would they suddenly scream/raise his voice or hit their spouse or their children? Do you think they would react well and calmly?

Why do you think Mamadou/Michalis acts this way with his wife?

**If the candidate answers that Mamadou/Michalis had a negative or aggressive reaction, the facilitator can probe in the following way:** because of the culture, or upbringing about what it means to be a man, and/or power and control in the home.

Thank you for all this information about Mamadou/Michalis. I have other questions about his partner: How do you think she would feel about Mamadou/Michalis reaction?

**If the candidate shares that Mamadou/Michalis and men in his community may have aggressive or violent reactions, ask:** What do you think Mamadou/Michalis partner should do about the violent attitudes he has? **The facilitator waits for the person being interviewed to respond and then asks:** Do you think she would feel comfortable reporting the abuse/talking about it to someone/reaching out for support?

Now I have a few questions about Mamadou/Michalis community and family dynamics (relations):

**Option A: If the man responds that Mamadou/Michalis would be violent or aggressive share the following:**

- If Mamadou/Michalis were in your community/neighborhood, and other people, such as neighbors, found out that Mamadou/Michalis hit his spouse, what would they do? Why? Do you think most people would approve of Mamadou/Michalis yelling or hitting his spouse if the food is not ready or the house is not clean?

<sup>2</sup> Please change names or adapt the story to fit local context. For example, you can adapt activities that women and girls engage in or adapt as need as per women's feedback.



- What would most people say about Mamadou/Michalis after knowing that he yells at or hits his spouse? Why?
- How would Mamadou/Michalis behave if he knew they (other people, neighbors) were saying these things?
- Would the community treat Mamadou/Michalis differently if they thought Mary was not a "good wife"?

**Option B: If the man responds that Mamadou/Michalis would NOT be violent or aggressive.**

- Do you think this calm behavior is normal/usual in your community/culture/society? / Do you think that this calm behavior is something we meet often/most men have? Do you think there are men who could be violent or aggressive? What do you think about this?

**Facilitator shares:** Mamadou/Michalis's sister, who has a disability, also lives with them and needs help getting around, and she is not able to contribute money for household expenses.

How do you think Mamadou/Michalis would feel about having to help his sister when she is unable to contribute to the household expenses? How would he treat her?

**The facilitator can probe further if the person does not share much:**

- Do you think he feels resentment, responsibility? or that he might mistreat her emotionally or physically, or neglects her? or do you think he feels happy to be able to help her?
- Do you think most people would approve of Mamadou/Michalis mistreating her for example yelling and neglecting his sister with a disability? Do you think this would be the same if Mamadou/Michalis had a brother with a disability and not a sister with a disability?

Imagine that Mamadou/Michalis is your neighbor. How do you think you or your family would feel/ be affected by any negative actions he might take with his partner and family - such as raising his voice and hitting? How would you react?

Now Let's imagine that one day Mary, Mamadou/Michalis's spouse, asks if her 15-year-old daughter can visit a friend or go out with friends to dance/the movies?/ Michalis's daughter, asks if she can visit a friend or go out with friends to dance/the movies and stay out late?

- Do you think Mamadou/Michalis would approve?
- Do you think Mamadou/Michalis would have a conversation with his partner to make the decision together? Or would he make the decision on his own since he is the main provider?

Now let's imagine that Mamadou/Michalis's partner, Mary, needs a new phone, clothes or shoes?

- Would she be able to buy them without asking Mamadou/Michalis first?
- Would she have access to the money he earns? Would he approve of the purchase?



**If the man responds that Mamadou/Michalis would be violent or aggressive:** *let's imagine now that Mamadou/Michalis is your friend, and he comes to you for advice on/comes to discuss with you about how to handle the situation at home when his spouse doesn't have the food ready or the house clean after he returns tired from work.*

- *What would you advise him to do?*
- *If Mamadou/Michalis tells you that sometimes when he returns tired he yells at his spouse (but then regrets it), what do you think you should do or tell him about it?*
- *If he tells you that he has also hit her, what do you think you should do or tell him about it?*

*Thank you very much for your reflections.*

5. *Say: Now, I wanted to check in with you if you are you willing to practice different behaviors that are discussed in the group? For example, are you willing to ask your partner/spouse/wife what she would like help with in your home and support her with that:*

**Probe:** *like for example, she expressed needing time to go visit her mother and if you could take care of the children? Or if you could help wash dishes and clean up after a meal while she takes care of the children? Or you discuss household financial decisions with her and make decisions together?*

6. Explain: commitment to non-violence:

*Thank you for answering all the questions. I would like to discuss once more the purpose of this group.*

