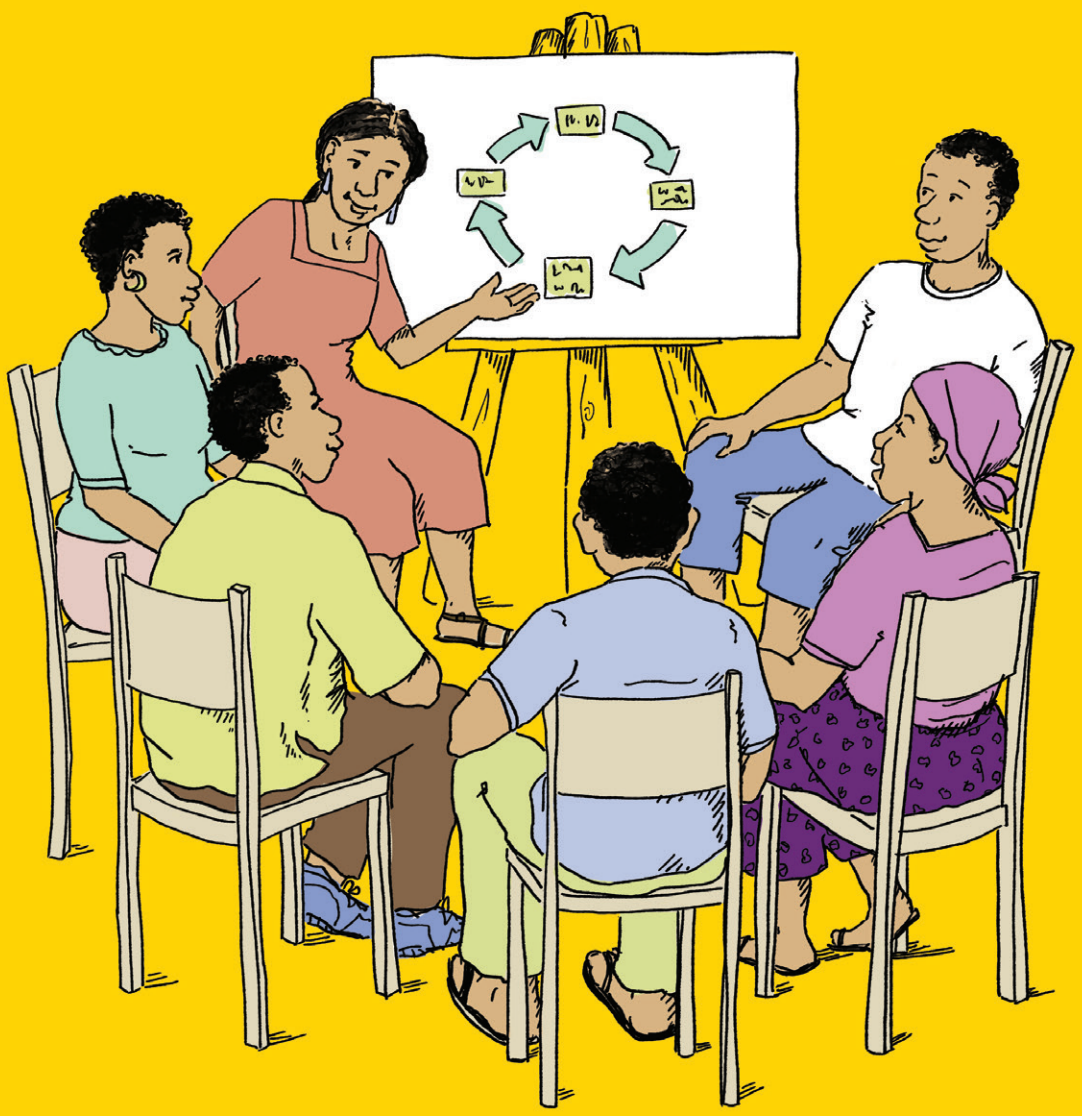
TRANSFORMING MASCULINITIES

IMPLEMENTATION GUIDE

A step by step guide for implementing Transforming Masculinities projects



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TRANSFORMING MASCULINITIES

IMPLEMENTATION GUIDE

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Tearfund is a Christian charity that partners with churches in more than 50 of the world's poorest countries. We tackle poverty through sustainable development, responding to disasters and challenging injustice. We believe an end to extreme poverty is possible.

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This implementation guide has been developed to support the scale up of Transforming Masculinities, an evidence-based intervention developed by Tearfund to end sexual and gender-based violence (SGBV) and to work toward more gender-equal societies. Transforming Masculinities is now being implemented in 12 countries across Africa, Asia, and South America. This guide is intended to support those interested in implementing the standard form of Transforming Masculinities, or the adapted versions, to enable higher quality, more effective and meaningful programming.

The Transforming Masculinities intervention has been developed, refined, and adapted since it was first piloted in 2015, through funding from the Souter Charitable Trust. The refinement of the Transforming Masculinities intervention has been made possible through projects funded by USAID, FCDO, including the Preventing Sexual Violence Initiative, the John Templeton Foundation and the Souter Trust. We are extremely grateful for all of our funding and research partners and the support they provide for us to take this work forward. We are also profoundly grateful for our community partners, national staff, and the faith leaders who have had the courage to speak out against SGBV and to role model a new response to this issue in their places of worship. The foundation of our work is the Gender Champions who work to shift the norms and beliefs that perpetuate SGBV and who journey through relationships to create spaces of true transformation.

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CONTENTS

GLOSSARY vi

INTRODUCTION 1

Opportunity 1
Solution 1
Pilot to scale 2
Key principles of Transforming Masculinities 5
Key materials for Transforming Masculinities 6

HOW TO USE THIS GUIDE 7

SECTION ONE
PREPARATION 9

1.1 Organisational capacity and commitment 11
1.2 Assessing needs and deciding where to work 11
1.3 Linkages to local community structures and development of GBV referral pathways 13
1.4 Staffing 14
1.5 Budget 15
1.6 Contextualisation 16
1.7 Community entry and engagement 17
1.8 Building capacity in your organisation: Training of trainers 18
1.9 Facilitation skills 19

SECTION TWO
IMPLEMENTATION 21

2.1 Transforming Masculinities four phase process 24
Phase one: Transforming leadership 25
Phase two: Equipping Gender Champions 26
Phase three: Facilitating community dialogues 29
Phase four: Diffusing 'information and messages' to the community 31

SECTION THREE
MONITORING, EVALUATION, AND LEARNING 33

3.1 Key outcomes for Transforming Masculinities 33
3.2 Monitoring 34
3.3 Evaluation 36
3.4 Learning 37

SECTION FOUR
ADAPTATIONS 39

4.1 Adaptation one – Family planning: Masculinité, Famille, et Foi (MFF) 39
Why was this adaptation developed? 39
How was it developed? 39
How does it work? 39
What additional expertise is needed for this adaptation? 41
4.2 Adaptation two – Family planning and inter-religious relationships: Masculinities, Faith, and Peace (MFP) 42
Why was this adaptation developed? 42

How was it developed? 42
How does it work? 42
What additional expertise is needed for this adaptation? 44
4.3 Adaptation three – Women's economic empowerment (WEE) 45
Why was this adaptation developed? 45
How was it developed? 45
How does it work? 46
What additional expertise is needed for this adaptation? 47
4.4 Adaptation four – Female Genital Mutilation/Cutting (FGM/C) 47
Why was this adaptation developed? 47
How was it developed? 47
How does it work? 48
What additional expertise is needed for this adaptation? 49
4.5 Adaptation five – Transforming Masculinities in humanitarian contexts and emergency responses 49
Why was this adaptation developed? 49
How was it developed? 49
How does it work? 50
What additional expertise is needed for this adaptation? 50
4.6 Integration into country or regional-level programming 51
Core principles 51

SECTION FIVE
SCALING UP 53

5.1 Key questions to consider before scaling up 53
5.2 Case study on Masculinité, Famille, et Foi: Scaling and sustaining Transforming Masculinities with the Church of Christ in Congo (ECC) in Kinshasa, DRC 54
Background 54
Pathway to scale-up 55
Horizontal and vertical scale-up 56
Environmental considerations in scale-up 56

SECTION SIX
WAY FORWARD 57

6.1 Key resources 57
6.2 Sharing learning and engaging with other practitioners 58

APPENDIX A
TRAINING AGENDAS AND SLIDES 60

Sample agenda for Training of Trainers (five days) 60
Sample agenda for MFF Gender Champion training (four days) 61
Sample agenda for MFP Gender Champion training (three days) 62
Sample agenda for Conflict Transformation training (two days) 63

APPENDIX B
JOURNEY TO HEALING 64

APPENDIX C
SAMPLE SAFEGUARDING POLICY 65

APPENDIX D
GBV REFERRAL PATHWAY 72

APPENDIX E
BUDGET TEMPLATE 74

APPENDIX F
MONITORING, EVALUATION AND LEARNING TOOLS 76

1 **Transforming Masculinities indicators** 76
2 **Monitoring tools** 78
Tearfund MFF intervention monitoring plan 78
Workshops/trainings for faith leaders and Gender Champions 79
Transforming Masculinities – Workshop participant KAP assessment questionnaire 79
Transforming Masculinities (MFF) – Workshop participant KAP assessment questionnaire 80
Transforming Masculinities (MFP) – Workshop participant KAP assessment questionnaire 82
Transforming Masculinities – Workshop evaluation 84
Transforming Masculinities (MFF) – Workshop evaluation 85
Transforming Masculinities (MFP) – Workshop evaluation 86
Transforming Masculinities – Participant workshop feedback form 88
Transforming Masculinities (MFF) – Participant workshop feedback form 89
Transforming Masculinities (MFP) – Participant workshop feedback form 90
Transforming Masculinities – Peer facilitation feedback form 91
Community dialogues 92
Transforming Masculinities – Community dialogue monitoring tool for Gender Champions 92
Transforming Masculinities (MFF) – Community dialogue monitoring tool for Gender Champions 93
Transforming Masculinities (MFP) – Community dialogue monitoring tool for Gender Champions 94
Transforming Masculinities – Community dialogue participant feedback form 95
Transforming Masculinities – Community dialogue couple member testimony form 96
Transforming Masculinities – Gender Champion facilitation feedback form 97
Diffusion activities monitoring tool 99
Diffusion activities monitoring tool (MFF) 100
Diffusion activities monitoring tool (MFP) 101
3 **Evaluation tools** 102
Training/workshop evaluation tools 102
Baseline/endline sample KAPB survey 102
Self-discovery/personal reflection tools 103
Personal reflection form – male participants 103
Personal reflection form – female participants 104
Congregational assessment tool 105
4. **Learning tools** 105
End of cycle reflection meetings 105
Learning logs 106

APPENDIX G
MEL TOOLS FOR ADAPTATIONS 107

1 **Reach table** 107
2 **Family planning training and supervision visit guidance** 108
Guidelines for administering the Knowledge Improvement Tool (KIT) 108
Knowledge Improvement Tool FP services – KIT 109
KIT application – experimental facilities 113
3 **Health service mapping tool** 114
4 **Method choice and referral data collection tool** 115

GLOSSARY

CAG	Community Action Group
CAGM	Community Action Group member
CCMP	Church and Community Mobilisation Process
CCT	Church and Community Transformation
CD	Community dialogues
DfID	UK Department for International Development
DRA	Dutch Relief Alliance
DRC	Democratic Republic of Congo
ECC	Eglise du Christ au Congo (Church of Christ in Congo)
FCDO	Foreign, Commonwealth and Development Office
FGD	Focus group discussion
FGM/C	Female Genital Mutilation/Cutting
FL	Faith leader
FP	Family planning
IDP	Internally Displaced Person
IPV	Intimate Partner Violence
J2H	Journey to Healing
JLI	Joint Learning Initiative on Faith and Local Communities
KAPB	Knowledge, Attitudes, Practices and Behaviours
KII	Key informant interview
MEL	Monitoring, Evaluation, and Learning
MFF	Masculinité, Famille, et Foi
MFP	Masculinities, Faith and Peace
NPSV	Non-partner sexual violence
POCA	Partner Organisational Capacity Assessment
SGBV	Sexual and gender-based violence
SNET	Social Norms Exploration Tool
STEP	SGBV Tool for Effective Programming
SVRI	Sexual Violence Research Initiative
TAG	Technical Advisory Group
TAGM	Technical Advisory Group member
TF	Tearfund
USAID	United States Agency for International Development
WEE	Women's economic empowerment

INTRODUCTION

Sexual and gender-based violence (SGBV) is a global problem. Women and men, boys and girls around the world face the atrocity of SGBV regardless of class, race, religion or location.

One in three women and girls will experience SGBV in their lifetime.[1] SGBV deprives women of their dignity and has a substantial impact on social and economic development.

Harmful gender and social norms, often influenced and justified by religious beliefs, are widely recognised as root causes of violence. Around the world, the vast majority of people follow some form of faith tradition[2] and unfortunately, many faith traditions have been responsible for promoting harmful beliefs and practices that contribute to SGBV, rooted in interpretations of sacred texts. Faith leaders are trusted in many communities and if harmful beliefs are promoted, they are often adopted without question or challenge. Our work with survivors has shown that in some cases, faith leaders have been directly responsible for SGBV as perpetrators themselves. At best, a majority of faith leaders have been silent on the underlying beliefs and practices that perpetuate gender inequality and SGBV.[3]

Opportunity

Faith leaders can be transformative agents for change within faith communities when they are equipped and empowered to break the silence on SGBV and gender inequality. Meaningful engagement of faith leaders, accompanying them on their personal journey of transformation can lead them to speaking out against SGBV, can be a powerful process for reducing the incidence of violence in a community and transforming the harmful gender norms that perpetuate SGBV.

