

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

Module Description



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

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Introduction

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

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

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

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

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

The intervention and education program is based on the FOMEN quality standards, which were developed on the ground of needs analysis with beneficiary groups of the project (male migrants and refugees and those multipliers working with them in education and other fields). The following modules should support multipliers (e.g. teachers, trainers, counsellors, frontline workers, first accommodation operators, psychologist, social workers, educators, etc.) to prepare adequate conditions for the implementation of gender sensitive and violence preventive education programs with male migrants and refugees in all FOMEN partner-countries as well as possibly in countries beyond the partnership.

Please note:

- When we talk about "units" in the time formats, we generally mean time units of approx. 45 minutes.
- Most of the modules can also be carried out as online formats; more details are given in the module descriptions. Based on our experience with online formats, we recommend to be particularly sensitive about breaks in order to maintain concentration and to achieve the desired learning effects: never conduct more than two units in a row before doing at least a short break.
- The implementation of the program often requires the use of translators. We find it extremely important to take the role of the translators particularly seriously and to pay attention to accuracy, cultural sensitivity and content-related competence. Even supposedly minor inaccuracies can lead to major misunderstandings, especially since they are often only clarified when these misunderstandings already show communicative and emotional consequences. Therefore, if translation services are included, FOMEN recommends a profound instruction for interpreters in order to make sure that translation runs as smoothly as possible. Aims of the work and potential threats (incl. examples) should be clear and transparent for interpreters, relevant topics in some modules should be already addressed before the modules take place and a checklist for interpreters should be provided.

Program Modules

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1. Module: Welcome

Duration & Time

Approx. 2 units

(45 min sessions followed by 15 min breaks)

Topics

Introduction of

- Project background
- Facilitators and interpreters
- Group participants

Rules and expectations

Educational Aim

The aim of the first module is to create familiarity among the group of men and with the facilitators. The participants should be informed about the background and goals of the project. They should also work out simple group rules that describe how the group would like the meetings to take place and how the cooperation should be structured. This process aims to empower participants and give them a first feeling of ownership and belonging together.

Step by Step Description

Pre-Evaluation-Survey

Explain what the survey is about and why we need them. Be explicit about getting the participants' consent to completing the survey. Hand out the pre-evaluation-survey (this could also be done after the introduction of FOMEN and the workshop program).

Introduction

- Introduce yourself and the FOMEN project to the group. In order to create trust, it is necessary here to state very clearly which institution you are affiliated with in order to distinguish the workshops from other communication situations from everyday life of the participants (e.g. contacts with authorities, police).
- The role of the interpreter as a "neutral language mediator" who translates everything (also chatting among participants) should also be made clear.
- Give a short introduction why it is important to talk about gender roles, family roles, relations and (gender-based) violence and how the project aims to do so.

- Prepare a flipchart and write down the topics of each session, plus date and time. Leave some additional space for translation. The participants should get an overview about the content. It is good to take your time to list the module contents and explain them well by using examples or drawing pictures on a flipchart. Explain how you plan to structure the session.
- Introduction round of the participants: Ask the participants to share with the group their names and characteristics which they might feel are important for the other participants to know about them. However, as facilitators you can implement more creative ways getting to know each other. It mostly depends on the group, whether the participants already know each other or meet up for the first time.

Rules

Ask the participants what they need to feel comfortable working in a group and workshop setting. Examples:

- *What is important for you to be able to speak freely in this group and feel safe?*
- *What rules should we have so that you feel comfortable in the group?*
- *How can we have good conversations together?*
- *Should we raise a hand when we want to say something?*
- *What should we as facilitators do if one of you says a lot or someone says nothing?*
- *How much of what you share with us here should exclusively stay within the boundaries of the groups?*
- *Can we agree to disagree? There are different opinions in the group. If you disagree, please be aware that we acknowledge each other when you formulate your statement.*

Write the keywords on a flipchart and leave enough space for the translation (the translation should be in a different colour). Also repeat the keywords verbally. It is helpful to ask what you as a facilitator/moderator can do if they have to interrupt someone. You could think about this in advance and make suggestions, but it is also possible that the participants have their own contributions. It is best if the participants create the group rules themselves to a large extent - this process should therefore only be controlled minimally. This will help to bring the group together and it will lead to greater self-regulation of the group when the group discussions finally get underway. Nevertheless, you should take care of implementing group rules, based on the safe/brave space concept:

- „Agree to disagree & controversy with civility“: different opinions are accepted, there will be further dignified discussions about where the different positions come from
- „Owning intentions and impacts“: The intention of an action is separated from its effect, cases are openly discussed where the emotional well-being of others is affected
- „Challenge by choice“: Participants decide themselves when to join and leave a discussion and reflect on these decisions

- „Respect“: Participants show respect for others and reflect on what active respect looks like
- „No attacks“: Participants agree not to harm each other, not to dismiss criticism of statements or behavior as alleged attacks and to be open to criticism.

Expectations

Divide the participants into small groups of equal size (3-4 people) and give them the task:

- *"What do you want to talk about, learn more in the next sessions?"*
- *„Are there already topics that you would like to share with the group?"*

The small groups have 5-10 minutes to discuss the questions. Ask them afterwards to report to the whole group what they've discussed. Collect the contributions and questions on a flipchart.

In the end it is important that you as facilitator summarize the topics again and refer to the upcoming modules, where there will be the possibility to talk about them in more detail. The most important thing about this group exercise is that the participants are told right away that they can always bring in their own experiences and perspectives.

Educational Material

Flipcharts

Expected Learning Outcomes

The participants will get an overview about the workshops' extent. They learn about their role in a group.

Skills

Reflecting and formulating needs, reflecting about dos and don'ts in the group, sharing group expectations, sharing needs in small groups

Knowledge

FOMEN education group concept and topics, safe and brave space indicators (see above), translation strategies

Attitudes

Openness to safe space and brave space group concepts with men, self-care in group settings

Adaptation and Variation

This module does not require physical attendance. When carried out in an online/digital workshop, it should focus on creating safe and brave (online) spaces as good as possible (privacy, no filming/recording, muting the microphones, etc.).

An online-pre-evaluation survey should be provided.

Resources

- Ali, Diana. 2017. Safe Spaces and Brave Spaces. Historical Context and Recommendations for Student Affairs Professionals. NASPA Policy and Practice Series, 2.
- Stadlbauer, J. & Scambor, E. (2019) Men Talk - Leitfaden für Dialogreihen mit männlichen Asylberechtigten, subsidiär Schutzberechtigten & Drittstaatsangehörigen in der Steiermark. Graz: VMG

2. Module: Migration

Duration & Time

Approx. 4 units

Topics

Migration, asylum & international protection, national implementation, local possibilities

Educational Aim

The module has two objectives:

1. the aim is that refugees' dreams and notions of entitlement are placed within the boundaries of international protection legal and institutional frameworks and their Implementation within the European Union. Ensuing experiences of powerlessness and helplessness should be taken seriously. An awareness is to be created that these feelings can strongly influence actions and reactions and can possibly lead to violence. The group should reflect which experiences of powerlessness and helplessness they bring from their life history of migration and what has helped them to adjust to their current surroundings.
2. the aim is to inform about the ways asylum legal and institutional frameworks are implemented nationally in the country of reception, with the intent of providing knowledge and know how leading to improved integration in the country of reception. The aim is also to exchange information about coping strategies to prevent people from trivialising their own reactions.

Step by Step Description

Introduction

- “Warm-up Activity”: Start an introduction round with the participants on self-reflection about experiences as a male refugee/migrant (“Here/There”)

The idea of the activity is to create a friendly and safe environment that would make participants feel comfortable to actively participate in the module.

1. Write on the flipcharts the following questions (if implemented online show the questions on the screen and the participants reply at the chat):
 - “What’s your name?”
 - “How old are you?”
 - “Where are you from?”
 - “Are you married? Do you have children?”

- *“For what reason did you migrate to this city and how many years have you lived in the city for?”*
 - *“Did you have any connections in the city before you arrived?”*
2. Invite the participants to fill in the boxes or do it as a brainstorm.
 3. Create groups and ask them to consider and self-reflect on the following questions (in the online implementation create break out rooms):
 - *“What do our stories share in common?”*
 - *“What differences can be noticed”*
 4. Invite one person from each group to write on the flipchart what did they identified as shared elements and what as difference.
 5. Discuss the relationship between the stories people tell, the opportunities we have, and our identities as individuals, members of families, communities, and within a nation.
 - Collection of topics and questions (e.g. questions on education, qualification, labour market, application for family resettlement, residence permits, positive/negative decisions, asylum procedure – differences between nationalities)
 - Legal system in Country: rule of law, structure of administration and courts, duties, responsibilities

Since the participants may outline legitimate feelings of anger and injustice, be explicit about these feelings and engage on this matter. In this way you could refer to the later modules of self-care and violence prevention, in which they share their strategies on how to deal with experiences of helplessness, anger and injustice.

Asylum & International Protection

Enable participants to understand human rights and democratic values in practice.