*As violence is harmful and dangerous for everyone in the home and community, the purpose of this group is to help participants discover how they can become more active in preventing violence against women and girls and gender based violence To do that, all participants and facilitators, we need to reflect on violence in our communities and homes and commit to non-violence. How do you feel about it?*

- ➔ *If they say they cannot commit to this end your conversation by thanking them for their time and that you will follow-up soon with them. We will not engage with men who are violent or not commit to stopping.*
- ➔ *If they are willing to commit to this continue with points below please process with the last few questions below.*



7. *Thank you for your honest feedback! I would like to let you know that men that use violence while in the program will be asked to leave.*
8. *Explain: As you may have heard before EMAP meetings will be held once each week (specify the day) for four months and half and each meeting will last up to two hours. Do you think you are able to commit to attending the meetings and staying for the full meeting?*
9. *Are there any concerns or limits to your commitment to participating in EMAP? Do you have any other questions?*
10. *After our discussion today could you please confirm that you are still interested in being part of the group.*
11. *Thank you so much for your time and we are very pleased you are interested in participating. We will follow up with you soon.*

*Please note: At this phase, the expectation is that men will not commit physical violence towards women and girls. Not committing physical violence is the starting point and baseline that must exist for a man to be part of the group. While other forms of violence can be equally harmful and hurtful to survivors, it often takes time for these less obvious forms of violence, such as emotional and financial violence, to be understood. It is important that the facilitators keep the answers in mind when preparing for each session since they offer rich information on participants' behaviors and attitudes towards gender equality and can predict resistance reactions that men might demonstrate during the session.*



#### 4. EMAP Session Attendance Sheet

### EMAP SESSION ATTENDANCE LIST

Session Number: \_\_\_\_\_

Facilitator 1: \_\_\_\_\_

Date: \_\_\_\_\_

Facilitator 2: \_\_\_\_\_

Location: \_\_\_\_\_

	Participant Code	Transportation Tickets
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		





## EMAP Pre & Post Questionnaire for Male Participants

The Pre & Post Questionnaire for Male Participants should be adapted and contextualized depending on the target groups. For instance, for people with a higher level of awareness of GBV, more difficult questions about gender equality and bystander situations should be included.

### BACKGROUND INFORMATION

Location: \_\_\_\_\_


Date (Year/month/day): \_\_\_\_\_

Participant ID: \_\_\_\_\_

### PART A

For the following statements, please tick whether you strongly agree, agree, disagree, strongly disagree or don't know/prefer not to answer.

You can use the following images to help guide your responses.

 Strongly Agree	 Agree	 Disagree	 Strongly Disagree	Prefer not to answer
---	--	---	---	----------------------

A1. Women should obey their husbands.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree
- Prefer not to answer

A2. If men and women have the same rights, men will lose their authority.



- Strongly Agree
- Agree
- Disagree
- Strongly Disagree
- Prefer not to answer

A3. A woman could be a good leader or boss.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree
- Prefer not to answer

A4. Men should have equal responsibility for household chores as women.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree
- Prefer not to answer

For each of the following tasks, tick whether you think the task is the man's role in most cases, the woman's role in most cases, equally the role of both, or don't know/prefer not to answer.

A5. At home, who should make decisions about how money is spent?

- The man in most cases
- The woman in most cases
- Both equally
- Prefer not to answer

A6. At home, who should be responsible for caring for the children?





- The man in most cases
- The woman in most cases
- Both equally
- Prefer not to answer

A7. At home, who should be responsible for household chores?

- The man in most cases
- The woman in most cases
- Both equally
- Prefer not to answer

## PART B

For the following statements, please tick whether you strongly agree, agree, disagree, strongly disagree or don't know/prefer not to answer.

You can use the following images to help guide your responses.

 Strongly Agree	 Agree	 Disagree	 Strongly Disagree	Prefer not to answer
--------------------	-----------	--------------	-----------------------	----------------------

B1. It is alright for a man to beat his wife/girlfriend if she is unfaithful?

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree
- Prefer not to answer



B2. A woman has the right to say no to sex, even if it is with her husband or boyfriend.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree
- Prefer not to answer

B3. Shouting at your wife or saying insulting things to her can be a form of violence.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree
- Prefer not to answer

B4. A woman should not wear provocative clothes because she might be raped.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree
- Prefer not to answer

B5. Sometimes a man has to discipline his wife if she goes out without his permission.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree
- Prefer not to answer



## PART C

For the following questions, please tick if you have this kind of behavior often, sometimes, never, doesn't apply, or prefer not to answer.

C1. Do you consider your wife's/girlfriend's opinion before taking decisions at home?

- Often
- Sometimes
- Never
- Doesn't Apply
- Prefer Not to Answer

C2. When you disagree with your wife/girlfriend, do you shout to make your point or make her listen to you?