Faith leaders are present and active in communities around the world, including in remote areas without access to government infrastructure and services. Faith leaders are usually part of the communities they serve, are committed to them for the long term, and are able to reach many people through the influence they have. Members of faith communities place a high degree of trust in their leaders, and leaders have a responsibility to utilise their influence to better the lives of their congregants. Long-term sustainable change to prevent the incidence of SGBV depends on a transformative shift in gender norms, deeply held beliefs and the practices that follow those. Faith leaders are in an ideal position to influence that kind of change, through their own transformational journey and modelling. Statistically, the majority of the perpetrators of SGBV are men and boys and interventions that seek to prevent SGBV must engage meaningfully with leaders and community members, including men, women, girls and boys, in order to undo harmful ways men and boys are socialised to be a man.

Solution

Transforming Masculinities (TM) is a gender-transformative approach for faith communities to promote positive masculinities and gender equality, as a means of preventing sexual and gender-based violence (SGBV).[4] Transforming Masculinities uses participatory activities and critical self-reflection, together with scriptural reflections, within faith communities to create and embrace new understandings of gender, masculinities, and gender equality through the lens of faith. This process challenges unequal power, hierarchies, harmful norms, and systems that perpetuate gender inequality to co-create a more equal society. Transforming Masculinities is rooted in a pursuit of gender justice, which means dismantling harmful norms, systems and structures that perpetuate and maintain gender and other forms of inequalities.

Transforming Masculinities works with two key change agents: faith leaders and Gender Champions. Faith leaders are accompanied on their journey of transformation to address the unequal balance of power in communities and relationships, and to redistribute power in a more equitable way. Gender Champions

are equipped to facilitate dialogues with congregants at the community level to identify beliefs and norms around gender equality and to work to shift those to a more equitable belief system. Transforming Masculinities works to create a society in which men and women live a life free of violence, and both practice and promote equitable relationships and positive ideals of masculinities based on gender equality in their homes, communities, places of worship, and societies.

Transforming Masculinities has four core components that contribute to bringing about transformation in social norms related to SGBV and gender equality.

The Transforming Masculinities approach supports organised diffusion of messaging into the broader community by identifying opportunities that suit the context. Organised diffusion is central to shifting norms within the wider community. Examples of organised diffusion approaches used in Transforming Masculinities include: faith leader sermons on Transforming Masculinities programme themes, sharing of testimonials/stories by community dialogue participants to the rest of the congregation, community celebratory events, radio for mass communication, community mobilisation and advocacy. Diffusion also happens in organic and unplanned ways, but Transforming Masculinities emphasises the importance of intentional diffusion through organised activities.

Pilot to scale

Tearfund's response to SGBV began in 2013 with a series of listening exercises with survivors. The voices of survivors shaped the response and the strategic direction that Tearfund has taken following that initial research. Tearfund has developed a core programmatic response that includes Transforming Masculinities and Journey to Healing, a survivor-led peer support programme. An overview of the key milestones in Tearfund's response to SGBV is on page 3.

Tearfund found that survivors often highlighted the need to bring men and boys into the conversation about SGBV and to work with men and boys to address their harmful behaviours.[5] Survivors envisioned an environment where both men and women can work together to end SGBV in their communities and where the church was an active part of the response.[6] As a commitment to these survivors, Tearfund commissioned a series of baseline studies in Rwanda, Burundi and the Democratic Republic of Congo (DRC) to understand how best to work with men and boys, and to probe how faith influences masculinities and how certain forms of masculinities lead to male violence and SGBV.[7] The studies found that harmful gender norms were, in most cases, informed by religion and culture.

Faith communities took a limited role in promoting gender equality or in addressing SGBV, and survivors did not see their place of worship as a safe space due to stigma and victim-blaming. In contexts of poverty,

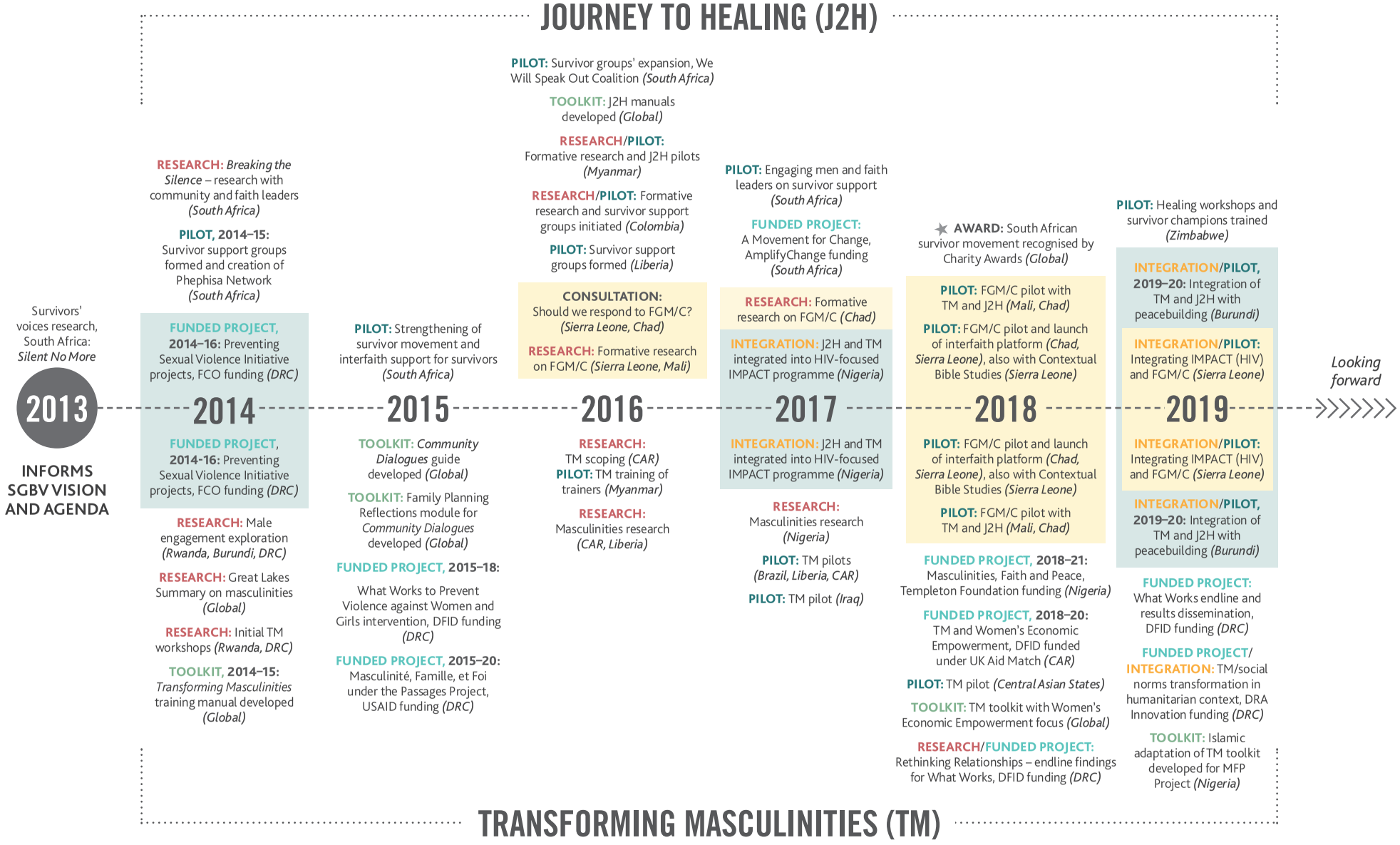
5 Tearfund (2013) *Silent no more: The untapped potential of the church in responding to sexual violence.* https://learn.tearfund.org/en/resources/research-report/silent-no-more

6 Tearfund (2017) *Are we listening to survivors?* https://learn.tearfund.org/-/media/learn/resources/reports/2017-tearfund-are-we-listening-to-survivors-en.pdf

7 Tearfund (2014) *Transforming Masculinities: Great Lakes region summary report.* https://learn.tearfund.org/en/resources/research-report/transforming-masculinities-great-lakes-region-summary-report

SGBV interventions timeline

Key: FGM/C projects | Projects that include both Journey to Healing and Transforming Masculinities



women carried a disproportionate burden of caregiving responsibilities, limiting their capacity to engage in business, social life and leisure.

FROM VIOLENCE TO NON-VIOLENT RESPONSES

- Significant reduction in IPV and NPSV
- Among men, self-reported perpetration reduced from 68 per cent to 24 per cent
- Among women, reported IPV reduced from 69 per cent to 29 per cent
- NPSV reported by women reduced from 21 per cent to 4 per cent

FROM MALE SUPERIORITY TO GENDER EQUALITY

- Men have developed alternative patterns of masculinity
- Belief that men are superior to women has dropped from 90 per cent to 70 per cent
- Belief that God created men and women equal increased by 20 per cent among men
- Women's attitude that their primary role is to care and cook for family reduced from 90 per cent to 75 per cent

FROM TOLERANCE TO RESILIENCE

- A number of attitudes to IPV reversed
- Justification of physical violence dropped from 71 per cent to 55 per cent among men
- Belief that women are not allowed to refuse sex dropped from 80 per cent to 55 per cent among men
- Women's belief that disobedience of wives justifies violence dropped from 53 per cent to 38 per cent

FROM STIGMA TO SUPPORT FOR SURVIVORS

- Survivors' internal stigma reduced, as did external stigmatising attitudes
- Significant reduction in rape myth beliefs among men
- By endline, 40 per cent of IPV survivors sought assistance from faith leaders – an increase from 2 per cent
- 74 per cent of endline respondents felt their faith institutions supported survivors

FROM SILENT WITNESSES TO VOCAL CHAMPIONS

- Faith leaders are effective change agents and have become primary group approached by survivors for support
- 83 per cent of all respondents attended a public talk or discussion related to VAWG by endline
- 64 per cent of respondents at endline had accessed couples counselling, mainly through faith leaders

The Foreign, Commonwealth and Development Office (FCDO) supported the piloting of Transforming Masculinities in DRC to assess its effectiveness at reducing SGBV and changing gender norms. The project ran from 2015-2017, and in the two-year period demonstrated a reduction in self-reported intimate partner violence (IPV) and non-partner sexual violence (NPSV) from 68% to 24%.[8]

8 Tearfund (2019) *What Works – Rethinking relationships: From violence to equality.* https://whatworks.co.za/resources/presentations/item/636-rethinking-relationships-from-violence-to-equality

Transforming Masculinities has now been scaled to 12 countries across Africa, Asia and South America. Contextualisation has been done in each country, and a variety of adaptations used to include other related focus areas and for the purpose of contextualisation.

Key principles of Transforming Masculinities

Every context is different and the needs of communities vary widely from one place to another. Throughout this guide, we provide suggestions and recommendations for contextualisation and adaptation. However, maintaining the core principles of the Transforming Masculinities approach protects the integrity of the work, as this process has been demonstrated to deliver impact. It is important, however, that the approach is contextualised to make sense for the community that will work with the material.

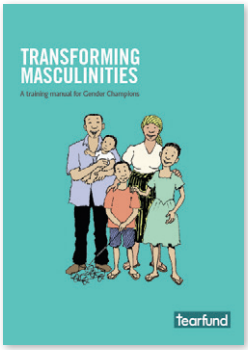
Tearfund recommends using a participatory process for assessing the material and developing contextualised changes that will make it work for the intended audience. More in-depth guidance on how to contextualise Transforming Masculinities is provided in **Section one** of this guide.

Transforming Masculinities has a set of core principles that are non-compromisable and include:

- **Challenging harmful social and gender norms:** addressing gender inequality and power hierarchy as root causes of SGBV, challenging the normative environment, promoting positive alternatives and collective action
- **Community mobilisation process:** structured and layered intervention models, community-owned and led
- **Experiential, practical learning:** moving away from theoretical discussions
- **Inter-faith:** bringing communities together, promoting social cohesion, and working in collaboration where needed and appropriate
- **Accountable practices:** a reflective process that is personal and relational
- **Learning and adaptation:** rooted in the lived experiences of survivors and local communities and continuously adaptable in response to those
- **Continuous learning and feedback loop for programme actors:** a programme that is not only reflective and challenging of gender norms for participants but for implementing and supporting organisation staff as well.

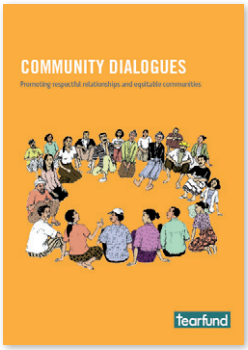
A series of adaptations have been developed to address needs that arose during the pilot phase and in subsequent implementation, as well as to engage with thematic priorities. These themes include family planning, women's economic empowerment, female genital mutilation/cutting, interfaith relations, and Transforming Masculinities in humanitarian contexts. These can be used depending on context and the presenting needs. More details on each adaptation and how it fits into the Transforming Masculinities process are provided in **Section four**.

Key materials for Transforming Masculinities [9]



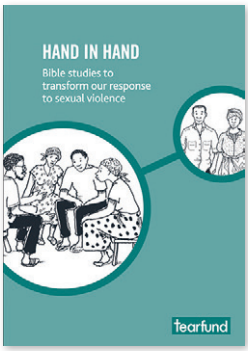
Transforming Masculinities: A training manual for Gender Champions [10]

The content in this manual is used to train faith leaders and Gender Champions and includes all of the activities, facilitation support, monitoring and evaluation tools, and background information that you will need. The manual is available in English, French, Portuguese and Spanish.