- Definitions
 - Refugee: Forced to flee a country due to persecution (Geneva Convention)
 - Internally displaced: Forced to flee but does not cross a border to leave their country
 - Asylum seeker: A refugee who is seeking protection, but no country has yet ‘determined’ whether or not the person meets the definition of a refugee
 - Migrant: A person who moves, usually voluntarily, to live or work, either temporarily or permanently. May or may not cross a border.

- Key terms (here presented in the national context of Greece → adapt to local context of the participants' legal situation)
 - Application for international protection or application for asylum, is an application for protection by the State. With the application the applicant seeks recognition in person of refugee status, in accordance with the Geneva Convention.
 - Service Notes: Decisions of the Police Directors to lift the detention of applicants for international protection.
 - Applicant for international protection or asylum seeker, is a third-country national or stateless person who declares orally or in writing before any Greek authority, at the points of entry into the Greek Territory, or within it, that he seeks asylum or subsidiary protection in our country or with in any way requesting not to be deported to a country for fear of persecution on the grounds of race, religion, nationality, political beliefs or participation in a particular social group, in accordance with the Geneva Convention or because it is in danger of still final decision.
 - Auxiliary Protection Scheme is the recognition by the competent Greek authority of a third-country national or stateless person as a beneficiary of auxiliary protection. That is, as a person who does not meet the conditions to be recognized as a refugee but has substantial reasons why, if he or she returns to his or her country of origin or, in the case of a stateless person, to the country of his or her previous habitual residence, he or she risks serious harm a) the death penalty or execution, or b) torture or inhuman or degrading treatment or punishment of the applicant in his country of origin, or c) serious and personal threat to the life or physical integrity of a civilian due to indiscriminate use of violence in international or internal armed conflict) and who cannot or because of this risk does not wish to place himself under the protection of that country.
 - Residence Permit is any permit, which is issued by the Greek authorities, according to the type provided by Greek law and which allows a third country national or stateless person to reside in the Greek Territory.
 - The refugee is granted a residence permit for a period of three years. The license is renewed by decision of the Head of the Regional Asylum Office upon request of the interested party, which is submitted to the competent authority of receipt, no later than thirty (30) calendar days before its expiration.
 - The beneficiary of subsidiary protection is granted a residence permit of one (1) year. The license is renewed for two (2) more years, after review, by decision of the Head of the Regional Asylum Office at the request of the interested party, which is submitted to the competent authority of receipt, no later than thirty (30) calendar days before its expiration.

- International Protection Application Procedure
 - SUBMISSION of the application for international protection by him and for the family members if they are in Greece.
 - Where; At the competent Regional Asylum Offices or the Independent Asylum Levels or via Skype (date of registration-appointment / photo taking / basic identification / receipt of the card on the day of registration will be given).
 - Taking a photo and fingerprints (introduction to the European Database EURODAC)
 - An interview date is set and the application form for international protection for a period of up to 6 months with the right of renewal expires at the end.
- Background Geneva Convention
- Implementation of Convention in national law

Legal rights, duties and responsibilities

Give an overview on the local services providing assistance and support on legal matters.

- Country reports and their influence on the decision
- Asylum procedure: possible outcomes and consequences

Local conditions for refugees/migrants

- Working permit, social security
- Residence permits
- Possibilities for education/training/qualifications
- Housing
- COVID-19 and the impact on migrant workers

Activity

Map the national and local actors and explain their responsibilities and duties (differences between state and non-state actors; NGOs, legal authorities and courts).

- Use the “Investigating Perceptions on Integration” questionnaire to facilitate the procedure

Conclusion

Start a feedback round and invite the participants to share their learning experience:

- *What are the most valuable ideas or insights that you are taking from this module?*
- *What challenges do you anticipate in implementing the competences you developed in this module?*
- *What benefits do you expect?*

Also, focus during the final steps explicitly on the wellbeing of the participants after this session:

- *How do you feel after receiving the information (on legal matter)?*
- *Is there something you want to share with the group (opinions, views, ...)?*

The conclusion offers the possibility to once again recognize that the legal processes which have been discussed may not be “fair”. Reflect with the participants how the participants may deal with this impression after the session. Mostly, provide the participants with an outlook on the other sessions, to which this matter can be taken forward to.

Educational Material

- Laptop
- Projector
- PowerPoint Presentation
- Videos, in particular: <https://vimeo.com/442306785> (Legal situation in Greece)
- Flipchart for visual display
- Markers
- Post-its

Expected Learning Outcomes

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

- Understand the refugee definition

- Understand national and local contexts
- Understand actors, connections and networks

Participants can learn from other participants which strategies are helpful and beneficial. By sharing their experiences with difficult situations, they may also assess talking and listening as supportive interventions.

Skills

Understanding frameworks and contexts, institutions, sharing experiences, listening, talking about knowledge, naming strengths and resources

Knowledge

Understanding new surroundings, coping strategies, post-traumatic-stress, integration

Attitudes

Norms, laws, coping strategies and practices

Comments and Suggestions

Remarks for the facilitator(s):

- Create a brave and safe environment
- Tune in to participants' reality, know the trends and engage in the conversation
- Be aware of your own values and implicit identity. Assess your own ability for self-reflection, critical thinking and emotional resilience.
- Please DO NOT dive into the depths of the events which the participants have experienced. The discussion should only stay on the surface to prevent the participants from getting into the experienced feeling. It could be that physical or psychological reactions occur. Encourage the participants to say STOP if it is getting too much for them.

Communication Strategy

Active listening: This communication strategy is about understanding: we retain 7% from words, 38% from sounds (tone of voice, rhythm, accent, pauses) and 55% from body language. Here follows the characteristics of active listening method:

- Open questions
- Encourage the participants to speak
- Do not interrupt
- Repeat the topics the participants just said

- Integrate the participants in the conversation, e.g. by asking “what do you mean?”
- Provide feedback

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

Adaptation and Variation

On line Stand alone Talking head presentations of 10 min max, followed by break out sessions (Zoom platform), in each break out session max 7 persons engaging in a moderated discussion on the topic presented in the talking head, questions and answers.

Resources

- UNHCR. (n.d.). Emergency Handbook. Version: 1.9. Retrieved from <https://emergency.unhcr.org/entry/55772/refugee-definition>
- UNHCR. (2011). Who is a Refugee? Session 3 Manual [UNHCR Protection Training Manual for European Border and Entry Officials]. Retrieved from <https://www.unhcr.org/4d944c319.pdf>
- <https://op.europa.eu/en/publication-detail/-/publication/0ad09926-a8b1-11e7-837e-01aa75ed71a1>
- <https://belgium.iom.int/equality>
- <https://www.iom.int/covid-19-emerging-immigration-consular-and-visa-needs-recommendations>
- https://micicinitiative.iom.int/sites/default/files/guideline_06.pdf
- <http://eur-human.uoc.gr/module-4-3/>
- <http://jmonnet.symbiosis.org.gr/en/notebooks-educational-tools/>
- <https://vimeo.com/442306785>
- <http://jmonnet.symbiosis.org.gr/en/overall-policy-particular-policies-on-migration-and-asylum/>
- <http://jmonnet.symbiosis.org.gr/en/2020/05/30/policy-brief-european-courts-conclude-in-a-rights-safety-net-for-refugees-and-asylum-seekers/>
- <https://reimaginingmigration.org/teaching-ideas-a-mini-unit-exploring-stories-of-movement-and-migration/>

3. Module: Gender and Masculinity

Duration & Time

Approx. 4 units

Topics

- Gender relations/Gender roles (“Here/There”)
- Gender equality
- LGBTIQ*
- Diversity of masculinities
- Dominant/hegemonic masculinity

Educational Aim

The educational aim is to:

- Know the differences between gender and sex
- Explored their own understanding of gender
- Reflect on gender relations and gender roles from a cultural perspective and equal rights.
- Reflect on the advantages of the gender equality for females and males, for an implementation within the community.
- Reflect on masculinities, social constructions of masculinities, fragile masculinity and toxic masculinity and their effects on the daily routine.
- Understanding of how rigid norms on masculinity can disadvantage them and their family members
- Promoting a confidence space of comparison.
- Introduce and normalize the topic of LGBTIQ*, describe rights and regulations. Also, introduce the idea that LGBTIQ* is not only a European right but a universal one (and that is also exists in their community.)
- Openness to new ideas and ways of thinking.
- Develop informed, ethical views on complex issues.
- Apply critical thinking in a new context

Step by Step Description

Introduction

If translation is needed, take care of translating the important terms prior to the session so that everyone knows exactly what is being talked about.

Start the session with a short introduction round. Reiterate the group rules and shortly present today’s content.

Nowadays we often talk about “gender”. Until a few years ago this word was not used. What is the meaning of “gender”? What is the meaning of “sex”? There are links between the word sex and gender. Often these terms are used interchangeably but they are not in reality.

The word "sex" refers to the biological characteristics with which men and women are born. They are universal characteristics, usually permanent, for example men will not be able to give birth.