- Often
- Sometimes
- Never
- Doesn't Apply
- Prefer Not to Answer

C3. When you are feeling angry at your wife/girlfriend, do you take time to identify your thoughts, feelings, and body sensations before you respond to her?

- Often
- Sometimes
- Never
- Doesn't Apply
- Prefer Not to Answer

## PART D: ACCOUNTABILITY

Read each scenario and tick whether the scenario is an example of accountability:



**Scenario 1:** Two men are walking down the street. They have been friends for a long time:

Man 1 says, "I've heard you've been participating in this new program called EMAP."

Man 2 says, "Yes, I have. It is interesting."

Man 1 replies, "Let's be honest. Things will not change from one day to the other. They were always like that. Like, how am I supposed to do the house chores? Women know better to do those things."

Man 2 replies, "You're right, I don't think things will change."

D1. Is scenario 1 an example of accountability?

- Yes
- No

**Scenario 2:** Man comes home after working all week and getting paid and went shopping:

The wife says: "Hi, honey. We need to buy some school supplies for the kids and some hygiene products for me and the girls."

Man says: « I don't have any money. I needed a few things for myself. We can buy those things next week. Can you buy it with your money? »

D2. Is scenario 2 an example of accountability?

- Yes
- No

**Scenario 3:** Two men are sitting in a shop talking about their wives:

Man 1 says: « Man, let's go grab a bite. I haven't had anything to eat. My wife didn't cook anything today. She was at home all day and she didn't cook anything. I mean, I don't understand what she was doing all day. »

Man 2 says: « Did you ask her how she's doing? Maybe she is not doing well. Maybe she didn't have any time with the kids and the other chores. »

Man 1 says: I left: I didn't want to get in a fight: You are right. Maybe I can ask her if she has eaten all day and I could get her some food when I get back home. »

D3. Is scenario 3 an example of accountability?

- Yes
- No



## Feedback Survey

### 6a. Women's Feedback Survey

At the IRC, we are committed to promoting client participation and responding to your feedback and complaints. We are requesting your participation in a short survey to learn about your experience in the Women Rise Group sessions. This survey is **voluntary** and **anonymous**, and it will take about **5 minutes** to complete. Participation or nonparticipation will not affect the services you receive from the IRC.

#### Date of Survey:

#### Experience with facilitator/sessions

1. I felt safe sharing my opinions and ideas during the sessions
  - Strongly Disagree
  - Somewhat disagree
  - Somewhat agree
  - Strongly Agree
  
2. I felt like my voice was heard during the sessions
  - Strongly Disagree
  - Somewhat disagree
  - Somewhat agree
  - Strongly Agree
  
3. The sessions met my expectations
  - Strongly Disagree
  - Somewhat disagree
  - Somewhat agree
  - Strongly Agree
  
4. I am satisfied with the quality of the sessions
  - Strongly Disagree
  - Somewhat disagree
  - Somewhat agree
  - Strongly Agree
  
5. I am satisfied with the content of the sessions



- Strongly Disagree
  - Somewhat disagree
  - Somewhat agree
  - Strongly Agree
6. The content of the sessions was relevant to my life.
- Strongly Disagree
  - Somewhat disagree
  - Somewhat agree
  - Strongly Agree
7. How confident do you feel to **recognize** gender stereotypes prevalent in your community after your participation in the Women's sessions?
- Very confident
  - Mostly confident
  - Somehow confident
  - Not that confident
  - Not confident at all
8. After attending the Women Sessions, do you feel more confident to **challenge** the gender stereotypes you recognize in your community? *Challenge: challenge with my family, peers, challenge internally, challenge with my partner*
- I feel more confident to challenge/question the negative gender stereotypes and norms in my daily life
  - I feel as confident as before to challenge/question the negative gender stereotypes and norms in my daily life
  - I feel less confident than before to challenge/question the negative gender stereotypes and norms in my daily life
  - I don't feel confident at all to challenge/question the negative gender stereotypes and norms in my daily life
9. Would you like to specify in what way do you feel **more or less confident** to challenge gender stereotypes after the sessions?
10. I am satisfied with the facilitation of the sessions
- Strongly Disagree
  - Somewhat disagree
  - Somewhat agree



- Strongly Agree

11. How can we improve the facilitation of the sessions?

12. Is there anything else you would like to share about the sessions?





## 6b. Men's Feedback Survey

At the **IRC**, we are committed to promoting client participation and responding to your feedback and complaints. We are requesting your participation in a short survey to learn about your experience in the Women Rise Group sessions. This survey is **voluntary** and **anonymous**, and it will take about **5** minutes to complete. Participation or nonparticipation will not affect the services you receive from the IRC.