Community Dialogues: Promoting respectful relationships and equitable communities [11]

The content in this manual is used by Gender Champions to facilitate community dialogues with congregants and community members. It contains all of the information, activities and facilitation support for Gender Champions to facilitate groups. The guide is available in English, French, Portuguese and Spanish.



Hand in Hand: Bible studies to transform our response to sexual violence [12]

This resource uses Biblical texts and theological reflection to convey new ideas and perspectives on gender equality and SGBV. It can be used by faith leaders, church leadership and in small groups to facilitate discussion beyond the dialogue groups. It is available in English, French and Portuguese.

In addition, all of the research and foundational mapping exercises that contributed to the development of Transforming Masculinities can be found on Tearfund Learn under the sexual and gender-based violence theme.

9 All training materials are available for download on Tearfund Learn in English, French, Spanish and Portuguese: https://learn.tearfund.org/en/themes/sexual_and_gender-based_violence/changing_gender_norms

10 https://learn.tearfund.org/en/resources/tools-and-guides/transforming-masculinities

11 https://learn.tearfund.org/en/resources/tools-and-guides/community-dialogues

12 https://learn.tearfund.org/en/resources/bible-studies/hand-in-hand-bible-studies-to-transform-our-response-to-sexual-violence

HOW TO USE THIS GUIDE

This guide is designed to provide development practitioners with step by step support to implement Transforming Masculinities.

Tearfund has created this guide to equip you with the tools you need to implement Transforming Masculinities in your context. However, in order to maintain the quality and integrity of the programme, Master Trainers from Tearfund must be used to conduct the initial Training of Trainers. More details are provided on this process in Section one.

In this guide you will find step-by-step support in each of the following areas:

Section one: Preparation

It is important to prepare well for implementing Transforming Masculinities within communities and to set up the necessary support structures to ensure effective implementation. This section provides guidance on how to know if Transforming Masculinities work is right for your organisation at this time, how to engage and enter the community, how to set up support structures, and the staffing and budget considerations you will need to think through to prepare for this work.

Section two: Implementation

This section will guide you through the steps of the Transforming Masculinities process and the core components that make this approach effective.

1. Engaging and training faith leaders
2. Identifying, training and supporting Gender Champions
3. Facilitating community dialogues
4. Diffusion of messaging into the broader community

Section three: Monitoring, evaluation and learning

Monitoring, Evaluation and Learning (MEL) is a core part of effective implementation. This section will give guidance on why you should prioritise MEL in your work, how to set up a monitoring, evaluation and learning framework for Transforming Masculinities, and content on core indicators and processes that Tearfund recommend using.

Section four: Adaptation

Tearfund have developed five adaptations that serve as additions to the core Transforming Masculinities process. This section will provide you with background information on each of the available adaptations and how to decide if these are appropriate for the communities you intend to work with.

Section five: Scaling up

After implementation of Transforming Masculinities on a smaller scale, opportunities may arise to scale up Transforming Masculinities. In this section, you will find guidance on things to consider when planning to scale up Transforming Masculinities and how to maintain the integrity of the programme.

Section six: Way forward

This section will signpost the way forward by providing guidance on where to look for support, how to connect with other Transforming Masculinities implementers and where to share your success and learning as you implement this approach.

SECTION ONE
PREPARATION

Should you implement Transforming Masculinities?

Before you begin any work on Transforming Masculinities, it is a good idea to reflect on whether or not this is the right approach and timing for you to engage in this work.

> Transforming Masculinities is a unique programme, bringing together faith leaders, men and women in a community-led and owned process, to unpack gender norms that shape harmful male behaviours and to pursue gender equality through the lens of faith. These elements are central to the approach and if these are not components you feel ready to facilitate and participate in, then Transforming Masculinities may not be for you.

Tearfund developed the STEP guide (STEP – SGBV Tool for Effective Programming, see page 10) to guide implementing organisations as they decide whether or not to implement Transforming Masculinities and how to go about it. As an organisation, take some time to consider the questions in the STEP guide and how you would envision your own work on Transforming Masculinities.

If you have decided that Transforming Masculinities is right for you and your organisation at this time, the steps below are recommended as preparation for effective implementation. Setting the groundwork prior to initiating project implementation allows you to foresee any potential challenges that you might face in using this approach and provides the opportunity to set up the structures and mechanisms you will need to maximise impact at the community level.

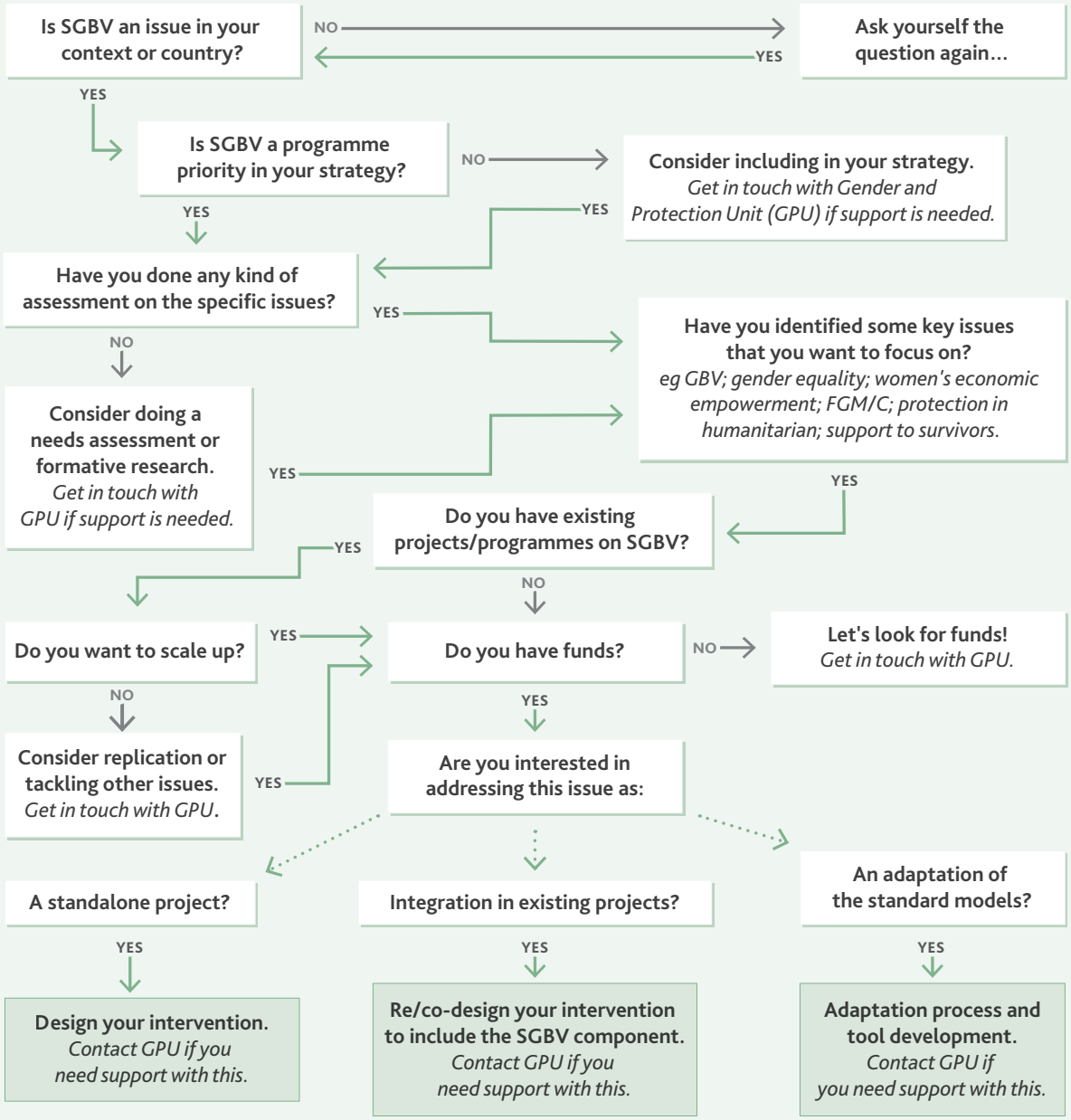
Implementing Transforming Masculinities requires a minimum of **12 months** and ideally **18–36 months**. Preparation activities should occur **prior** to the minimum 12-month implementation period. A sample 12-month cycle of Transforming Masculinities has been provided in Section two.

STEP GUIDE

SGBV Tool for Effective Programming

Are you interested in sexual and gender-based violence (SGBV) programming but you don't know where to start? Have you done some work on SGBV but you want to be sure you're being consistent in your implementation?

This tool will help you and your team to find out what steps you need to take.



This STEP guide was produced to guide Tearfund teams looking to establish SGBV programming. It may also be a useful example for other organisations to adapt to their own processes.

1.1 Organisational capacity and commitment

The first step in preparing to implement Transforming Masculinities is to assess your organisational capacity and your commitment to the Transforming Masculinities approach. As Transforming Masculinities is a gender-transformative approach, it takes time for faith leaders and congregants to shift the social norms that have informed their beliefs and practices (at least 12 months and ideally 18–36 months). As an organisation, you should assess if you can feasibly commit to this time scale before embarking on a Transforming Masculinities journey.

Tearfund uses an organisational capacity assessment tool called POCA (Partner Organisational Capacity Assessment). This tool takes into consideration issues such as financial management capacity, safeguarding and child protection policies, HR policies, management structure and staffing, as well as assessing any potential risks. If you are a Tearfund partner, your country office will take care of conducting a POCA prior to Transforming Masculinities implementation. If you are not a Tearfund partner, it is advised that you assess the above-mentioned areas of organisational capacity to identify any gaps or potential threats that could impact implementation.

In addition to organisational capacity, implementing organisations/partners should have:

- Existing community activities/programmes and relationships with the local authorities and community leaders, especially faith leaders
- Past experience in SGBV-related interventions and have expressed an interest in SGBV prevention
- Commitment to receiving continuous training and mentoring on gender equality and related interventions
- Willingness to work on adapting the model to suit the context in which it will be implemented, while also adhering to the core principles and values of the approach.
- Clear organisational policies on safeguarding of vulnerable groups, including children and marginalised populations, with capacity and systems in place for monitoring their use (see Appendix C for a sample safeguarding policy).

1.2 Assessing needs and deciding where to work

Choosing communities and target populations to work with can be a complicated task as it takes into account a number of factors, but there are tools you can use depending on the type of project you want to implement.

Pilot projects

In pilot projects, the process of assessing needs and selecting men, women and communities to work with can be more organic and, for Tearfund, has often relied on the guidance and input of partner organisations and country offices. Tearfund operates on a principle of "greatest need" but this is defined differently in different contexts. It is important to consider what "greatest need" looks like for your project and to be able to clearly define and explain it.

KEY FACTORS TO CONSIDER WHEN SELECTING COMMUNITIES AND PARTICIPANTS FOR TRANSFORMING MASCULINITIES:

As you decide which communities to work in and who will participate, it is important to consider factors that could either hinder or support your work. The questions below provide some guidance on issues that could arise in implementation and areas that might strengthen your project if they are in place from the beginning.

- Are there other organisations working in this community on SGBV or gender equality projects?
- How isolated is this community from external support?
- What data is available on the incidence of SGBV in this area (region and/or district level)?
- What do you know from listening to community leaders about the incidence of SGBV in this area?
- Do you have relationships with this community through your organisational infrastructure (ie parish churches, places of worship, etc)?
- **What kind of relationships does your organisation have with faith and community leaders (formal and informal)?**
- What other outcomes, in addition to SGBV and gender equality, may be relevant in this context, working with these groups?
- Is this project going to be implemented in a humanitarian context?
- **Will this project be implemented in an urban or rural area?**
- **Do any considerations need to be made for varying socio-economic levels, mobility, access, education levels, or other factors that could serve as barriers to participation?**

Projects with research components

Some projects will start out as larger initiatives (rather than starting small and scaling up later), and most often, these projects will have research components included as part of the implementation. Where this is the case, it is important to conduct a baseline survey to assess the knowledge, attitudes, and practices/behaviours of the community you plan to work with. This is known as a KAPB survey (Appendix F) and its purpose is to assess the starting point for knowledge, attitudes, practices, and behaviour related to SGBV as well as gender equality. At the end of the project, an endline survey will be conducted using the same questions so that you can demonstrate, with confidence, the contribution of your work to the changes you are seeing in these areas.

Tearfund has used a tool called the **Social Norm Exploration Tool (SNET)**,[13] developed by Georgetown University's Institute for Reproductive Health, in several Transforming Masculinities adaptations to inform a better understanding of the existing social norms to address in the programme. The SNET uses participatory approaches to explore social norms and how these norms influence behaviours. The findings provide insight that can be used to inform the way in which you implement Transforming Masculinities.

A congregational assessment is a tool that gathers data on congregation membership numbers, structure and leadership, and demographic data of congregants. This is helpful to better understand the makeup and needs of these congregations and better plan for the number of activities needed: for example, the number of Gender Champions to be trained. Congregational assessments can also be used in any project that requires more specific demographic targeting. For example, in the family planning adaptation, this information is important to know the number of newly married couples and first-time parents, as these are the target

13 Institute for Reproductive Health, Georgetown University (2020) *Social Norms Exploration Tool.* https://irh.org/social-norms-exploration

population to invite for the community dialogues. A sample congregational assessment table can be found in Appendix E.