The word “Gender” refers to the roles and responsibilities assigned by society to women and men. Men and women learn in the community how they should look, dress, speak, behave or think by observing relatives, friends and colleague. This type of behaviours called gender roles are shaped by our culture and can change over time. For example, years ago women generally took care of the children and the house and did not work at all, today men also take care of the household and women can participate in wage work.

“Sex” and “Gender”

Prepare for the participants a small questionnaire with questions about sex and gender in order to understand the difference between both terms “sex” and “gender”:

Questions	Sex	Gender
Women give birth		
Men are strong		
Women need a good husband instead of men need a good job		
Women breastfeed		
Women take care of the house		
Men are payed more than women at work		

Discuss the following questions together in the group in order to better understand the differences between sex and gender. You could also create a small debate with the following sentences:

- *How are male children treated as soon as they are born in your community? And what about the girls?*
- *What roles do men and women typically play in the community or place of origin and how has this changed or been affected?*
- *Who holds prominent positions in the community?*
- *Who is involved in community-run associations and how?*
- *Who is responsible for caregiving?*
- *Are there more female-headed households now or are men now being given new care responsibilities (ex. the 2004 tsunami)?*
- *What are the reasons behind these differences?*
- *For example, traditions, laws, culture?*
- *Have both women and men been consulted?*

As a facilitator you can speak about the gendered differences in the country of residence (e.g, the colors of clothes for boys or girls; different toys for boys and girls; etc.). Report about more examples displaying the differences in education of male and female children and how these habits define the social role in the society.

Focus on discussing the changes that have taken place in the various communities and also in the country of residence.

Activities on Gender Relations (“Gender Box” or “Gender Walk”)

These activities help the participants to display differences between men and women and reflect on the advantages and disadvantages for both.

If you plan to do the method “Gender Box ” (method 3.1 → see description in the toolkit), you could use these questions for follow-up discussion:

- *What happens if we can't fit within these squares?*
- *What are the limitations that I am facing because of my gender?*
- *Does my gender influence my love relation? In which way?*
- *If I don't fit with the idea of “man” what can happen to me?*

As a male facilitator you can talk on your personal experiences, for example about a situation in which gender has limited you in your options. In this way the participants could

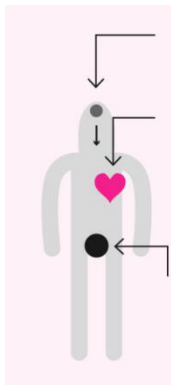
start an identification process that increases their awareness on their limitation caused by gender. Also, they can locate in the role model of a male facilitators an alliance. On the other hand, as a female facilitator you can do the same and share your personal experiences as well. This helps the participates to find a “new model of woman” that engages in conversation with them, equally develops a relation with them, but has experienced different limitations throughout her life. For this reason, a co-gendered facilitation for the workshop is recommended.

The goal of the activities is to understand how gender sets limits for us to express ourselves and ask ourselves what happens if we fail to re-enter the boundaries, characteristics, that the "gender box" provides us with.

In Europe, and in the rest of the world, despite the many advances in the area of equal opportunities and rights between men and women, 'traditional' or 'rigid' gender roles remain pervasive, both among adults and among young people. Gender roles can be so ingrained that people often accept them as if they were "the right way to do things" and fail to recognize the power they have in influencing expectations and behaviors (Carroll, 2010). Gender roles define the often unfair rights and duties of men and women.

Culture and society define gender roles for women and men but those definitions are just stereotypes, the gender box that we were describing so far. The stereotypes describe the masculinity and feminine and push ourselves to be those kinds of models described by society.

LGBTQ+



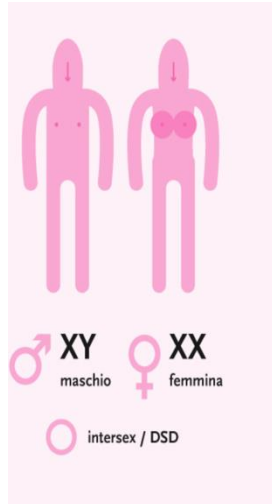
GENDER IDENTITY

SEXUAL OR ROMANTIC ORIENTATION

SEX AT YOUR BIRTH

INTERSEX Having physical characteristics of both sexes.

MALE



FEMALE

You may show both pictures and reflect on the sexual orientation, especially: What is the sexual orientation?

After the debate, ask the participants if they know the meaning of LGBTQ+.

(LGBTQ+: Abbreviation of Lesbian (L), Gay (G) or Bisexual (B). Commonly used abbreviation. Often T for Trans is also added to form LGBT. You may also see QQIA added this would stand for Queer, Questioning, Intersex and Allies)

Activity Can I Speak? (Method 3.3)

See description in the toolkit.

Article 13 EC

Read and discuss the Article 13 EC.

Discrimination on the grounds of sexual orientation is prohibited by Article 13 of the EC Treaty and the EU's Charter of Fundamental Rights. However, there continue to be difficulties in the European Union over the acceptance by society of its lesbian, gay, bisexual, transsexual and transgender (LGBT) members.

Conduct a discussion around the feeling of anxiety resulting from the exclusion.

Key messages:

- Discriminating someone because of their sexual orientation is a violation of human rights.
- Addressing homophobia in the community can challenge cultural norms but can create a more peaceful and accepting environment
- One can be homosexual, trans and non-binary and Muslim. Religious faith and sexual orientation are not mutually exclusive.
- Understand sexual diversity as progressive values.

Activity on diversity of masculinities

Do another activity on stereotypes, especially on the idea of masculinity and femininity and how those influence ourselves.

Continue to work on masculinity concepts and start a reflection round some statements.

- Place three cards in the room with the description: *Agree, Disagree, Not sure*. Read out the following statements (described below) and ask the participants to stand near the card that reflects their opinion about the statement.

Side note: Please make sure to explain that this is a safe/brave space and that everyone is entitled to their opinion. Judgement is not encouraged.

- The following statements can be read out loud:
 - 1) A man needs to be strong and resilient
 - 2) Men should not be emotional
 - 3) Crying is a sign of weakness
 - 4) A man should be the caretaker of the house
 - 5) Sometimes a man needs to put his wife / daughter in their place
 - 6) If a man sees another man assaulting a woman, he should intervene.
 - 7) Being a real man means to be in charge.
 - 8) My wife should listen to me.

- Ask participants how in their view these statements affect them in their daily life as a man. *How does it make them feel?*
- Create a space to critically look at their own values.
- Continue by drawing a box on the board, which stands for “expectations of a traditional man” while the outside of the box stands for “expectations not fitting inside the box”.
- Ask the participants to list roles that are “outside the box” and are usually associated with feminine traits.
- Present traits of toxic masculinity (Define it first, e.g.: “Social norms on what it means to be a man that are harmful to society, mainly women and children but also men themselves”):
 - Oppressing emotions.
 - Having immoral, discriminatory traits.
 - Promoting heterosexuality as the unalterable norm and showing homophobic traits.
 - Being violent, angry, or aggressive.
 - Being dominant in behavior, towards women and interrupting one in conversations (imposing their opinion unasked.)
 - Sexual aggression and self- entitlement towards women.
 - Seeing emotions as a sign of weakness.
- Discuss the effects of toxic masculinity on men. Toxic masculinity can have the following negative consequences on men:
 - Suppression of emotions and invalidation of feelings: By only expressing anger they are hindered from getting in touch with their feelings, which can influence their relationships with their partners and children.
 - It puts additional pressure on them: Having to be the man all the time is exhausting and can have serious effects on their mental as well as physical wellbeing.
 - Not asking for help when urgently needed. Loneliness and hopelessness.
 - Encouragement on rape culture.
 - Misogyny: By valuing men over women, it encourages men to “look down” to women. This can have an effect on their relationships with their wives, partners, and daughters,
 - Violence against their loved ones and themselves.

- Poor family functioning.
- Discussion group: Let every participant contribute to the following: *How can we break free from toxic masculinity?*

Suggestions:

- Allow feelings to happen. Communicate your feelings.
- Be a role model to your son and community (Ask them: How can you serve as role models in your community?)
- Teach your sons to express their feelings.

Conclusion

Start a feedback round and invite the participants to share their learning experience:

- *What are the most valuable ideas or insights that you are taking from this module?*
- *What challenges do you anticipate in implementing the competences you developed in this module?*
- *What benefits do you expect?*

Educational Material

- Flipcharts and a board for a visual display.
- Videos on gender inequality from women / girl's perspective of their country of origin.
- Markers
- Projector
- Post-its
- Laptop

Expected Learning Outcomes

The participants will learn about personal self-reflection on gender and masculinity, but also get informed on societal norms on the European mainstream when it comes to this topic, as well as rules, rights, and regulations. The learning outcome will also aid them to reflect on how gender inequality and masculinity traits might influence / disadvantage them in their family / daily life and learn techniques how to overcome such socially constructed barriers on gender and masculinities.