### Date of Survey:

#### Experience with facilitator/sessions

1. I felt safe sharing my opinions and ideas during the sessions.
  - Strongly Disagree
  - Somewhat disagree
  - Somewhat agree
  - Strongly Agree
  
2. I felt like my voice was heard during the sessions.
  - Strongly Disagree
  - Somewhat disagree
  - Somewhat agree
  - Strongly Agree
  
3. I am satisfied with the quality of the sessions.
  - Strongly Disagree
  - Somewhat disagree
  - Somewhat agree
  - Strongly Agree
  
4. I consider this intervention useful for the prevention of violence in my community.
  - Strongly Disagree
  - Somewhat disagree
  - Somewhat agree
  - Strongly Agree
  
5. Please, explain why.





6. How confident do you feel to recognize gender stereotypes prevalent in your community after your participation in the Men's sessions?
  - Very confident
  - Mostly confident
  - Somehow confident
  - Not that confident
  - Not confident at all
  
7. After attending the Men's Sessions, do you feel more confident to speak up about the gender stereotypes you see in your community?
  - I feel more confident to speak up about the negative gender stereotypes and norms in my daily life.
  - I feel as confident as before to speak up about the negative gender stereotypes and norms in my daily life.
  - I feel less confident than before to speak up about the negative gender stereotypes and norms in my daily life.
  - I don't feel confident at all to speak up about the negative gender stereotypes and norms in my daily life.
  
8. Would you like to specify in what way do you feel more or less confident to speak up about gender stereotypes after the sessions?
  
9. I am satisfied with the facilitation of the sessions.
  - Strongly Disagree
  - Somewhat disagree
  - Somewhat agree
  - Strongly Agree
  
10. How can we improve the facilitation of the sessions?
  
11. Is there anything else you would like to share about the sessions?



### 5. EMAP Women’s Reflection Survey

Facilitator Name: \_\_\_\_\_

Date: \_\_\_\_\_

Organization: \_\_\_\_\_

Site/Community: \_\_\_\_\_

Instructions: Ask the participants the following questions and record their responses below. Explain to participants that this information is to help you improve EMAP for other people who participate, so it is very important that they answer the questions honestly. Let participants know there are no right or wrong responses.

REFLECTION AREA 1: ACCOUNTABILITY	
Did you like having an opportunity to share key messages with the men’s group?	
Did you feel that your voice was heard during this intervention? What was that like for you?	
REFLECTION AREA 2: GROUP PROCESS	
What was it like to work together as a group?	
Have the relationships in the group been helpful or supportive to you? If so, how?	
REFLECTION AREA 3: MEN’S BEHAVIOR	
How men, in general, could be engaged more effectively in this kind of discussion?	
REFLECTION AREA 4: OVERALL IMPACT	
What did you like about your involvement in these group discussions?	
What didn’t you like?	
What did you learn during these discussion groups?	
Was being part of these discussions helpful to you? If so, how?	
What would you want to see happen differently in these discussions if you participated again?	





## 6. Weekly Session Report Form

### 8a. Female Facilitator

Facilitator Name: \_\_\_\_\_

Date: \_\_\_\_\_

Organization: \_\_\_\_\_

Session: \_\_\_\_\_

# of Participants: \_\_\_\_\_

Please answer the following questions upon completing each session. Remember, these weekly reports are included in EMAP to help you in identifying areas where you and/or participants may need additional support.

---

How did participants respond to the session? Which activities worked well? Which were the most challenging?

Did any of the Common Resistance Responses come up? If so, during what activities or discussions? How did you address them?

Did any safety issues come up during this session? If so, how did you address them? What are the next steps that need to be taken?

What other challenges came up during this session, and how did you respond to them? What skills did you use that helped you?

What went well during this session? What did you do that helped this to go well?



### KEY FEEDBACK AREAS:

Instructions: Use this section to record information from the Key Feedback Areas that are highlighted in each session. Please note that any other important feedback should be noted here as well, even if it was not shared during the key feedback areas.





**8b. Male Facilitator**

Facilitator Name: \_\_\_\_\_

Date: \_\_\_\_\_

Organization: \_\_\_\_\_

Session: \_\_\_\_\_

# of Participants: \_\_\_\_\_

Please answer the following questions upon completing each session. Remember, these weekly reports are included in EMAP to help you in identifying areas where you and/or participants may need additional support.

\_\_\_\_\_

How did participants respond to the session? Which activities worked well? Which were the most challenging?

Did any of the Common Resistance Responses come up? If so, during what activities or discussions? How did you address them?

Did any safety issues come up during this session? If so, how did you address them? What are the next steps that need to be taken?

What other challenges came up during this session, and how did you respond to them? What skills did you use that were helpful?

What went well during this session? What did you do that helped this go well?