Will you implement the core Transforming Masculinities programme or will you use one of the available adaptations?

As you assess needs and conduct foundational research for your project, you may identify other thematic areas that need to be addressed within the context where you will work. Tearfund has developed a series of adaptations to address some of these themes, which include:

1. Family planning
2. Women's economic empowerment
3. Female genital mutilation/cutting
4. Interfaith relations
5. Transforming Masculinities in humanitarian settings

More information on adaptations is provided in Section four.

1.3 Linkages to local community structures and development of GBV referral pathways

Transforming Masculinities is a community-based approach and as such, it is important that you have strong connections to local community structures in order to effectively facilitate the process. As you consider how you will implement this work, think about the relationships you have with faith leaders in the communities where you want to work. It is important to consider the following factors when choosing a community where you want to work:

- Do you have good relationships with the faith leaders in this community? Do they trust you and your organisation?
- Do you have access to religious institutions and spaces?
- Do you have connections with local institutions and service providers to be able to develop referral pathways for SGBV?

Referral pathways for SGBV are an important part of doing Transforming Masculinities work. Transforming Masculinities is a violence prevention approach, but often in the course of implementation, survivors of SGBV will begin to feel comfortable to come forward and seek support. If they do, it is important to know where to refer them and who can support them. Ideally Transforming Masculinities is implemented in a community that has existing and easily identifiable and comprehensive services for survivors of SGBV. Where that is not the case, it is important for you to put together a list of referral organisations or agencies skilled at providing the services that may be needed (more information on mapping referral pathways is provided in Appendix D).

- Make a list of local agencies and services that you and others are aware of within their community and the type of service they offer. Include local agencies and organisations that provide medical, legal, psychological and spiritual support.
- Where there are gaps in the services or agencies in the list, make a list of people you can ask about additional options. This could include police officers, lawyers, faith organisations, non-government organisations or non-profits.
- Developing a strong referral network is all about collaboration with others. Keep a list of agencies or contact people for each local community. Keep developing your referral agency lists as you become aware of other organisations.

Tearfund has developed a process for supporting survivors of SGBV in communities called **Journey to Healing**. This approach is a support system for survivors that is led by survivors and designed so that they can work

through their own journey to healing in relationship with each other. Journey to Healing is not appropriate in every context where Transforming Masculinities is implemented, but in some cases, it may be necessary to offer a supportive approach to survivors as they begin to feel safe to come forward for support. More information on Journey to Healing and how it can be integrated into work on Transforming Masculinities is found in Appendix B.

1.4 Staffing

As you work through these preparatory steps, you will need to consider the staffing requirements to effectively support Transforming Masculinities work. Tearfund has now rolled out Transforming Masculinities in 12 different countries and has seen the critical importance of the staff who support this work. Staff serve in two roles within Transforming Masculinities: in project implementation support and as coaches/mentors for Gender Champions.

Transforming Masculinities is an approach that seeks to change the foundational beliefs and social norms that underlie our behaviour. As a result, Transforming Masculinities is an ongoing learning process for project participants at the community level, but also for the staff who support the project. SGBV affects people of every class, race, culture and location, and gender inequality is a pervasive challenge that we all contribute to and are affected by, even if unknowingly.

> One of the most important things to consider as you embark on this journey and identify staff to support this work is – are you ready to take a look at your own beliefs and practices and the ways that they might be perpetuating gender inequality? Are you ready to do this on an ongoing basis as you support Gender Champions and the participants in the communities you serve to do the same?

We recommend five staff roles, with an optional support role, that are important to have in place for effective implementation:

1. **Project coordinator (100%):** this person is responsible for leading the project and overseeing all aspects of implementation and coordination. This role often sits within a country office.
2. **Project manager (100%):** if working with a partner organisation, this role is necessary for project management at the partner level.
3. **Monitoring and Evaluation Officer (100%):** this should be a full-time role for each of the project locations. This person is responsible for conducting weekly project observations onsite, conducting follow-up with religious and community leaders and collecting baseline and endline data. This role can sit within a country office or an implementing partner.
4. **GBV Specialist/Trainer (50%):** Part-time position for a person who is trained on all Transforming Masculinities content and can provide technical support to field staff and local partners on the intervention and gender issues more broadly. The role often sits within a country office and is responsible to conduct refresher training, additional training (when there is staff turnover) and to provide monitoring to ensure adherence to the core Transforming Masculinities principles.
5. **Finance Officer (50%):** This position will monitor the partner's expenses for the project, daily input into the general ledger and ensures all finance documents are properly filed. This role sits within the implementing organisation.
6. [Optional] Global Gender Advisor (10%): If a project is implemented across multiple contexts, it can be useful to include a global advisor to provide support for adaptation and act as the technical advisor including reviewing baseline and endline data and report.

1.5 Budget

The scale of the project you will implement depends on the available budget. There are core costs that you will need to consider as you plan your budget and the scale of your work. A budget template is provided in Appendix E that outlines each of the budget lines you will need to consider as you plan your project. Key areas include:

1. **Staffing costs:** considering the staff that you as an organisation will need to support this work based on the suggested roles outlined above
2. **Staff capacity building:** as needed depending on your organisation, your history of implementing projects and the size of your work. Consider areas like finance and project management, monitoring and evaluation
3. **Stakeholder engagement:** project launch meeting(s) with key stakeholders, national and regional faith leader meetings (if required by your project)
4. **Formative research:** congregational readiness assessments; social norms exploration tool; Knowledge, Attitudes, Practices and Behaviours (KAPB) survey
5. **Trainings:** Master Training (training of trainers), national level faith leader training (if required), faith leader training, Gender Champions' training, refresher trainings for all groups
6. **Community dialogues:** transport for Gender Champions, venue (if not provided by the local congregation), celebration event after each cycle of dialogues, stipends for Gender Champions
7. **Community mobilisation events:** One or two per congregation to mobilise interest in participating in community dialogues and to diffuse messaging to the broader community.
8. **Monitoring visits:** regular monitoring visits by implementing organisation staff to each community
9. **Materials:** printing of training manuals (*Transforming Masculinities* and *Community Dialogues*), translation (if identified as a need in the contextualisation process)

A NOTE ABOUT COMPENSATION AND STIPENDS

Transforming Masculinities is led by communities and stipends should be minimal. Stipends can have an impact on the sustainability of a project and on ownership at the community level. While it is important to compensate people for work they do, it is also important for the community to actively participate because they see the benefits of the programme themselves. It is important to consider context and to sensitively find the right balance when it comes to stipends. When implementing Transforming Masculinities, Tearfund has provided stipends to Gender Champions because of the central role they play in facilitation, monitoring and evaluation. Only Gender Champions should expect stipends, which is mainly for their training and the requirement that they collect monitoring and evaluation data. Stipend amounts should be set based on what is contextually appropriate. It should be clearly communicated that stipends are provided for the course of the work being done and will end when the project cycle/funding ends.

An activity-based costing study was conducted on the Transforming Masculinities adaptation Masculinité, Famille, et Foi (MFF) in Kinshasa, DRC.[14] A summary of findings is presented to provide some guidance on allocation of budget for this work by programme phase:[15]

- **Phase one – Preparation:** 10% of costs (material development, staff training)
- **Phase two – Training:** 30% of costs (faith leader training, stakeholder engagement, Gender Champions training)
- **Phase three – Implementation:** 30% of costs (community dialogues, diffusion activities, facilitation support)
- **Phase four – Supportive activities:** 20% of costs (MEL activities, technical support to programme adaptation)

1.6 Contextualisation

Transforming Masculinities has been developed to be applicable in a variety of contexts. However, there are variations in terminology, cultural expectations for how to discuss different topics, and ways that a facilitator might engage with a community that need to be considered in order for Transforming Masculinities to be effective. Tearfund recommends conducting a contextualisation process to identify changes that might need to be made to avoid difficulties in using the Transforming Masculinities approach.

14 Institute for Reproductive Health, Georgetown University for the US Agency for International Development (USAID) (2020) *Costing of norms-shifting interventions: A primer from the Passages project.* https://irh.org/resource-library/costing-primer

15 Institute for Reproductive Health, Georgetown University for the US Agency for International Development (USAID) (2020) *Knowing the value of costing for norms-shifting interventions: Five insights for program implementers.* https://irh.org/resource-library/costing-brief

Most often, a launch workshop is conducted with key stakeholders to initiate project implementation. This is usually with faith leaders from multiple levels where the intervention will be rolled out along with other key actors. During this launch workshop, areas that will need to be contextualised are identified in a participatory manner and a plan developed for how to adapt the materials for use. A local technical advisory group is formed who will manage the process of adapting the materials. This group is made up of stakeholders and staff from the implementing partner organisation.

Following contextual adaptation, a second workshop is held to share the changes that have been made and discuss any need for further adaptation. The materials are then piloted in one area and feedback/learning is documented throughout the pilot period. After piloting, the feedback is integrated into the adapted material before it is rolled out more widely. It is important that key stakeholders are involved from the beginning of this process and that it is a participatory and open process to ensure full engagement from stakeholders.

Some examples of contextualisation include:

- Working with the available community structures
- Changes to language – this goes beyond translation and includes using language that will be most easily understood and accepted by the communities you want to work with. For example, in Nigeria, family planning is referred to as child spacing throughout the Transforming Masculinities materials and training. In Colombia, 'gender roles' was changed to 'ways of being a man and a woman'. These terms were recommended by local actors as part of the contextualistion process.
- Implementation model and partnerships

1.7 Community entry and engagement

How you introduce the Transforming Masculinities project to the communities you intend to work with and to the stakeholders who have influence over the project is essential to maximising effectiveness. If this step is not done well, it can have a negative impact on the work you want to do. Stakeholders may undermine your approach if they do not feel they are meaningfully involved and consulted. Community members may not understand your intentions and the necessary support structures may not be in place. This is particularly important when addressing sensitive topics like SGBV, gender inequality and family planning. The first step to community entry and engagement is identifying who your key stakeholders are. Tearfund recommends mapping out all of the stakeholders who could have an influence on your work, either positively or negatively. From there, you can identify which stakeholders will be important to engage with and invite to a launch workshop. Remember that the earlier key stakeholders are brought on board, the easier it will be to engage them in a meaningful way. The steps and structures outlined below give some guidance on how to enter the community and engage stakeholders and participants in a meaningful way.

1. **Interfaith engagement:** where communities have representation of different faiths, it is beneficial to try to work collaboratively, but it is important this is done in a meaningful way and sensitively to be aware of contextual factors that could lead to conflict. TM is currently predominantly focused on Christian faith communities. As you plan trainings of faith leaders and stakeholders meetings, consider the involvement of leaders of other faiths and how you can actively engage them in the process.
   - As you plan implementation, it is important that different groups meet separately to create spaces for critical reflection from the perspective of different religious practices. It is also important that relevant protocols are adhered to and inclusive language used as required by different faiths – for example, using 'place of worship' rather than only mosque or church; 'scriptures' rather than only Bible or Qur'an etc.
2. **Launch workshop:** this step is an opportunity to introduce the Transforming Masculinities approach and intervention plan to key stakeholders relevant to the project. At this stage, it is important to include faith leaders, representatives of local/regional government, other NGOs (who are involved in similar projects), and other leadership in the area. This workshop is an opportunity to consider contextualisation needs (as outlined above) and to ensure that stakeholders buy into the process and are prepared to offer their support to it.
3. **Community Action Groups (CAGs):** CAGs are a great way to involve and engage with stakeholders from local communities in order to provide support and address issues related to survivors of SGBV within their

context. These groups usually consist of local government representatives, police, medical professionals, faith leaders, together with project/partner staff.

- Community Action Group Members (CAGMs) are members of an identified faith community that demonstrate leadership skills, are able to maintain confidentiality, and demonstrate a strong desire to help others. They are willing to work throughout the project intervention period as a volunteer and they are committed to personal growth and continuous learning about their attitudes, beliefs and practices as they relate to SGBV and gender equality.
- CAGMs support survivors through referrals (using the GBV referral pathway previously developed) and they lead on advocacy at the community level in favour of gender equality and positive masculinity.

4. **A Technical Advisory Group (TAG)** is a group of local stakeholders who are committed to the project's success. They do not implement and instead provide oversight for the project and reflect on the ongoing successes and challenges. They help you to consider the various contextual factors that might inhibit success and provide support when challenges arise in implementation.
   - TAGs should be composed of between 12 and 24 people and should meet regularly, at least once a quarter.
5. **National leadership and engaging leadership bodies:**
   - These stakeholders should be involved in the launch workshop to introduce the project and consider contextualisation needs for implementation
   - Following that workshop, it is important to conduct regular meetings to update these stakeholders on the project's progress. This is an opportunity to share and celebrate successes, to discuss challenges and to present learning as it arises during the course of the project.

It is important to ensure that the stakeholder groups and meetings are representative of the communities you want to work in. Consider how you can form groups with equal participation of men and women, of a range of ages including youth, and of the different faith communities engaged by the project .

1.8 Building capacity in your organisation: Training of trainers

The Transforming Masculinities process is built on a foundation of capacity building through training at different levels. Tearfund believes in equipping organisations, faith leaders, congregations and individuals to take forward the work of transforming gender norms.