Furthermore, the participants should be able to:

- Understand the meaning of LGBTQ+ and their rights in the EU. Challenge some of the existing myths and prejudice around LGBTQ+
- Understand why it is important to normalize LGBTQ+, also to belong to the European mainstream.

Skills

Learning how to reflect on topics and traits that they considered to be the norm due to cultural constraints, share experiences, learn how to normalize “taboo topics”, share experiences and mutual learning and listening.

Knowledge

Gender equality in Europe, critical reflection on masculinities, information, and normalization on LGBTQI*

Attitudes

Critical self-reflection, tolerance, acknowledgement of male privilege

Comments and Suggestions

The following aspects should be considered:

- Please handle these topics with high cultural sensitivity. Giving the participants the opportunity to reflect on social constructions could be highly beneficial, however it is important to be considerate towards cultural difference and not promote European culture as “the right one”.
- Make sure that the interpreters are translating correctly and are not led by cultural bias.
- Give the participants the opportunity to express their boundaries and comfort zones.

Adaptation and Variation

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

Resources

- From Work with Men and Boys to Changes of Social Norms and Reduction of Inequities in Gender Relations: A Conceptual Shift in Prevention of Violence against Women and Girls, Rachel Jewkes, Michael Flood, James Lang, The Lancet, 2015.

- Engaging Men through Accountable Practice, International Rescue Committee, 2013.
- Gender Equity and Diversity Module Five: Engaging Men and Boys for Gender Equality, CARE, 2013.
- Lesbian, gay, bisexual and transgender (LGBT) refugees and asylum seekers: ICAR navigation guide De Jong A (ICAR, 2003) Provides detailed information on UK legislation and legal issues.
- From Rainbow project http://www.rainbowproject.eu/material/it/sticks_and_stones.html

4. Module: Social and Intimate Relationships

Duration & Time

Approx. 4 units

Topics

- Sexuality (sex education)
- Fatherhood and family
- Friendships and partnerships
- Community and society (roles, expectations, ...)

Educational Aim

- Reflecting on sexuality.
- Reflecting on social norms around dating, sexual consent, and behavior in relationships.
- Raise awareness on cultural practices in sexual partnerships and behavior towards women (or men).
- Reduce risky behaviors of men
- Encourage participants to be more mindful and active in terms of their sexual health and the one of their partners.
- Overcoming stigma attached to sexuality, health care services and family services.
- Challenge socially constructed roles and expectations and encourage participants to “look outside the box”.
- Overview on sexually transmitted infections, abortion rights and services.
- Encourage participants to fatherhood activities and offer options through ownership and active participation.

Step by Step Description

Introduction

Some key aspects of sexuality (for you as facilitator):

Sexuality is often misunderstood and can be a difficult concept to fully articulate. There are many different ideas about what sexuality is and what it means. The World Health Organization (WHO) defines sexuality (2002) as follows:

Sexuality is "...a central aspect of being human throughout life [which] encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviors, practices, roles and relationships. While sexuality can include all of these dimensions, not all of them are always experienced or expressed. Sexuality is influenced by the interaction of biological, psychological, social, economic, political, cultural, legal, historical, religious and spiritual factors." "Explicit and implicit rules imposed by society, as defined by one's gender, age, economic status, ethnicity and other factors, influence an individual's sexuality."

Sexuality can have a different meaning for people in various period of life, and there are differences with regard to gender, age, culture and sexual orientation. The nature of one's sexuality is unique created by combination of biological and cultural factors and is changing over time. It's socially constructed and for this reason there are large variation across culture, ethnic groups, etc. Often when people see the word 'sexuality,' they think of sexual intercourse or other sexual activity. Sexuality is much more than sexual feelings or sexual intercourse. It is an important part of personal identity. It includes thoughts, feelings, behaviors of being male or female, as well a being in relationship that includes sexual intimacy. Sexuality is central in human existence.

Sexuality is a human right. Everyone has the right and the responsibility to allow others to meet their sexual desires in the way they want – so long as it does not impinge on someone else's rights and is not illegal. Sexual rights guarantee that people can express their sexuality free of coercion, discrimination and violence, and encompass mutual consent and respect. Sexual rights embrace human rights that are already recognized in national laws, international human rights documents and other consensus statements. They include the right of all persons, free of coercion, discrimination and violence, to:

- Seek, receive and impart information related to sexuality
- Sexuality education;
- Respect for bodily integrity;
- Choose the partner
- Decide to be sexual active or not
- Decide whether or not, and when, to have children.
- Consensual marriage

- The highest attainable standard of sexual health, including access to sexual and reproductive health care services. [11]
- The responsible exercise of human rights requires that all persons respect the rights of others.

Activity

Ask the group to brainstorm all the words that they can think of associated with “sexuality”. The words are written by the participants on small sheets and placed on the floor while you as facilitator probe more words. The participants can draw their word also. The words could be characteristics, names, adjective, etc. They can probe more words through the following questions:

- *Can you think of any associations?*
- *What is the relation between sexuality and society? Are there any ways of (sexual) life being marginalized, excluded, banned, ... by society?*
- *Where do our images of sexuality derive from?*

When the group is run out of words, we leave participants watching the words or the drawings on the floor for a while. Leave on the floor the Circles of Sexuality (Sensuality, Intimacy, Sexual health and reproduction, Sexual identity, Sexual power over others → see entire activity on the method 4.1) with the definition of each circle. Everything related to human sexuality can fit in one or more of these circles. Explain the definition of each circle, and ask for examples of sexuality concepts, thoughts or behaviors that would fit in each circle.

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

- *Which circles have the most words associated with them? Why?*
- *Do we tend to focus the word sexuality around some circles but ignore others?*
- *Which of the five sexuality circles feels most familiar? Least familiar? Why do you think that is so?*
- *Are there certain circles that make you feel more or less comfortable talking about? Which ones do you think carry the heaviest silence and are hardest to talk about? Why?*

- *Is there any part of these five circles that you never before thought of as sexual? Please explain.*
- *Can you imagine talking about these with your children? With your parents? With your peers?*

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

- *How is sexuality associated with power?*
- *Who defines responsible sexual behavior?*
- *What do sexual rights mean?*
- *A common argument is that our culture, religion, or society won't tolerate to talk openly about sexuality. This is a powerful argument. Is it valid? What can we do to change it?*

Activity on Friendship and Partnership

Humans are social beings. We are dependent on social interactions and relationships. There are a lot of different ways how to engage or behave in friendships, partnerships, or any kind of relationships.

- Reflect with the group on the beliefs around social and intimate relationship and how we can improve the quality and our wellness.
- Designate two corners of the room as 'Agree' and 'Disagree' respectively, and a place in between as 'Don't know.' Read out one of the following statements and ask participants to respond by moving closest to the sign that corresponds with their opinion. (The statements below are examples. You can choose a few or add more depending on how much time is available, or insert others that are more appropriate to your context.)
 - *If I see a beautiful girl on the street, I can shout towards her "you are beautiful" or whistle to her.*
 - *I have the right to have sex with a woman.*
 - *I would never have a gay friend.*
 - *Women who carry condoms on them are "easy."*
 - *A man should have the final word about decisions in his home.*

- *Giving the kids a bath, and feeding the kids are the mothers' responsibility*
- *Men and women cannot have a friendship.*
- *The best friend of a man is a man.*
- *Before engaging in an intimate/sexual relation, I should discuss with my partner contraception.*
- *I should openly talk with my partner about sexual health (prevention of STI/STD).*
- *As a man I should regularly seek a doctor and check on my sexual health.*
- *The woman is responsible for contraception and prevention of pregnancy.*

Facilitate a discussion about why people chose the response that they did after each question. Use questioning to dig deeper into the underlying issues. After a short debate, ask people if they would like to change their position, or if anyone wants to convince people in another corner to change positions.

Community and society:

“The myth about virginity”

Reflect / Discuss these questions:

- *What does us make believe that a woman's worth is based on her virginity?*
- *Why does virginity symbolize purity? Discuss the terms purity other than virginity.*

A pure act can be for instance: An act of kindness, a child's affection, a hug from a friend, a friendship with an animal etc. Ask in the round: How can all the mentioned aspects be described in the same word as the socially imposed virginity of a woman?

“The power of sexual self-determination”

Place two post-its on the board. One says, “things I wish for my body / sexuality / love life” and “how society wants my body / sexuality / love life to be like”.

Let the participants express their own replies by placing post-its on the board.

Discuss the replies of the participants and add the following sentences for reflection / discussion:

- I want to decide myself what is best for my body

- My sex-life / sexuality / partnership is my own privacy and does not concern my family or community
- I have ownership on my own body
- We should live after our own wishes and desires and not what society expects from us.

Fatherhood

Inner child journey:

- Ask participants to sit in a comfortable position (meditation position for instance. Pillows can be placed on the ground.)
- Do some breathing exercises with the participants.
- Read out a text on inner child journey.
- Give participants a moment to rest / a moment of silent. Then continue immediately with the next exercise.

Empathy work:

Hand out pen and paper to the participants. Ask them to write:

- Letter to son / daughter
- Letter to my own father

Ask the participants to voluntarily read out those letters.