The key training stages include:

- **Training of Master Trainers:** This training is done at an either national, regional or global level, and is organised by Tearfund. Participants are vetted based on their previous exposure to the TM process, prior training related to TM or gender. They are trained through a five day minimum training programme, followed by coaching and mentoring, and are regularly assessed. Those who are successful in this training become eligible to conduct any of the following training or workshops. The training is for a minimum of 12 to maximum of 16 participants.
- **Training of Trainers (TOT):** This training is mainly conducted at the national level by an approved Master Trainer, for a minimum of five days, and those who are successful will be able to conduct training of facilitators/Gender Champions and to facilitate workshops with faith leaders and other key stakeholders within the project framework. The training is for a minimum of 16 to maximum of 18 participants.
  - This training of trainers is always done by Tearfund Master Trainers as they have an in-depth understanding of the TM approach and have supported its use in multiple contexts. Using Master Trainers to facilitate Trainers helps to maintain the quality and integrity of the TM approach.
  - Before starting to carry out project activities, your organisation will need to identify staff to be trained. These staff will be responsible for conducting training workshops with faith leaders at the outset of the project and training Gender Champions who will facilitate community groups.
  - Staff who are trained should have experience and commitment to gender transformative work, as Transforming Masculinities requires every participant, including community members and staff, to commit to transformation. They also need to be a strong facilitator as the Transforming Masculinities

approach is a reflective process and strong facilitation skills for workshops are essential. While the training workshops provide an excellent base for staff, the programme requires ongoing learning and transformation which needs ongoing support. This support is provided by the Global Gender Advisor throughout the project cycle.

- **Workshop for faith leaders and key community stakeholders:** This is facilitated by either a Master trainer or TM trainer who has completed the TOT. The purpose of this training is to create the space for personal reflections for the participants, but also enable them to better support this initiative in their respective congregations, communities and within their structures. This is for a minimum of two days and maximum of three days, with 24 participants maximum.
- **Training of Gender Champions:** This training is for those selected as Gender Champions, with the expectation of them facilitating the community dialogues. This training can be conducted by either a Master trainer or a trainer who has completed the TM TOT. This training is for a minimum of three days, and ideally lasts five days. This training will focus on the community dialogues process, so that the Gender Champions are confident in conducting the process. This is most often conducted within a project context, and for a maximum of 16 participants.

All training agendas can be found in Appendix A.

1.9 Facilitation skills

Transforming Masculinities is a facilitated process. The goal is to create space for learning and unlearning so that shifts in mindsets, beliefs and attitudes can take place, which will not occur if traditional teaching methods are used. In order to shift mindsets, individuals need to have the opportunity to be presented with new information, to discuss how that new information fits within their worldview or doesn't, and to hear varying points of view on the topic. As the new information is repeated in different ways and perspectives are shared without judgment, an individual can begin to consider integrating that new information into their own worldview. This takes time and patience and an atmosphere of non-judgment.

The *Transforming Masculinities* manual goes into detail about how to be an effective facilitator and provides guidance on all of the things to consider as you prepare to facilitate. This is important as you prepare to train Gender Champions and as you prepare to facilitate workshops with faith leaders. You will need to model the facilitation style you want Gender Champions to utilise.

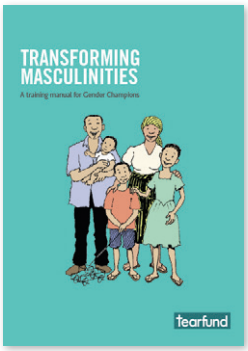
As a facilitator, your role is to create an open and respectful environment in which the participants feel comfortable sharing and learning from their own experiences. It is important for you to be friendly and create a rapport with the participants. There may be groups of participants who open up and express their feelings during the process, while others simply will not want to talk. The key factor is you. You should approach the activities with no prior judgments or criticisms about the attitudes, language or behaviour of the participants. It is up to you to pay attention to their comfort level and to be aware when particular participants need individual attention and, in some cases, referrals to professional services or counselling.

Take time to read through the tips and suggestions about facilitation in the *Transforming Masculinities* manual before embarking on any workshops or training. Practice with your colleagues so that these skills can become comfortable before you need to use them in a real training session.

SECTION TWO
IMPLEMENTATION

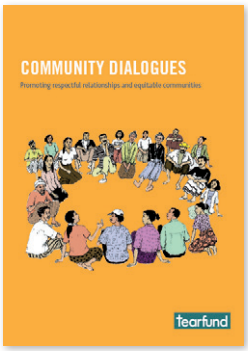
Transforming Masculinities has four core components that contribute to bringing about transformation in gender norms related to SGBV and gender equality.

As highlighted in the Introduction, the key materials for Transforming Masculinities are:[16]



Transforming Masculinities: A training manual for Gender Champions [17]

The content in this manual is used to train faith leaders and Gender Champions and includes all of the activities, facilitation support, monitoring and evaluation tools, and background information that you will need. The manual is available in English, French, Portuguese and Spanish.

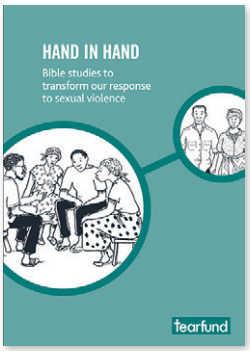


Community Dialogues: Promoting respectful relationships and equitable communities [18]

The content in this manual is used by Gender Champions to facilitate community dialogues with congregants and community members. It contains all of the information, activities and facilitation support for Gender Champions to facilitate groups. The guide is available in English, French, Portuguese and Spanish.

17 https://learn.tearfund.org/en/resources/tools-and-guides/transforming-masculinities

18 https://learn.tearfund.org/en/resources/tools-and-guides/community-dialogues



Hand in Hand: Bible studies to transform our response to sexual violence[19]

This resource uses Biblical texts and theological reflection to convey new ideas and perspectives on gender equality and SGBV. It can be used by faith leaders, church leadership and in small groups to facilitate discussion beyond the dialogue groups. It is available in English, French and Portuguese.

In addition, all of the research and foundational mapping exercises that contributed to the development of Transforming Masculinities can be found on Tearfund Learn under the sexual and gender-based violence theme.

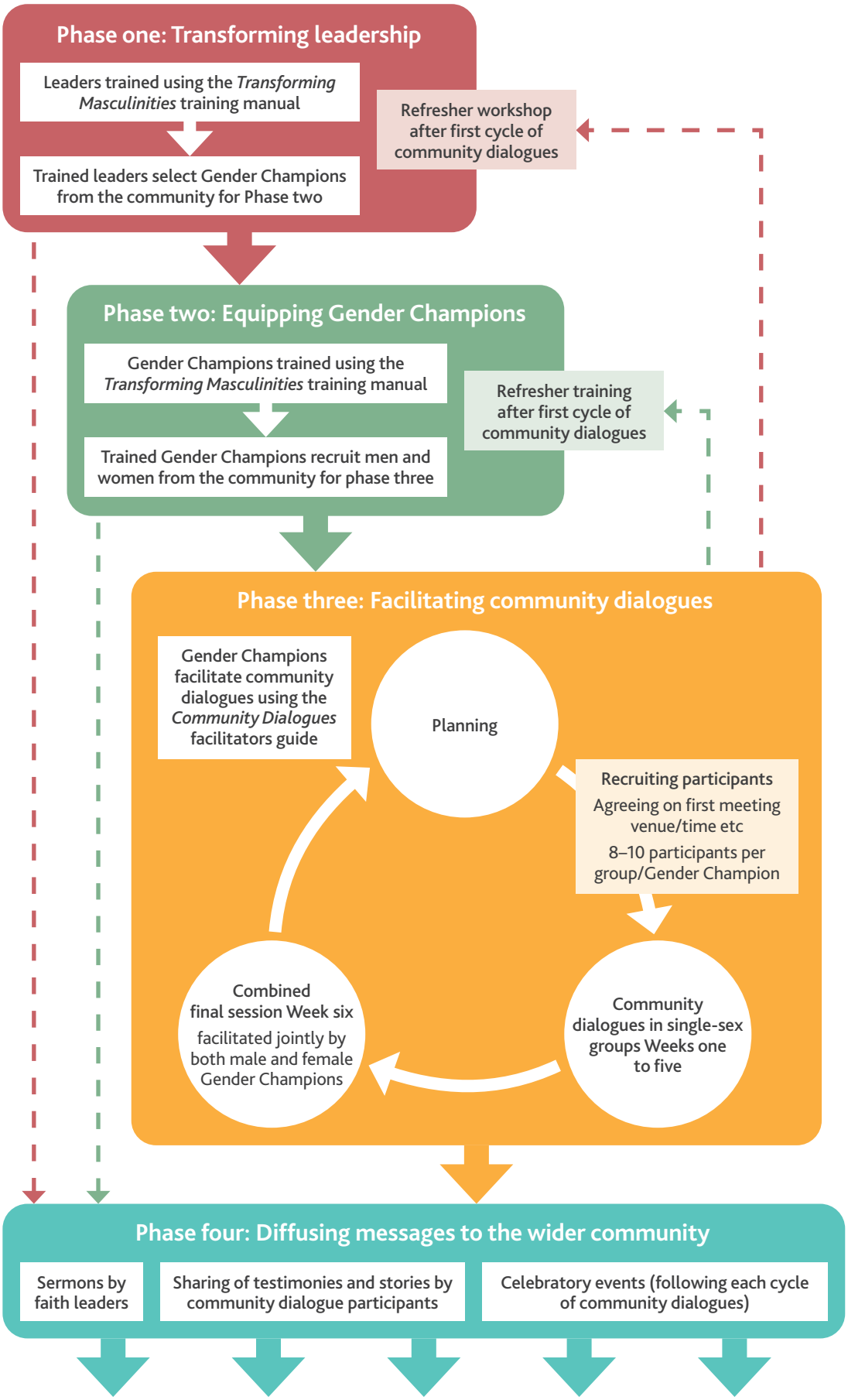
Transforming Masculinities is implemented over a minimum of 12 months but ideally 18–36 months to allow for multiple cycles of community dialogues to take place and reach a high proportion of community members. The preparation steps outlined above should be completed before the implementation period begins.

19 https://learn.tearfund.org/en/resources/bible-studies/hand-in-hand-bible-studies-to-transform-our-response-to-sexual-violence

A sample 12 month period of Transforming Masculinities is as follows:

Activities / Action	Month											
	1	2	3	4	5	6	7	8	9	10	11	12
Phase one: Faith leader workshops												
Facilitating workshop with faith leaders on Transforming Masculinities by project staff												
Refresher workshop after the first cycle of community dialogues												
Phase two: Training of Gender Champions												
Recruitment of Gender Champions by faith leaders and project staff												
Training of Gender Champions by trained facilitators (project staff)												
Gender Champion refresher training after first cycle of community dialogues												
Phase three: Community dialogues facilitation												
Planning for CD sessions, recruiting participants (Gender Champions)												
Conducting weekly community dialogues (Gender Champions)												
Debriefing and reflection after conclusion of CD sessions (Gender Champions, faith leaders and project staff)												
Two-week break between CD session cycles (Gender Champions)												
Phase four: Organised Diffusion												
Transforming Masculinities-based sermons by faith leaders (following workshops)												
Sharing of testimonies and stories of impact (CD participants and faith leaders)												
Celebratory events (following each CD cycle and added as feasible) (CD participants and Gender Champions)												
Monitoring and Evaluation												
Training evaluations (M&E Officer)												
Monthly monitoring visits (M&E Officer)												
Monthly data collection (Gender Champions)												
Final evaluation (M&E Officer to coordinate)												

2.1 Transforming Masculinities four phase process



Phase one: Transforming leadership

Three days, maximum of 20 faith leaders per workshop

People: This phase targets faith leaders at national, provincial/regional and community levels and invites them to participate in workshops facilitated by implementing organisation staff. Workshops should be conducted at each level separately to avoid larger groups, as well as to encourage freedom to engage fully, particularly for those at the community level. You should try to invite a minimum of two faith leaders from each congregation or community where you plan to work, up to a maximum of 20 participants. It is not uncommon for faith leaders to be relocated, therefore, in order to ensure continuity, it is recommended to train two faith leaders from each congregation. We recommend to try as much as possible to encourage equal representation of men and women, even if women are in less formalised leadership roles within the congregation.

Purpose: Engaging and training faith leaders opens the door to mindset change as they are invited to consider new perspectives on gender equality and faith, to explore a theological understanding of gender justice and to begin to break the silence on SGBV in their communities. Faith leaders provide critical support to the Transforming Masculinities process and are an integral part of diffusion activities to reach a wider audience with the messages of Transforming Masculinities (Phase Four).

Process: Faith leaders should be gathered for a workshop three days in length that is facilitated by trained staff from the implementing organisation. The workshop covers the importance of addressing SGBV and the role of faith leaders in supporting Transforming Masculinities through diffusion activities and in the selection of Gender Champions and participants for community dialogue groups. A sample agenda is below and each of the activities mentioned can be found in the *Transforming Masculinities* manual.