Discuss: *How does this make you feel? How can we build bridges to our children?*

Information session on Child protection in Europe

- Present a power point presentation of child protection in Europe
- Ask participants for alternatives to discipline a child other than violence. Collect all the answers and present them on the board.
- Discuss the consequences of child abuse. Ask in the round: How can we build a trustworthy relationship to our children?
- Explain the concept of duality: children who grow up in Europe with a migration background often have an identity crisis. List out examples of why they need

understanding / empathy. How can we keep our culture but then our children find their own way too?

- Discuss: What are your fears? Examples could be:
 - That our children lose their connection to their roots.
 - That our children act recklessly and hurt themselves.
 - That our children take on Western attributes that we view as harmful.
 - That our children will never fully be able to integrate.
 - That our children will not attain a good education
 - Think of ways collectively of how they can overcome these fears.

Activity “Living through your child”

Participants can write on paper the following:

- *“What do you wish your parents did for you?”*
- *“What do you wish for your child?”*

Compare these answers and reflect on them.

Ask in a reflection / discussion round:

- *How can I give my child more freedom to develop and become its own person?*

Conclusion

Start a feedback round and invite the participants to share their learning experience:

- *What are the most valuable ideas or insights that you are taking from this module?*
- *What challenges do you anticipate in implementing the competences you developed in this module?*
- *What benefits do you expect?*

Educational Material

- Flipcharts and a board for a visual display.
- Markers
- Projector
- Post-its

- Laptop
- Visual material (videos) to explain sexually transmitted diseases.
- Hand-outs and flyers for services
- Pillows

Expected Learning Outcomes

- The ability to differentiate between social norms / expectations and sexual self-determination.
- The knowledge on sexually transmitted diseases, sex education and health services.
- Knowledge on how to respectfully treat / approach women* inside and outside partnerships.
- An understanding of consent and its legal consequences in Europe when not followed.
- An understanding of child protection laws
- An understanding of violent-free children disciplining
- Skills on how to deal with children through empathy work.
- An overview and understanding of sexual rights in the European Union.

Skills

Reflection skills, ability to challenge socially constructed norms, father-child-bonding

Knowledge

Being informed on sexual health services, understanding the meaning and importance on consent, understand appropriate behavior towards women

Attitudes

Being more open to sexual self-determination, losing fear of attached stigma when seeking for services, being more respectful and understanding sexual boundaries of women*, attaining empathy and patience towards children.

Comments and Suggestions

- Be explicit about the participants' rights for confidentiality: The topic of sex health is a culturally reluctant subject, which is why it is important to assure to the participants that their information and input will not be passed on.
- Inform the participants about services by handing out flyers. Give them a comprehensible overview on sex health services.

- Make sure that the interpreter is confident and experienced with sexually based vocabulary. Especially in Farsi and Arabic the language is limited on sex and sexual health.
- Respect their boundaries and cultural barriers.
- Use a PowerPoint to show a definition of Sexual Rights, according to WHO

Adaptation and Variation

This module does not require physical attendance, nor do the applied methods. Therefore, they could be carried out via online/digital workshops. You may show a power point presentation online. Collect the contributions of the participants in an online sheet or live presentation.

Regarding the sexuality circles, instead of lining the papers all up on the floor, collect the contributions on an online sheet (if possible including an illustration of the definitions and images of sexuality circles) and share them with the participants.

Regarding the activity to the friendship and partnership instead of creating corners, collect the agreement or disagreement on an online sheet

Resources

- Immigration controls, the family and the welfare state Cohen S (Jessica Kingsley Publishers, 2004) A handbook of law, theory, politics and practice for local authority, voluntary sector and welfare state workers and legal advisors.
- Sexual health training course for interpreters, Briddon D et al (Newcastle Interpreting Service, Newcastle PCT, 2005) Student handbook, training pack and teaching materials on sexual health. Available from www.newcastlepct.nhs.uk
- Exploring ethnicity and sexual health. A qualitative study of the sexual attitudes and lifestyles of five ethnic minority communities in Camden and Islington Elam G et al (National Centre for Social Research, 1999) A qualitative study looking at sexual attitudes and behaviours among Jamaican, Black African and South Asian people living in North London. Available from www.natcen.ac.uk
- Elam G and Fenton K, 'Researching sensitive issues and ethnicity: lessons from sexual health', Ethnicity and Health, vol 8, no 1 (2003), 15–27. Available from www.tandf.co.uk
- Faith, values and sex and relationships education Blake S and Katrak Z (PSHE and citizenship spotlight series, Sex Education Forum, National Children's Bureau, 2002)
- <https://www.care.org>
- <https://advocatesforyouth.org/>

5. Module: Self Care

Duration & Time

Approx. 4 units

Topics

Self-care, emotions, caring masculinity, mental health

Educational Aim

The module has three objectives:

1. Experiences of powerlessness and helplessness should be taken seriously. An awareness is to be created that these feelings can strongly influence actions and reactions and can possibly lead to violence. The group should reflect which experiences of powerlessness and helplessness they bring from their life history and what has helped them.
2. Information about reactions and psychological difficulties/burdens that people can experience after traumatic experiences. The development of awareness that there can be normal reactions to difficult events should help to relieve those affected. The aim is also to exchange information about coping strategies after traumatic experiences in order to prevent people from trivializing their own reactions.
3. Reflection of gender role expectations (traditional masculinity) and of real (attainable) masculinity (caring masculinity)

Step by Step Description

Introduction

To be a man* in our society does not only mean to have and show a male body, but also to take a certain place as a man. Sometimes this can mean that men distance themselves from things that are associated with women (e.g. doing housework, pushing the baby carriage, or even self-care). To appear masculine - what does that mean? To be invulnerable? To be a fearless, self-confident and courageous man? These and similar expectations of being a man set a high bar - sometimes unattainably high. Not meeting these expectations can lead to uncertainty and hardly anyone talks about it. Rather, many men confirm their masculinity to themselves and others - sometimes by taking risks that could endanger their own livelihood. For men and for their fellow men this can also become threatening if "masculinity" is confirmed e.g. by violence.

The restraint and fear of perceiving, showing and living one's own needs is very high, especially under the demands of traditional concepts of masculinity, as research shows. The pressure to conform to certain images of traditional masculinity can lead to a lack of social

skills in dealing with oneself and others. This can be seen, for example, in the inability to build lasting friendships and relationships, to ask for help, to admit the need for help, to assert oneself in life according to one's own wishes, and much more. Instead, arrogance and evasive behaviour are staged in boy/male groups*.

Caring masculinities create opportunities for men* to deepen caring relationships with others and contribute to a healthier and more caring society. This has positive effects on men* as well as on the existing gender order and the gender equality project.

Exercise/Method: "Funnel of Anger" (Method 5.1)

- Ask the participants to name all the emotions that come to their mind.
- If the participants struggle to name general emotions/feelings, you could also refer to their personal experiences
 - How do you feel when you get disappointed by friend?
 - How do you feel when you argue with another person?
 - How do you feel about your current legal and participative rights as refugees?
 - What were your emotions during your migrant/refugee journey?

(Reminder: It is difficult to balance an explicit acknowledgement of the experience of migrants and refugees, but not delving too deep in the emotions and triggering anything. Stay on the surface of these experiences!)

- Write the emotions on the flip chart on which a funnel of anger has been drawn. The emotions are written into the funnel. Outside the funnel, all the constraints that a "real man" must meet in his behaviour are listed.

Men are confronted at an early age with compulsions and expectations which say that men must not be "weaklings" or "cowards" and that real men must not cry, but must always be tough guys and machos. The funnel illustrates that many emotions in daily life are not recognized and therefore ignored and that bottled-up emotions only escape through the narrow neck of the funnel in the form of anger or rage. In this way the participants are shown that most men have been taught to forget emotions, to suppress them or to be ashamed of them.

Especially, when men feel helpless or powerless traditional concepts of masculinity tell them to overcome them by ignoring or wiping those feelings off.

Self-Care and Helplessness

Powerlessness and helplessness are something that we can experience when we are dealing with situations where we can't find solutions for our problems, when we experience things which are not familiar to us, when we cannot defend or protect ourselves, when we just don't know what to do.

For example, people can feel powerlessness when they:

- are being prevented from doing what they want to do...
- are not heard or understood by others
- can't understand what's happening around them
- feel left defenceless
- are insulted or devalued
- are treated unjustly
- are excluded
- and much more ...

People can feel powerless and helpless when they are exposed to unpredictable situations. People can react very differently when they feel powerless and helpless.

Refer to the flipchart. Before the session, draw the stick figures on a flipchart, which are indicated in the material description (see below).