Training module example for three days

Day one	Day two	Day three
8:30 – 9:00: Welcome and introductions	8:30 – 9:00: Morning devotions: reflecting on creation	8:30 – 9:00: Morning devotions: a life of abundance
9:00 – 9:45: Goals and expectations	9:00 – 10:15: Gender boxes – 1	9:00 – 10:15: Gender fishbowl – safe space for conversations
9:45 – 10:15: Group agreements		
10:15 – 10:30: Morning break	**10:15 – 10:30: Morning break**	**10:15 – 10:30 Morning break**
10:30 – 12:00: Why should we address SGBV?	10:30 – 10:45: Defining gender	10:30 – 12:00: An ideal community
	10:45 – 12:00: Power and status	
12:00 – 12:45: What is SGBV?	12:00 – 12:45: Persons and things	12:00 – 12:45: Jesus as the model for positive masculinities
12:45 – 13:45: Lunch break	**12:45 – 13:45: Lunch break**	**12:45 – 13:45: Lunch break**
13:45 – 14:45: Root causes of SGBV	13:45 – 14:45: Gender and creation	13:45 – 14:45: Community dialogues (part 1)
14:45 – 15:45: SGBV in the Bible	14:45 – 15:45: Gender boxes – 2	14:45 – 15:15: Community dialogues (part 2)
		15:15 – 15:45: Common resistance reactions
15:45 – 16:00: Afternoon break	**15:45 – 16:00: Afternoon break**	**15:45 – 16:00: Afternoon break**
16:00 – 16:30: Wrapping up for the day	16:00 – 16:15: Accountable practices	16:00 – 16:30: Conclusion and next steps
	16:15 – 16:30: Wrapping up for the day	

Phase two: Equipping Gender Champions

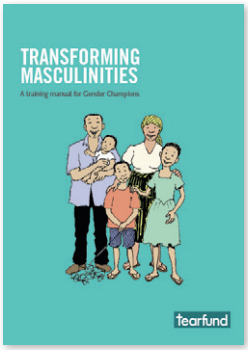
Four to five days, maximum of 16 Gender Champions per training

People: Gender Champions are the foundation of the Transforming Masculinities approach. They are the group facilitators who support community members through a process of identifying, challenging and transforming beliefs and norms that relate to SGBV and gender equality. It is essential that Gender Champions are well equipped to do their work and provided with as much support as they need. It is also critical that Gender Champions are committed to this process of gender norm transformation themselves and ready to engage in self-reflection and personal growth. Gender Champions are nominated by faith leaders who have been trained in Phase one. Depending on the scope of the programme you'll be implementing, the number of Gender Champions needed will vary. For training, a maximum of 16 Gender Champions should be trained at one workshop with at least two representatives from each community where Transforming Masculinities will be implemented. An equal number of male and female Gender Champions should be recruited. Ideally the number of Gender Champions should be proportional to the congregation size. Large congregations should train additional Gender Champions to be able to run more community dialogues and to provide support in diffusing the Transforming Masculinities messages.

It is important to help faith leaders select Gender Champions carefully as they are foundational to the project's success. Tearfund recommends using the following characteristics as guidelines for selection.

- Person is an active, respected member of one of the identified faith communities
- Demonstrates commitment/desire to this process and gender equality
- Demonstrates leadership abilities
- Is able to maintain confidentiality
- Has a genuine desire to help people
- Willing to work throughout the project cycle
- Sensitive to the needs of others
- Ability to be a resource person and to make referrals
- Ability to attend all trainings throughout the project cycle
- Not be violent or perpetrators of SGBV (as far as it is known)

Purpose: Training of Gender Champions provides an opportunity to introduce key concepts, as well as the approaches and activities that will be necessary to facilitate community dialogues. The primary focus of the training is on Gender Champions' own attitudes and practices, which are discussed through participatory activities. Gender Champions must be comfortable participating in the kind of reflective and perspective-shifting work that they intend to facilitate and this training provides an opportunity to begin that process.



Process: Gender Champions are trained by staff from the implementing organisation over 3–5 days. The schedule can be flexible depending on context and the needs of the group. Gender Champions will be trained using the *Transforming Masculinities* training manual and will follow a similar schedule to the training for faith leaders in Phase one.

Gender Champions should be given plenty of opportunity to practice facilitating and it is important to allow time in the training workshop to train on GBV referral services and the referral pathway you developed in your preparation phase.

Training module example for five days

Day one	Day two	Day three	Day four	Day five
8:30 – 9:30: Welcome and introduction to the programme Welcoming the participants, introducing the programme and what we hope to achieve in the five days	**8:30 – 9:30: Key reflections and learning from Day one** Reflections from the group on their key takeaway for Day one	**8:30 – 9:30: Key reflections and learning from Day two** Reflections from the group on their key takeaway for Day two	**9:00 – 9:30: Key reflections and learning from Day three** Reflections from the group on their key takeaway for Day three	**9:00 – 9:30: Key reflections and learning from Day four** Reflections from the group on their key takeaway for Day four
9:30 – 10:00: Introduction of participants Interactive/ice breaking session to introduce each other	**9:30 – 10:30: SGBV in the Bible** Reflections from the story of Tamar to provide biblical context and also reflections on the role of men in the story	**9:30 – 10:45: Jesus, the ultimate model for positive masculinities** A group activity to reflect on the life and characteristics of Jesus in relation to masculine identities and also models for leadership	**9:30 – 10:45: Jesus, the ultimate model for positive masculinities** A group activity to reflect on the life and characteristics of Jesus in relation to masculine identities and also models for leadership	**9:30 – 10:45: Facilitation Skills session and practice** Discussion and activities around facilitation skills, in preparation for the following sessions
10:00 – 10:30: Hopes and fears Interactive session on understanding expectations and setting objectives for the programme				
10:30 – 11:00: Morning break	**10:30 – 11:00: Morning break**	**10:45 – 11:15: Morning break**	**10:45 – 11:15: Morning break**	**10:45 –11:15: Morning break**
11:00 – 11:45: Group agreements Collective agreement on how the participants conduct themselves during the training programme	**11:00 – 11:45: Gender boxes** Interactive activity to discuss gender norms in order to help participants understand the concept of gender and also be able to differentiate between gender and sex. Defining Gender and GBV.	**11:15 – 12:30: Discussion on the first two days' activities and learning** Discussing the methodology, activities from the first two days, clarifications etc	**11:15 – 12:30: Transforming Masculinities intervention design and process** Presenting the intervention design, key phases of the intervention. In-depth understanding of the three key phases: • Transforming leadership • Gender Champions • Community dialogues	**11:15 – 12:30: Facilitation Skills practice** Activities are run in groups, and participants give peer feedback
11:45 – 12:30: Why should we "address" SGBV? Interactive session to contextualise the importance of SGBV. Providing local, faith and legal context to SGBV	**11:45 – 12:30: Power and status** An interactive activity to practically understand how power and status interplay in society, how social norms also shape our interactions with each other, and link it to power, privilege and violence			
12:30 – 13:30: Lunch break	**12:30 – 13:30: Lunch break**	**12:30 – 13:30: Lunch break**	**12:30 – 13:30: Lunch break**	**12:30 – 13:30: Lunch break**
13:30 – 14:45: What is SGBV Defining Sexual and Gender-Based Violence. Defining key concepts: Sexual, Gender and Violence, and also the different forms of violence, the characteristics of violence. Learning to differentiate between GBV/DV and SV etc	**13:30 – 14:30: Persons and things** An interactive activity to help participants understand the interplay of power and violence, linking to gender inequality and SGBV.	**13:30 – 15:30: Gender fishbowl** Fishbowl discussion on gender between the men and women in the group	**13:30 – 14:30: Transforming Masculinities Intervention Design and Process (continued)** Presenting the intervention design, key phases of the intervention. In-depth understanding of the three key phases: • Transforming leadership • Gender Champions • Community dialogues	**13:30 – 15:30: Finalising the resources/tools**
14:45 – 15:30: Root causes, consequences and contributing factors of SGBV Interactive session to understand the root causes, and consequences of SGBV. Also to differentiate between causes and contributing factors. The discussion on the root causes is key in order for participants to make the connection between SGBV and gender inequality/unequal power	**14:30 – 15:30: Gender and creation** Reflecting on scriptures on creation, norms shaped by scriptures around gender, gendered roles and relationships		**14:30 – 15:30: Adapting Transforming Masculinities** Discussion around the adaptations of the intervention, and focusing on the family planning and social cohesion adaptations	
15:30 – 15:45: Afternoon break	**15:30 – 15:45: Afternoon break**	**15:30 – 15:45: Afternoon break**	**15:30 – 15:45: Afternoon break**	**15:30 – 15:45: Afternoon break**
15:45 – 17:30: Debrief and learning objectives of the day Debrief on Day one sessions, learning agenda and questions/clarifications on methodology	**15:45 – 17:30: Debrief and learning objectives of the day** Debrief on Day two sessions, learning agenda and questions/clarifications on methodology	**15:45 – 17:30: Debrief and learning objectives of the day** Debrief on Day three sessions, learning agenda and questions/clarifications on methodology	**15:45 – 16:30: Debrief and learning objectives of the day** Debrief on Day four sessions, learning agenda and questions/clarifications on methodology **Facilitation Skills grouping and assignment of the activities** **Written Assessment**	**15:45 – 16:30: Conclusion and next steps** Feedback from participants and concluding the training. Discussing the next steps and ways of continuing to engage with the trainers **Post-KAP survey to be completed** **Workshop Evaluation forms to be completed**

SECTION TWO

GUIDING PRINCIPLES FOR REFERRALS FOR GENDER CHAMPIONS

These principles provide guidance for Gender Champions in the event that survivors disclose abuse:

- Female Gender Champions should respond to female survivors and male Gender Champions to male survivors.
  - If there is a disclosure, Gender Champions can refer to the appropriate female or male counterparts as appropriate.
- Gender Champions should observe the *confidentiality, safety, respect, and dignity of survivors.*
- Gender Champions are not to take decisions for survivors of abuse without their *informed consent.*
- Gender Champions are to hold private discussions with survivors so that confidence can be maintained.
- Gender Champions should be patient, listen carefully, and should not judge.
- A Gender Champion should not press for additional information that the survivor is not ready to disclose.
- Gender Champions should ask relevant questions that would not warrant repetition of a survivor's story as this would further traumatise the survivor.
- Gender Champions should take every story seriously and never blame, mock or disrespect survivors.
- Gender Champions should prioritise the safety and security of the survivors as well as the staff, volunteers and service providers.
- Gender Champions should have a good understanding of available referral resources in the event of disclosure. Gender Champions should not be expected to play the role of a counsellor or support professional and wherever possible, their role is to refer survivors to specialists.

Refresher trainings

Refresher trainings are held for faith leaders and Gender Champions after the first cycle of community dialogues. This is an opportunity to reinforce the core concepts on gender inequality and unequal power relations as the root causes of SGBV, and to check in on participants' personal journeys. Monitoring data and end of cycle debrief meetings should guide the agenda. For example, topics that have not been covered in the diffusion activities can be highlighted. For Gender Champion trainings, alongside revisiting the core Transforming Masculinities content, this opportunity can reinforce facilitation skills and workshop issues that have arisen in the community dialogues, with reference to the Gender Champion Facilitation forms.

A note about coaching and mentoring

Implementing organisations should not expect that Gender Champions will be fully equipped to facilitate community dialogues after completing the initial training. Gender Champions will need ongoing support and mentoring, which should be provided by staff from the implementing partner organisation as this learning is a journey. This will take the form of debriefing sessions to reflect on what is going well and what is challenging, one-on-one meetings to provide support and problem solving as well as supportive supervision visits to observe Gender Champions in action and provide constructive feedback. Coaching and mentoring can be structured or organic, but the purpose of it is to create space for coaches/mentors and Gender Champions to participate in dialogues and reflections around the issues that are raised in the groups. This journey is for everyone involved in the TM process and not just for the participants in community dialogues groups.

Phase three: Facilitating community dialogues

Eight to ten participants, meeting weekly for approximately two hours for six weeks

People: Participant selection is critical if the programme is to be implemented successfully. The process of participant selection begins with planning with the Gender Champions' supervisors (trained project staff overseeing the respective communities) and local faith leaders, before moving on to recruitment. The Gender Champions will identify potential participants, with the help of their local faith leaders, and have informal chats with participants about joining their groups. This will be done within two weeks. Gender Champions are expected to keep a record of their participants' details, and share this with the supervisors at the end of the six-week cycle.

GENDER CHAMPIONS WILL SELECT PARTICIPANTS CAREFULLY USING THE SUGGESTED CRITERIA BELOW FOR PARTICIPATION

The individuals selected should be:

- Interested in the issue of SGBV and be willing and able to commit the time required for the six-week process
- A member of or affiliated to one of the local faith communities where faith leaders have been trained in the process
- Not be perpetrators of SGBV (as far as it is known)
- Willing to be held accountable
- Commit to the process of personal transformation
- Willing to be involved and engaged in SGBV prevention and response activities in their respective local communities
- Commit to keeping confidentiality and not putting other participants' lives at risk.

These are suggested guidelines only. Gender Champions should use their discretion when selecting participants for their groups. It is important that the Gender Champions build a good relationship with participants, as this will ensure that the sessions flow smoothly and improve the level of engagement.

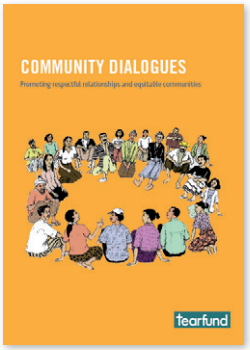
Community dialogue groups should be made up of eight to ten participants per cycle. The group should decide, together with the Gender Champion, when and where is best to gather for the sessions. This may be influenced by the setting (urban, peri-urban, rural), location and distance and other time commitments. The aim is that the group picks a time they can commit to and they have ownership over the group.

Note that the recruitment of new participants is not recommended during the six-week process as it is important that participants stay engaged throughout the entire process.