These are examples of situations in which one can experience powerlessness:

- *A father may feel helpless when his child is sad, he tries everything to comfort him or her, but nothing helps.*
- *A man can feel helpless when his wife doesn't want to fulfil his expectations.*
- *A refugee may feel powerless when he thinks about the future, which is uncertain, not knowing when the "asylum-interview" will finally take place or how the asylum procedure will end.*

- *In times of war, people can feel powerless, because they never know when the attacks will occur or terrorist groups will strike.*

The first thing we want to stress is that people can usually adapt to situations (resilience). After experiences of fear, pain or sadness, one will experience that after some time the reactions subside or pass away. Many also experience that they can appreciate the positive things much more later after they have experienced hurtful and bad things.

It is completely normal for people to react to dramatic/terrible events in an unexpected way. The body and brain store and process a lot of senses in such situations. This happens so that we can protect ourselves more quickly if we get into such a situation again. When we later experience something that reminds us of the dramatic experience, the body can react by taking up a protective position. Small things can be triggers for the body to react or for us to remember these experiences. For example, the sound of sirens, the sound of planes or helicopters, the smell of smoke, etc. Some people experience that their body is in a protective position all the time; even during sleep they have nightmares about the experiences. Some people also experience that the memories come during the day and that they see them like a movie that is played in front of their eyes. People start to tremble and sweat, get shortness of breath or palpitations, get anxious or panicky.

People who experience such reactions often want to avoid the memories coming back. If it does happen, the person may seem very absent and may not be able to follow what is happening around them. Others may become aggressive or violent against the people around them or against themselves.

If we have such reactions, this is not a sign that we are "crazy". It is normal to react to dramatic events in life. If we have these reactions for a long time and they do not go away by themselves, it is advisable to seek help from people who have experience with them (counselling centres). We can learn to deal with it. Medication might help, but they cannot erase the experience.

Exercise/Method

In this task ask the group to reflect on how they deal with the powerlessness or helplessness they experience in their lives.

- They have about ten minutes to think about these things:
 - *What does powerlessness or helplessness mean for myself?*

- *When have I ever felt powerless or helpless?*
- *Have I ever had the feeling of losing control or being crazy?*
- *What does that do to me?*
- *What have I done about it?*
- *What has helped me? What was helpful?*
- It would help to write down the questions on a flipchart for everyone to see and also have the interpreter write them down in their first language.
- Let the participants think about it and then come back to the discussion round:
“Now we ask you to share with everyone what you came up with. You don't have to say things you don't want to say.”

Reflection/Discussion

Now discuss with group whether we can do something when feeling powerless and helpless:

- *What are you doing to deal with the powerlessness, the helplessness and the bad memories?*
- *What's helping you?*
- *What makes it worse?*
- *How can you help people who feel these feelings?*
- *What helps to live with the memories?*
- *What do you do in everyday life?*
- *What gives you energy and what helps you to make life worth living?*

The goal of these methods is to strengthen strategies to cope with these situations. If the participants don't know what to say on how to deal with them in everyday life, it is good if you as the facilitators make suggestions on how to do this; such as healthy food, enough sleep, physical activity, talking about it, socializing, music, professional help.

Optional Exercise/Method: “Piano of Self-Care” (Method 5.2)

In addition to the previous method and reflection round, this exercise helps to illustrate the various strategies in shape of a piano.

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

The method aims to embrace the diversity of coping strategies. Whenever they feel helpless or powerless, they can “play a different song” on their piano. They don’t always have to push the same keys, but learn about new self-caring strategies from their peers or find out about new ones for themselves.

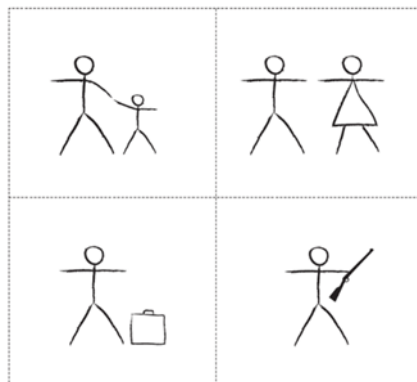
Conclusion

Start a feedback round and invite the participants to share their learning experience:

- *What are the most valuable ideas or insights that you are taking from this module?*
- *What challenges do you anticipate in implementing the competences you developed in this module?*
- *What benefits do you expect?*

Educational Material

Before the session, draw the stick figures on a flipchart, which are shown below. These are examples of situations in which we may experience helplessness.



Print out piano keys and hand them out to the group. Provide pens and a flipchart.

Expected Learning Outcomes

The participants should learn about their techniques and strengths when it comes to self-care. They can learn from other participants which strategies are helpful and beneficial. By sharing their experiences with difficult situations, they may also assess talking and listening as supportive interventions. Additionally, the participants should learn why self-care and raising awareness about mental health issues are important measures for a healthier life.

Skills

Sharing experiences, listening, talking about feelings and emotions, naming strengths and resources

Knowledge

Mental health, emotions, post-traumatic-stress

Attitudes

Self-care, talking about mental health

Comments and Suggestions

IMPORTANT!

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

Adaptation and Variation

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

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

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

Resources

- Huber, M. (2003): Trauma und die Folgen, Teil 1, Junfermann., sowie Dies.: Wege der Traumabehandlung, Teil 2.
- Preitler, B. (2016): An ihrer Seite sein. Psychosoziale Betreuung von traumatisierten Flüchtlingen, StudienVerlag.

- Stadlbauer, J. & Scambor, E. (2019) Men Talk - Leitfaden für Dialogreihen mit männlichen Asylberechtigten, subsidiär Schutzberechtigten & Drittstaatsangehörigen in der Steiermark. Graz: VMG.
- Zito, D./ Martin, E. (2016): Umgang mit traumatisierten Flüchtlingen. Ein Leitfaden für Fachkräfte und Ehrenamtliche, BELTZ Juventa.

6. Module: Violence

Duration & Time

Approx. 4 units

Topics

1. Understanding and recognizing what violence is
2. Forms of violence
3. Gender-based violence related attitudes
4. Recognizing consequences of gender-based violence
5. Consequences of gender-based violence
6. Legal protection from gender-based violence

Educational Aim

1. Understand what violence is and recognize different forms of violence, their characteristic and interrelations
2. Encourage reflection and dialogue about different forms of violence and own relation to them
3. Understand the roots and manifestations of gender-based violence (GBV) and coercive control
4. Recognize the consequences of violence for the victims and perpetrators
5. Understand that using violence is a criminal offence and the related legal framework

Step by Step Description

1. Understanding what is violence (45 min)

Introduce that the topic will be “What is violence” and ask if participants have ever experienced violence. Then explain that violence is part of everyone’s life experience – during childhood, adolescence, adulthood. Invite a few personal examples in which participants were victims and in which they perpetrated violence; try to have examples from different periods of their life (*but do not go into details*).

Present a flip-chart with definition of violence (WHO): *The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or*

community that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation.

Invite participants to briefly comment on the contents of this definition and connect to their personal or community experience. Note that this definition relates only to use of physical force or power.

Move on to the understanding of GBV. Present the flip chart with a short definition of GBV and basic prevalence data illustrating that victims of violence in partner relations, particularly of severe violence, are overwhelmingly women which makes it a gender-specific phenomenon. The prevalence data refer to global victimisation of women and men, with more details regarding physical and sexual violence. Emphasize that gender-based violence happens in different social settings, but that most of it is related to intimate partners and family context.

However, some violent acts can be acceptable (legitimate) or unacceptable (illegitimate), depending on the legal framework, social norms and context. To engage the participants in reflection about this, use 12 case vignettes, each of which is written on a separate flip-chart paper (Method 6.1. – Understanding what is violence). After the interpreter reads aloud each of the vignettes, the participants raise either a red cardboard (meaning: illegitimate, unacceptable, illegal violent behaviour) or a green one (legitimate, acceptable use of violence). After each case, two participants are invited to explain their opposite or same justification. Give the correct answer (e.g. legally defined perspective in host country) and provide comments.

2. Forms of violence (45 min)

Present a flip-chart with words naming different forms of violence are written in circles: structural, physical, psychological violence and emotional abuse, economic abuse, sexual and reproductive violence (Method 6.2. – Forms of violence). Distribute a paper where various behaviours underneath different forms of violence are listed, so that the participants can better follow you and take this list with them after the session (Annex 6.2. – Forms of violence).

Briefly present each form of violence pointing to the flip-chart and making reference to the paper with listed violent behaviours.

Structural violence are experiences because of unequal life chances of people because of their origins, belonging to different groups, being women and men, young and old people, or due to sexual orientations, migrants and domicile population. It is reflected in different

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

Invite participants to each name one instance of structural violence which they or their family have experienced in the host country. After hearing these examples, take a clear stance denouncing such circumstances, express compassion and apologise on behalf of the host community members.

Physical violence is most often thought of when talking about violence. This includes physical acts by which another person is threatened, cramped / restricted or harmed, e.g. aimed with a weapon, holding restricted in a corner of a room, slapping, hitting, kicking, punching, beating, strangling, hair pulling, cigarette burning, stabbing or use of other weapons, locking a person in a room or home, throwing a person out of a home, etc. Restricting or denying food, care, medical help are forms of physical abuse. Physical violence can range in severity from light to severe and also have a psychological effects on the victim. This form of violence is easier to recognize than other forms, and if leaving bodily traces easier to document in criminal investigation.

Physical punishment of children and other forms of degrading behaviours towards children in order to discipline them.

Invite 2 to 3 participants to share witnessing physical violence in a close relationship.

Psychological violence and emotional abuse includes behaviours that cause fear and emotional distress, e.g. threatening, frightening, insulting, devaluating, harassment, coercion, ignoring, blackmailing, social isolation, stalking, controlling, to sustained assaults on self-worth, destroying objects that are important or valuable to other people, distributing shameful pictures of a person, etc. Psychological abuse typically increases slowly over time and can become normalised, so that victims may not even recognise it. It can get worse over time and may escalate into physical abuse. The threat of physical violence has, especially when it had happened before, a strong psychological impact on exerting control.

Psychological and emotional abuse is a part of coercive control which aims to control the other person, typically an intimate partner through a pattern of assault, threats, humiliation, intimidation and other abuse, isolation from support, exploitation, deprivation of independence and regulating the everyday behaviour of victims. It is used by a perpetrator to erode a victim's autonomy and self-esteem. The behaviours can appear to be quite subtle from the outside once a high-level of control over the victim has been established. Fear

because of previous physical violence and the erosion of self-esteem may be sufficient to exercise overall control over the partner.

Invite 2 to 3 participants to share witnessing psychological violence in a close relationship.

Economic abuse is control over a person's access to economic resources, making them financially dependent, unable to support themselves, e.g. denying material goods, allowing access to a very limited amount of money, strict control of how they spent money, forcing a person to beg for the money, preventing a person from employment, denying access to the money they earn, preventing a person from gaining education or training, making debts in the name of a person. This can become increasingly controlling and restricting over time, justified by saying that a person is not capable of financial management.

Invite at least one participant to share witnessing material violence among the families they know.

Sexual and reproductive violence are behaviours that offend or harm someone in a sexualized way and involve unwanted sexual activities or the threat of these activities, e.g. making unwanted sexualized comments, forcing or coercing someone to engage in unwanted sexual acts, humiliating remarks about a person's sexuality, sexual contact while the person is asleep or unable to give consent, intentionally passing on a sexually transmitted disease or not informing the person of this risk, forcing someone to view pornography, forcing someone to sexualized photographing, sexual assault, using force to obtain sex, rape.

This form of violence also includes reproductive health coercion, such as not allowing women to have control over reproductive autonomy, becoming pregnant against her wishes, birth control sabotage, forcing to have an abortion or not allowing a women to do so.

Invite participants to discuss if these behaviours are considered sexual violence in their countries.

3. Gender-based violence related attitudes (45 min)

Invite the participants to share what is the dominant view regarding violence against women and girls in their countries regarding what behaviours are considered acceptable and

inacceptable, informally and legally punishable. Do they know how this is in the host country?

Present the flip-chart with 10 statements about partner relations that reflect attitudes supporting GBV (listed in Method 6.3. – Gender-based violence related attitudes). Ask the participants to use the green and red cardboards to show if they agree (green) with the statement or they do not (red). The interpreter reads out each statement and the participants raise appropriate card. Thereafter ask a few participants to explain their view and provides appropriate feedback, including the corrective one (e.g. legally defined perspective in host country).

On a flip-chart paper prepare the table for noting the assessed percentage of responsibility for violence of a man and a woman in each situation (Annex 6.3.1.). Distribute the Annex 6.3.2. – “Who is responsible for violent act?” to each participant. This handout describes 5 situations with a GBV incident. After reading the description of each situation, each participant writes his assessment (in percentage, 0-100) how much was a man responsible for the violence and how much was a woman responsible. Let the participants figure out that in each situation the behaviour of a man is the same (shouting at the women and slapping her in on the face), but the description of the situation and behaviour of the woman changes. Invite the participants to state their percentage for each of them and for each situation, which is written by the interpreter in the appropriate box of the table. Typically, the responsibility of the man (who is violent in the same way in all situations) decreases as the women is depicted as worse mother and partner.

The point of this exercise is to show that each partner has the full responsibility for not being violent, regardless of the situation he/she may not like or feel provoked. Each partner should avoid being violent and find other ways to communicate their discontent or needs (which will be addressed in Module 7).

4. Recognizing GBV (15 min)

Ask the participants if and how people in their home county recognize GBV.

Next, distribute the handout with 12 statements describing indicators of GBV (Annex 6.4. – How to recognize GBV?) and invite the participants to comment and also add if they think of some more.

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

The participants take the handout with them.

5. Consequences of GBV (15 min)

Ask the participants what they think are consequences of violence in a family, for the victims, children, perpetrators. Take notes of the answers and after the participants finished their input, shows the flip-chart entitled “Consequences of GBV” with 5 boxes: Physical health, Mental health, Behavioural, Social, Financial (Method 6.5. – Consequences of GBV) and summarizes the input from participants indicating at the boxes.

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

Next, distribute the Annex Handout 6.5. – Consequences of GBV and asks the participants to briefly comment, responding as needed. They take the handout with them.

6. Violence protection legal framework (15 min)

Ask the participants if they know how the protection from violence is legally regulated in the host country in general, and in particular violence in close relations, family and partnership. Monitor the inputs and provide short clarification as needed.

Next, provide a brief overview of the principles on which the legal framework is based in the EU. These include: equality between partners in rights and responsibilities, equal

responsibility towards children, right to independent professional and economic decisions, owning personal property and deciding about it, maintaining relations with colleagues, friends, relatives and family members outside of the partnership. Any form of violence against a partner or children is prohibited and punishable. The child's best interests are priority over parental wishes. The participants are invited to comment and seek clarification from the you as facilitator.

In the final round, legal procedures in case of GBV and DV are explained, including police and criminal justice procedures, services that become involved, penalties and alternatives. This is specifically done for the host country, but common EU values are mentioned as a basis for national legislation.

Conclusion: Wrapping up and closure of the module (5 min)

Sum up the topics that were addressed in the module and seek feedback from the participants about the process and what have they learned new or interesting. Thank them for participation etc.

Educational Material

- Flip-chart with WHO definition of violence
- Flip-chart with definition of GBV
- Flip-chart with 12 case vignettes describing situations with violent behaviours, each written on a separate paper
- Green and red cardboards for “voting”
- Flip-chart with forms of violence written in circles
- Handout Annex 6.2. – Forms of violence with list of concrete violent
- Flip-chart with 10 statements reflecting attitudes violence in partner relations
- Handout Annex 6.3.2. – Who is responsible for the violent act?
- Flip-chart with statements regarding behaviours that indicate GBV
- Handout Annex 6.4. – How to recognize GBV?
- Flip-chart paper “Consequences of GV” with 5 boxes
- Handout Annex 6.5. – Consequences of GBV

Expected learning Outcomes

1. The participants will know and be able to recognize different types of violence, and recognize behaviours indicating GBV and signs of coercive control.

2. They will understand the consequences of violence and that using violence can be harmful to their best interests.
3. They will become aware of the legal consequences of using violence in gender relations.

Skills

The participants will become able to reflect on own behaviours with violence elements.

Knowledge

The participants will know that using GBV is harmful for their relations with important others, its destructive consequences and that it is illegal and punishable

Attitudes

The participants will develop the attitude that violence is unacceptable form of conflict resolution and pursuing own goals, and that GBV is harmful for their relations and for well-being of the important others and themselves.

Comments and Suggestions

The sharing of illustrative experiences with violence and related discussion should not go into details to avoid strong emotional reactions of participants. Encourage the participants to say STOP if it is getting too much for them. If a participant shows very strong reactions, use the grounding methods.

If there is not enough time for all described activities, especially given the time for translation, select some of them.

Adaptation and Variation

The module should primarily be delivered in a face to face group format, only alternatively online.

Resources

- Ajduković, D., Ajduković, M., Cesar, S., Kamenov, Ž., Löw, A. & Sušac, N. (2010) *Prevenција nasilja u mladenačkim vezama /Prevention of violence in adolescent realtionships/*. Zagreb: SPA
- Jusupović, D., Žižak, A., Ajduković, D., Kraljević, R., Ajduković, M. & Vrban, I. (2010) *Psihosocijalni tretman počinitelja nasilja u obitelji /Psychosocial treatment of perpetrators of family violence/*. Zagreb: SPA.
- Stadlbauer, J. & Scambor, E. (2019) *Men Talk - Leitfaden für Dialogreihen mit männlichen Asylberechtigten, subsidiär Schutzberechtigten & Drittstaatsangehörigen in der Steiermark*. Graz: VMG

7. Module: Violence Prevention

Duration & Time

Approx. 4 units

Topics

Prevention of violence through

- understanding the emotion of anger to be able to identify it ASAP and avoid acting it out in the form of violence
- being aware that using violence is a choice
- collecting strategies to avoid the use of violence even in moments of anger or stress, by calming our mind and body (and leaving the situation if necessary) and by communicating our feelings and needs non-violently

Educational Aim

The aim of this seventh module is for participants to learn how to prevent the use of violence, especially in their relationships, even in situations of anger or stress. By exploring their experience of anger (and other emotions) in situations where they have used violence (or were about to do so) in different aspects (cognitive, motivational, attentional, behavioural, sensorial and imaginative) they should learn to identify it as soon as possible and to understand how anger tends to affect and limit the functioning of our minds and bodies. In a second step participants will learn that even under stress or anger, the use of violence always is a choice and will share and discuss different strategies to avoid the use of violence, such as calming their minds (avoiding winding themselves up through negative self-talk), calming their bodies (e.g. through calming breathing), leaving the situation („time out“) or communicating their feelings and needs non-violently.