The group sessions will be conducted in single-sex groups. A male Gender Champion will facilitate the men's group; likewise a female Gender Champion will facilitate the women's group. In the traditional (non-adapted) Transforming Masculinities model, the single-sex sessions will last for five weeks, running in parallel, and both groups will come together (16–20 people) on the sixth week for a joint session to end, celebrate and make pledges together.

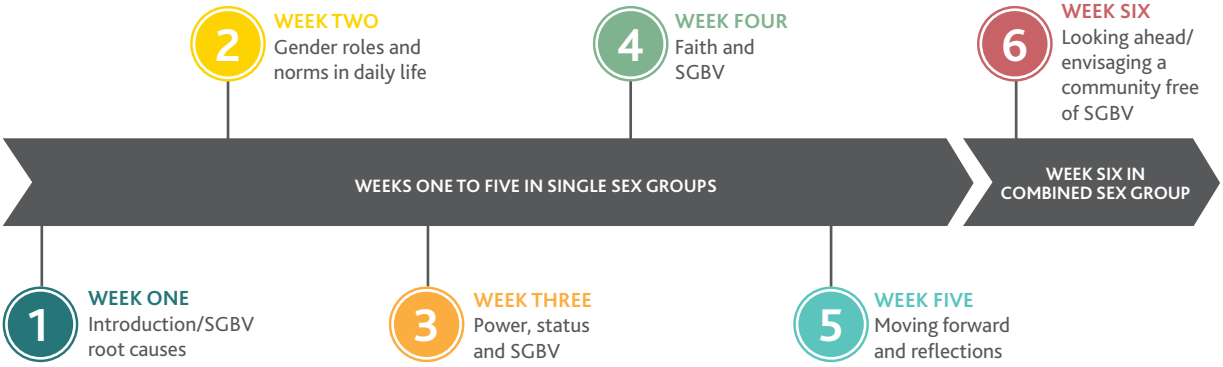
Purpose: The *Community Dialogues* manual serves as a guide for facilitators to use as a roadmap with helpful activities and topics to cover, but each community dialogues group needs to be facilitated in an organic way that responds to the needs of the group. Gender Champions must be flexible and responsive to the group

with an ability to adapt materials as needed. Their ultimate aim is to create space for personal learning that leads to transformation. The discussion themes are tailored for both women's and men's groups, with the expectation of coming together for a joint reflection in Week six. The themes are intended to prompt personal reflection and deepen understanding of the topics. The sessions are practical and action-oriented, so at the end of each one participants will be given personal and relational reflections to take home and think through during the week, with a view to sharing their thoughts in the following session. The sessions are composed of both scriptural reflections and other tools to facilitate honest dialogues at the community level. The Gender Champions are welcome to adapt the reflections and points for discussions to make them meaningful and relevant for the participants and the community. The idea is that holy texts, either from the Qur'an or the Bible, are used to help address misinterpretations that support and perpetuate harmful masculine ideologies, gender inequality, and SGBV.



Process: The process is as important as the content of the discussions, if not more so. It is designed not to be burdensome to the participants or the Gender Champions, but to give enough space for dialogue, interaction and learning. These dialogues need to be integrated into people's daily lives, so the facilitated sessions were also designed to be used in the same way. Community dialogues are designed to mirror other congregational discussion groups such as men's and women's prayer groups, which meet regularly and are run by volunteer members of the congregation. The entire process, from planning and recruitment to debrief and planning again, takes about ten weeks.

Community dialogues run for six weeks and follow key themes in the order described below.

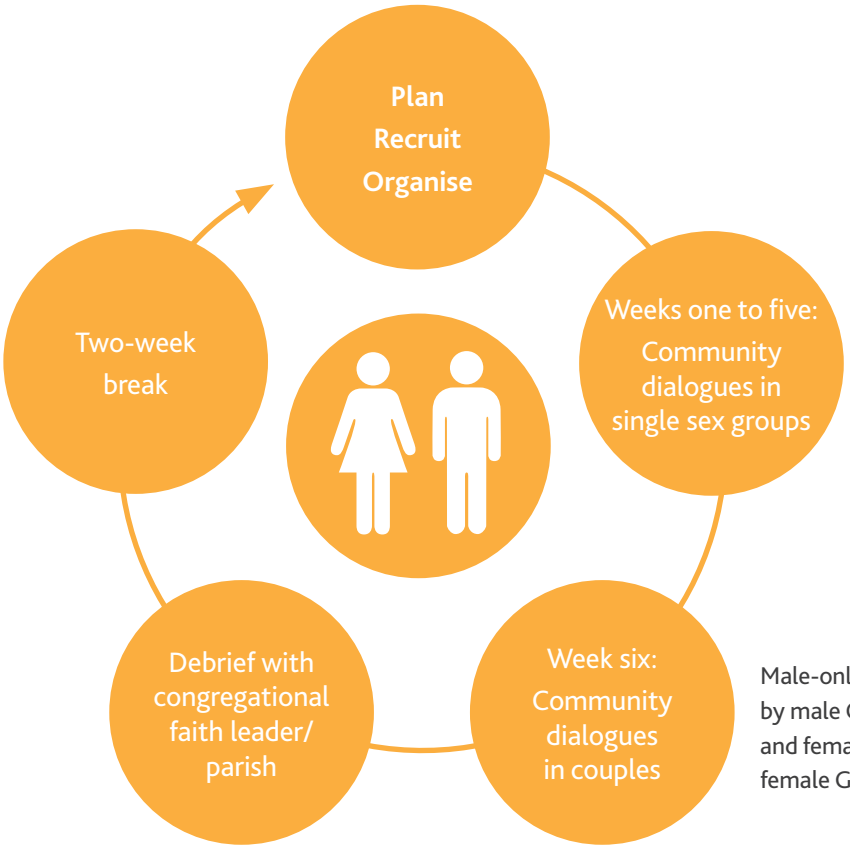


Male-only sessions are led by male Gender Champions and female-only sessions by female Gender Champions.

At the end of the six weeks, the Gender Champions should debrief with their supervisor. The debrief should include reflection on the process, the outcome and the challenges faced. Once the debrief has been completed, the Gender Champions will start to plan for the next cycle of community dialogues with their supervisor. In order to promote accountable practices, it is important that the two Gender Champions (male and female) reflect on and discuss the power dynamics that exist between the two of them as they work together in their community as co-facilitators. Community dialogues concern individual change and societal change, and this reflection is part of the same journey for the Gender Champions themselves. This reflection should be done within two weeks of the final session.

We recommend a maximum of ten participants per group, and a minimum of eight. This helps manage the dynamics of the group, while allowing for a healthy space to build rapport among the participants.

Ideally, in 12 months, you would be able to run three cycles. It is important to take this into consideration based on the size of the community, congregation and context, so that there's enough coverage for deeper engagement.



Male-only sessions are led by male Gender Champions and female-only sessions by female Gender Champions.

Catch up sessions

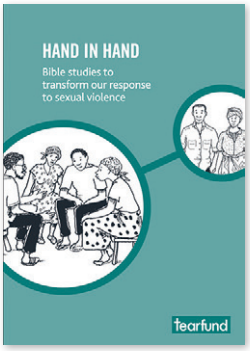
If a member is unable to make one of the sessions, they can meet with the Gender Champion for a catch up session. If they miss more than one session, they should pause and wait for a new cycle to begin. This is because the sessions build on each other and should be followed in sequence. The Gender Champion should not be running catch up sessions every week as this places a burden on the Gender Champion and affects the group dynamics. If this is an issue, the group should revisit the timing of their meeting.

Phase four: Diffusing 'information and messages' to the community

People: In order to change harmful gender norms that are the root cause of SGBV, the beliefs and practices of the entire community need to change. In Transforming Masculinities, faith leaders are called upon to utilise their influence and the position of authority they hold in communities to diffuse the content of Transforming Masculinities to a wider audience than only those who participate directly in dialogue groups, and to create an enabling environment for community dialogues participants to do this in an organised way as well.

Purpose: Diffusion is vital to the Transforming Masculinities process and activities can be both planned and organic. They allow for further dissemination of messages on gender equality and positive masculinities in order to positively reinforce them and bring about sustainable, shared change across the community. Organised diffusion is the intentional activities that faith leaders, Gender Champions and CD participants take part in to influence the gender norms within the congregation and wider community.

Faith leaders meet with their congregations every week and have a variety of midweek meetings for different purposes. Each of these meetings is an opportunity for faith leaders to break their silence on SGBV and gender equality and to share information, new perspectives and teachings to shift norms, attitudes and practices among a wider group of people. At the end of each community dialogue cycle, participants are called to action to share testimonies of their own personal change to the wider congregation, with the support of the faith leaders. Couples and Gender Champions also mark the end of the cycle with celebratory events to share the impact of the process on their lives. Ongoing calls-to-action during the community dialogues by Gender Champions remind participants to support organic diffusion to their social networks.



Process: Diffusion activities may vary from context to context and depending on what the needs, existing activities and structures are. Below are suggested diffusion activities – others may emerge organically. Organised diffusion activities include: sermons preached by faith leaders; testimonies from community dialogues participants; and community celebration or mobilisation events. Each of these activities are tracked monthly by Gender Champions and planned as part of programme implementation.

- **Sermons preached by faith leaders** in support of gender equality, against intimate partner violence, in support of positive masculinities, or in support of survivors are a central organised diffusion activity. These sermons, delivered by faith leaders who have been trained in Transforming Masculinities, have potential to shift gender norms among the wider congregation.
- **Testimony sharing/stories of change** shared by community dialogues participants and Gender Champions to the wider congregation at meetings or at events, small group discussions and celebratory events at the end of each community dialogue cycle (See the Diffusion activities monitoring tool in **Appendix F** for more details).
- **Community mobilisation events** are organised by Gender Champions and faith leaders for the wider congregation, adding Transforming Masculinities messages to events usually run by the congregation. For example, a service on Father's Day can include key Transforming Masculinities messages on positive masculinities, equal partnership between men and women, sharing childcare etc. Events can also include the use of drama, poetry, song and other art forms to convey these messages.

In diffusion, faith leaders create a safe space for participants, role models and others to share their experience with the Transforming Masculinities process. The Hand in Hand Bible studies resource has been developed to provide faith leaders with theological content on SGBV and gender equality that they can use in diffusion activities. Faith leaders can also utilise the training they have received and the *Transforming Masculinities* manuals for additional messaging content. Examples of organic diffusion would be incorporating TM messaging into marriage counselling or couples sharing their insights and experiences with congregation members through group and one-on-one conversations.

SECTION THREE

MONITORING, EVALUATION, AND LEARNING

Using Transforming Masculinities is believing that the very norms and beliefs that perpetuate SGBV can be changed so that we can work toward a society where all people are free from violence and able to live fully and with dignity. Even though the Transforming Masculinities approach has been used in a number of contexts, the nature of the approach means that we are constantly learning what works and what doesn't, what can be applied in one context and what doesn't fit in another context.

Monitoring, evaluation, and learning (MEL) helps us to make sure that what we are doing is the best suited to move us toward our goals. Regular review, reflection, assessment and evaluation helps us to figure out where we are making progress and where we're not, and to make changes so that we can continually be improving and doing better. MEL is not about submitting reports to a donor, it's about making sure that those we want to serve and support are getting the best that we have to offer. Tearfund recommends that each organisation develops their own MEL plan that includes core components as outlined below. This is primarily the responsibility of the M+E Officer but requires input from other staff and stakeholders. It is also important to be aware of how project actors are modelling behaviour change in the community and with their families. Monitoring can include this as well as community feedback mechanisms.

3.1 Key outcomes for Transforming Masculinities

Goal

The ultimate goal for Transforming Masculinities is that men and women live a life free of violence, practice and promote equitable relationships and positive ideals of masculinities based on gender equality in their homes, communities, churches and societies.

Long-term outcomes and sample indicators (a full list of indicators can be found in Appendix E):

1. Transformation of harmful beliefs, knowledge and faith interpretations:
   - Men and women understand and believe that they were both created equal in God's image and express a commitment to gender equality
   - Men and women understand and believe that violence in any form is not acceptable according to their faith, therefore commit to a lifestyle free of violence
2. Equitable decision-making and gender roles:
   - Increase in shared decision-making in household matters like family finances, purchase of assets and expenditures
   - Men and women report increase of men's involvement in caregiving to children and participation in children's education
3. Improved sexual relations and increased use of family planning within couples (relevant for FP adaptation):
   - Men and women report increase in family planning, especially discussion on pregnancy
   - Women report increase in consented sexual intercourse and being able to choose whether to have sex or not

4. Decrease in violence (IPV/SGBV) and violent practices:
   - Men and women report decrease in the use of/experience of violence by their partners, and increase in resolving conflict alternatively, such as communication, counselling and peer support
5. Improved acceptability to seeking emotional wellbeing:
   - Men understand and believe that it's acceptable for them as men to seek support for their emotional wellbeing
   - Men and women both have access to information on counselling services available for their emotional wellbeing

On page 35 is the theory of change for the core Transforming Masculinities intervention. This should be contextualised before implementation, with relevant adjustments made.