Step by Step Description

Introduction

Shortly present introduce today's content.

Activity “Soothing Rhythm Breathing” (Tool 7.1)

This method creates a space to discuss personal issues and serves as an example and technique on how to calm down oneself in situations of anger or stress

Explain that in this practice we will train the ability to direct our attention to our breathing in a gentle way.

To do this, we will need to take a comfortable posture on a seat, putting the soles of the feet on the floor and resting the hands on the legs, stretching the spine and expanding the chest to facilitate the practice.

Instructions: (Perform with a calming but energetic voice and prosody):

- *Now, I'd like to introduce a practice called soothing rhythm breathing. This practice involves slowing down our bodies and minds by working with our breath. Specifically, we're going to be slowing down the breath, and focusing our minds on the sensations of slowing.*
- *Let's start by sitting in an upright position, with both feet flat on the floor, and perhaps folding the hands in the lap. The head is held in an upright, dignified but relaxed posture. As you gain experience with the practice, you'll be able to use it in all sorts of situations and body postures, but we'll start like this, with a nice, comfortable, upright posture.*
- *If you like, allow your eyes to close, and bring your attention to the sensation of your breath entering and leaving your body. Just notice this sensation of breathing. (Pause ten to twenty seconds.)*
- *Now we're going to slow down the breath. Allow your rate of breathing to slow, taking four to five seconds to inhale, pausing for a moment, and then taking four to five seconds to ex-hale. Breathing in deeply—1—2—3—4.(Pause for a moment.) Then slowly breathing out—1—2—3—4*
- *Let's take a couple of minutes to breathe in this way. As we do, let's focus our attention on the sense of slowing—slowing down the body, slowing down the mind. If this rate of breathing is too slow, see if you can find a rate that is comfortable and soothing for you. The idea is to breathe in a way that is slowing and soothing*

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

- *When you're ready, allow your breath to return to its normal rate, and gently allow your eyes to open. (Wait until participants' eyes are open.)*
- *Let's explore what that was like.*

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

Invite them to perform this practice daily and explain that it will be one of the tools to use for their well-being and health.

What is anger?

Anger is a defensive threat response that evolved in our ancestors over millions of years and is designed to protect us against threats.

We tend to experience anger as an emotion or feeling that we have in response to situations that threaten us or get in the way of our pursuit of what we want.

We tend to feel anger when we see injustice, when our movement toward something we want is blocked, or when we perceive that others are acting to harm or embarrass us.

Usually, we don't choose to feel anger in these situations; it just arises in us when we feel threatened ... this is our brain trying to protect us when we feel insecure.

Because of our early learning experiences, we all differ in terms of what situations threaten us and cause us to feel angry, so it's good to learn what situations our threat system is extra sensitive to. If we have suffered violence or other traumatic and difficult situations, like discrimination and injustice, we might feel threatened and get angry more easily.

Sometimes these threats can be physical, sometimes they are social ("he doesn't like me") or are related to status ("She's trying to make me look bad"), threats and linked to conflicts with other people, but often they are simply blocks and obstacles to what we want to do, or expect from others, which cause frustration.

Activity "Inquiring our anger" (tool 7.2)

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

Inquiring Anger exercise helps to explore the experience of anger (and other emotions) in situations where we used violence in different aspects (cognitive, motivational, attentional, behavioural, sensorial and imaginative). It takes about 80 min.

Find the description of the method in the tool kit.

Activity “Coke Bottle Exercise” (tool 7.3)

The Coke Bottle exercise illustrates graphically the responsibility to choose not to use violence and helps explore different strategies to do so. The methods takes up to 60 – 70 min.

Find the description of the method in the toolkit.

Conclusion

Start a feedback round and invite the participants to share their learning experience:

- *What are the most valuable ideas or insights that you are taking from this module?*
- *What challenges do you anticipate in implementing the competences you developed in this module?*
- *What benefits do you expect?*

If there is time, the Soothing Rhythm Breathing Exercise can be repeated at the end.

Educational Material

- Flipcharts / Whiteboard
- Sheets with “Spider Diagram” for each participant
- Sheets with “Coke Bottle” for each participant
- A bottle of Coca Cola (full, unopened) and a few glasses

Expected Learning Outcomes

Participants will learn how to prevent the use of violence, especially in their relationships, even in situations of anger or stress. By exploring their experience of anger (and other

emotions) in situations where they have used violence (or were about to do so) in different aspects (cognitive, motivational, attentional, behavioural, sensorial and imaginative) they should learn to identify it as soon as possible and to understand how this emotion tends to affect and limit the functioning of our minds and bodies. In a second step participants will learn that even under stress or anger, the use of violence always is a choice and will share and discuss different strategies to avoid the use of violence, such as calming their minds (avoiding winding themselves up through negative self-talk), calming their bodies (e.g. through calming breathing), leaving the situation („time out“) or communicating their feelings and needs non-violently.

Skills

Self-awareness and reflection in situations of anger, identifying different signs of anger, learning strategies to not act violently in situations of anger, but to calm their bodies and minds, express their feelings and needs constructively and leave the situation if needed (time out)

Knowledge

Anger as a human emotion and its effects on our mind and body, Violence as a choice even when angry, strategies to calm body and mind and avoid violence, Relationship of anger and use of violence to traditional versions of masculinity

Attitudes

Commitment and responsibility to choose non-violence, openness to compassionate self-observation and –awareness.

Adaptation and Variation

This module can be adapted to online delivery.

In the Soothing Rhythm Breathing practice might be a challenge to monitor whether participants engage with the practice and feel comfortable doing so.

In the Inquiring Anger exercise the spider diagram worksheet would have to be sent to participants in electronic format for them to copy or print out.

The coke bottle exercise will lose some of its impact without the physical presence of the (shaken) coke bottle with fizz and the coke finally being shared when calm. Work sheets would have to be sent as electronic documents and printed or copied by participants. Doing a video of the coke bottle and sharing it online, could be an option.

Resources

- Gilbert, Paul (2009). The Compassion Mind. London: Robinson.
- Kolts, Russel (2011). The Compassionate Mind Approach to Managing Your Anger: Using Compassion Focused Therapy. London: Robinson.

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

8. Module: Conclusion

Duration & Time

Approx. 2 units

Topics

Conclusion, feedback, certificates and evaluation

Educational Aim

Reflection and review of the workshop's contents, perspectives for the future

Step by Step Description

Introduction

Shortly explain the steps of this module. Explain why it is important to take time for the final farewell and relive the experiences and transferred knowledge from the program.

Review

Prepare all the collected material (flipcharts, pictures, etc.) from each session and put it on the wall.

The participants can walk around and have a look at the material to recall each session. The group is asked to reconstruct the workshop's contents. You may support them by adding your memories as facilitator.

Feedback

Final feedback round:

- *“We would like to hear from you what was the most important thing for you to take away from the meetings.”*
- *“Is there anything that you missed that you would like to discuss?”*
- *“What will you remember in a year?”*
- *“Would you recommend the group to other members of your community? Are there others you think would benefit? If yes, from which aspects of the program?”*

Here you can strengthen statements, which represent hope and empowerment.

- *“Before we finish today, we would like to hear from each of you what it was like for you to participate in this group.”*

If nobody from the group speaks, you may start. If the group talks a lot, you could share your experiences with the participants at the end.

It is good to think in advance about what was particularly impressive and what were the learning outcomes from your perspective as facilitator.

Post-Evaluation

Handout the post-evaluation survey. Explain what the survey is about and why we need their answers. Be explicit about getting the participants’ consent to completing the survey.

Finish by handing out the participation confirmations and/or certificates.

Farewell Celebration

The group may appreciate a final lunch/dinner (catering) together to provide a pleasant and friendly farewell celebration.

Educational Material

- All the collected material from each session (flipcharts, handouts, etc.)
- Post-evaluation-survey
- Certificates

Expected Learning Outcomes

The participants share their experiences from the workshops and recall the contents. They learn about the impressions of other group members (“what was important for them and what was important for me”).

Skills

Feedback, reflection, social skills

Knowledge

Recalling the workshop’s contents

Attitudes

Openness, future perspective

Adaptation and Variation

This module does not require physical attendance.

Prepare an online presentation, summarizing all the modules and sessions.

An online-post-evaluation survey should be provided.

The certificates could be sent to the participants through the post/mail service.

Resources

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