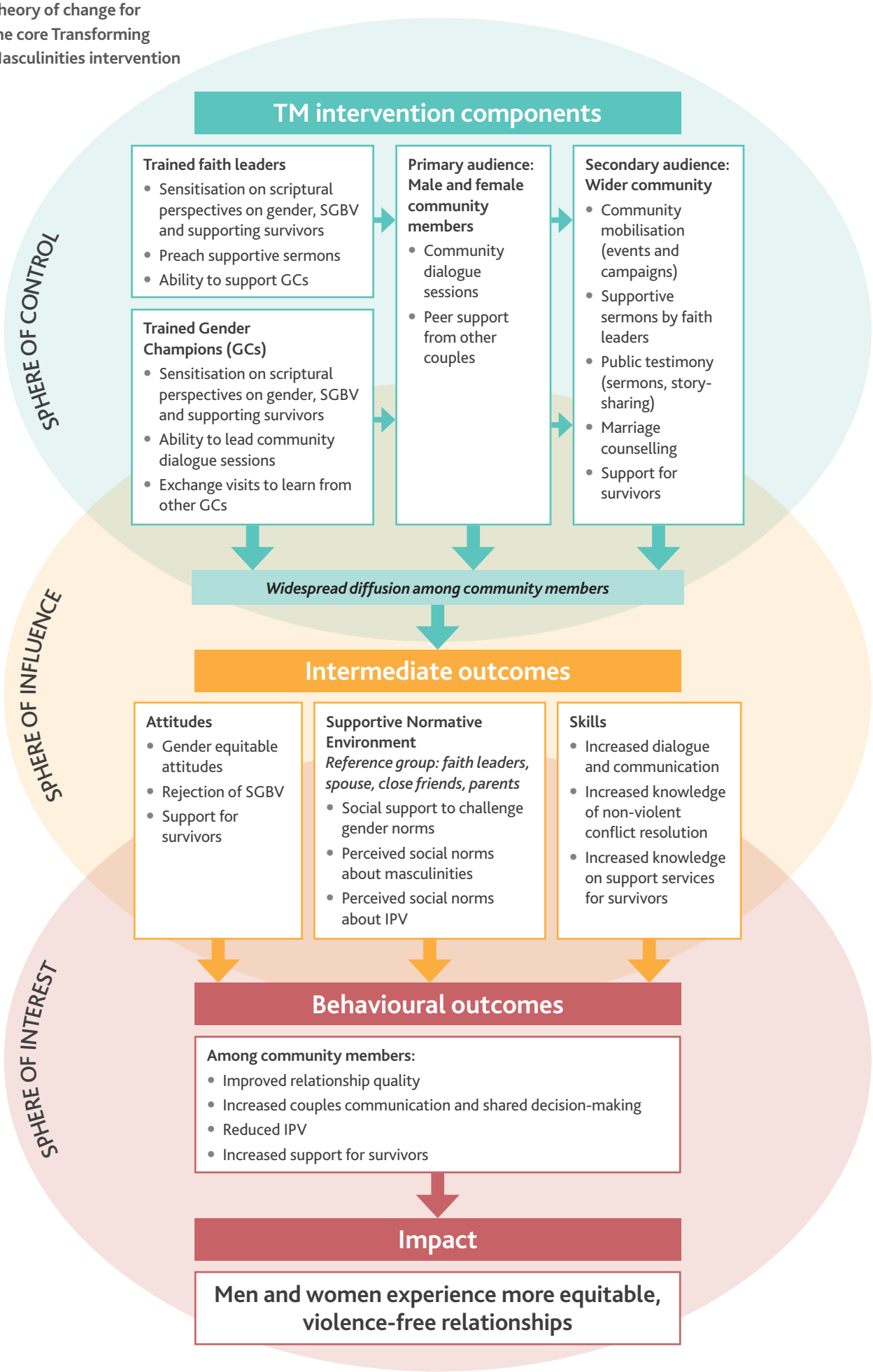
3.2 Monitoring

Monitoring includes the activities you conduct to track progress of your project against the workplan to ensure that implementation is progressing as it should. Monitoring takes up the bulk of the time for MEL and involves the largest number of activities. It is important to monitor implementation in order to ensure that you are on track with how you planned the project to progress, and if you are not, to be able to adjust and make changes as needed.

Monitoring Plan:

Activity	Monitoring Tools	Frequency/ Data collection	Purpose	Responsible
Workshops for faith leaders: • National level • Regional/provincial level • Congregational level	Attendance sheets	Each workshop	Tracking the number of attendees per workshop	Field teams/ Partner organisation
Training of Gender Champions	Attendance sheets	Each workshop	Tracking the number of attendees per training	Field teams/ Partner organisation
Community dialogues	CD monitoring tool (gender/attendance/ age/type/weekly session details)	Each session/ every week	Tracking the number of participants per session	Gender Champion – respective congregation
Diffusion activities at congregation: • Sermons preached by Pastors/faith leaders • Couple members – Testimonies during services at a place of worship • Group Discussions led by Pastors/faith leaders (within existing groups: women's/men's/youth etc)	Gender Champion's monthly monitoring tool: • Sermon themes, number of sermons per month • Number of stories/ testimonies • Number of discussions/themes	Monthly	Tracking the number of diffusion activities per month	Gender Champion – respective congregation
Community mobilisation events (Eg commemoration of 16 days of activism, seminars, rallies, Women's Day events etc).	• Photographs • Event reports	Each event	Tracking the number of community mobilisation events per month	Field teams/ Partner organisation

Theory of change for the core Transforming Masculinities intervention



Data Flow and Management

Most implementing organisations will use paper forms to collect data at the community level and this data is mainly collected by Gender Champions. These should be collated and submitted to the M+E Officer on a monthly basis. If there isn't a full-time M+E Officer, the project officer should allocate at least 25% of their time to M+E.

The M+E or Project Officer should use a database for storing data, or an Excel spreadsheet with different tabs for different sources of data and a master table to summarise the data. It is recommended that the M+E Officer input data once per month and that data is made anonymous to protect confidentiality. Paper forms should also be kept in a secure location for the purpose of confidentiality.

Depending on the nature of the project, data will need to be shared with a supporting organisation or a funding partner. Tearfund welcomes any implementing partners to share updates on their work on an annual basis so that Tearfund can stay up to date on the uptake and use of Transforming Masculinities.

All monitoring tools can be found in **Appendix F**.

3.3 Evaluation

While monitoring helps you to track progress of your project against your workplan and your targets, evaluation helps you to assess the change that is occurring as a result of your work – and where change is not occurring in the way you hoped – for you to be able to adapt in order to improve.

Each phase of the Transforming Masculinities work has opportunities for evaluation. However, the majority of the work to evaluate your Transforming Masculinities project will come in the preparation phase (prior to implementation) and in the evaluation phase (after implementation).

Recommended

- Formative assessments to identify social norms, to assess congregational readiness and to conduct landscape of GBV referral services and response protocols
- Quantitative baseline and endline Knowledge, Attitudes, Practices and Behaviours (KAPB) survey. Baseline and endline KAPB surveys are done for the purpose of the overall evaluation of the results of the project
- Focus group discussions (FGD) and Key Informant interviews (KII) on survivor needs/ perspectives, and social norms /masculinities, can be used to explore themes and issues arising from or any contradictions in the quantitative data

Additional

- A qualitative cohort study. This is a longitudinal panel study, in which data is collected from the same sample (the panel) at several points in time. The panels will include religious and community leaders, local authorities and Gender Champions
- Religious and community leader, local authorities and Gender Champion self-discovery and self-monitoring tools

Monitoring and evaluation plan

Activity	Evaluation Tools	Frequency/data collection	Purpose	Responsible
Preparation phase Baseline	• Needs assessment • Baseline survey (KAPB) – quantitative • Focus group discussions • Key informant interviews	Prior to project implementation	Assessing your starting point for this project to be able to measure impact at the end	Field teams/ Partner organisation
Workshops for faith leaders: • National level • Regional/ provincial level • Congregational level	• Pre and post training evaluation (KAPB) • Training evaluation	Each workshop	Assessing the effectiveness of the training, shifts in knowledge, attitudes, behaviours and practices	Field teams/ Partner organisation
Training of Gender Champions	• Pre and post training evaluation (KAPB) • Training evaluation	Each workshop	Assessing the effectiveness of the training, shifts in knowledge, attitudes, behaviours and practices	Field teams/ Partner organisation
Community dialogues	• Self-discovery tools – personal reflection forms	Each session/ cycle	Exploring change with dialogue participants in terms of knowledge, attitudes, behaviours and practices	Gender Champion – respective congregation
Evaluation phase	• Endline survey (KAPB) – quantitative • Focus group discussions • Key informant interviews • Most significant change tool	End of project	Assessing impact of the project and measuring change compared to the baseline	Field teams/ Partner organisation

Evaluation tools can be found in Appendix E.

3.4 Learning

Transforming Masculinities is a transformational approach and as such requires ongoing learning for every staff member, stakeholder and facilitator involved in the process. Embedding learning and reflection into implementation of Transforming Masculinities is essential for creating meaningful impact.

Learning plan

Activity	Learning Tools	Frequency/data collection	Purpose	Responsible
Supportive supervision and coaching of Gender Champions	Follow up evaluation sheet for a community dialogue session	Monthly/ quarterly	Addressing any arising challenges and providing support to maintain and improve facilitation quality	Implementing organisation/ Gender Champions
End of cycle reflection: Community dialogues	End of cycle reflection template	Following each cycle of community dialogues	Reviewing successes and challenges of the community dialogues cycle in order to maintain and/or improve quality for subsequent cycles	Implementing organisation/ Gender Champions
Training/ Workshops (Gender Champions and faith leaders)	Feedback forms	Each workshop	Reviewing strengths and weaknesses of trainings and workshops to maintain and/or improve quality for subsequent trainings	TF field teams /Partner organisation
Community dialogues	Self-discovery tools – personal reflection forms	Each session/ cycle	Review personal growth and change among participants to understand what elements are most impactful and what can be improved	Gender Champion – respective congregation
Learning and review meetings	Learning logs	Monthly/ quarterly	Keeping a record of learning to review progress and make any necessary changes	Implementing organisation/ key stakeholders

During project implementation you should expect to learn lessons about what is working well and why, and what is not delivering the results you expected and may need to be adjusted. Adding a regular learning section to the agenda in project meetings where you can learn from each other and from other stakeholders is a helpful way of getting into the habit of sharing and capturing learning. Learning tools can be found in Appendix F.

SECTION FOUR

ADAPTATIONS

As Tearfund has implemented Transforming Masculinities in different contexts, needs have arisen that the core content does not cover. The core Transforming Masculinities process addresses attitudes and beliefs related to SGBV and gender equality, but these issues are complex and involve a number of sub-topics which can often come up in discussions. As an implementing organisation, you will need to determine if any of these adaptations are applicable in the context where you want to work. It is important to include questions related to each of these adaptations in your needs assessment in the preparation phase so that you can determine if you will use them or not. It is not required to use any adaptation, as the core Transforming Masculinities material is designed to stand alone. The adaptations are beneficial where there are presenting needs that are relevant to the content that has been developed. Below is an in-depth explanation of each of the adaptations and our recommendations on changes and expertise needed in order to implement these.

4.1 Adaptation one – Family planning: Masculinité, Famille, et Foi (MFF)[20]

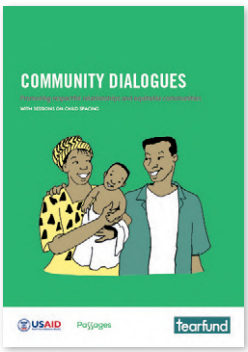
Why was this adaptation developed?

The goal of the Masculinité, Famille, et Foi (MFF) intervention is to reduce intimate partner violence and to improve healthy timing and spacing of pregnancies through addressing social norms that shape inequitable gender relations and prevent the use of modern methods of family planning. This adaptation was developed in response to a need for family planning and the difficulties in accessing it due to social and gender norms.

How was it developed?

MFF was developed under a USAID-funded project called Passages,[21] which is led by the Institute of Reproductive Health at Georgetown University. MFF was first piloted in Kinshasa, DRC, in 2015–2019. From 2020, MFF is being scaled up in Kinshasa, as well as through additional partners in Rwanda.

How does it work?



MFF uses the same core content as the Transforming Masculinities *Community Dialogues* with additional content on family planning and reproductive health. An adapted resource has been created which includes the sessions that are specific to family planning.

MFF works to engage faith leaders, and specifically targets first-time parents and newly married couples within church congregations. Through workshops and small group discussions led by Gender Champions, MFF seeks to create changes in attitudes and practices on SGBV, positive masculinities, gender equality and family planning.

Community dialogues

One session of community dialogues in MFF lasts for nine weeks. Gender Champions facilitate the first six sessions of the community dialogues process in single-sex groups. In Weeks six to nine couples are reunited and male and female Gender Champions facilitate together.

Additional sessions include:

- **Week seven:** Child spacing and healthy relationships
- **Week eight:** Men's involvement in positive parenting
- **Week nine:** Graduation celebration

Monitoring, evaluation and learning for MFF

The tools and processes mentioned in **Section three** are recommendations for every Transforming Masculinities project whether you are using the adaptations or not. This covers the core outcomes and progress markers for Transforming Masculinities in any context. There are some adaptation-specific tools that you will need to include in your MEL plan if you plan to implement MFF.

Similar to when you conduct SGBV service mapping to develop referral pathways for survivors, this adaptation requires a mapping of the locally available family planning services. Depending on context, these might be integrated into broader health services or could be stand-alone. It is important to have all key information including:

- Eligibility of attendees (some services are only open to women or to married couples). If the service is particularly restrictive, you may need to select an alternative, or work with the service provider to change their access criteria.
- Referral pathways/methods of accessing health services
- General costings – is there always a charge, are some services free etc
- Is the service offering suitable confidentiality? Especially important when there are very high social barriers to entry

Once you have mapped the family planning service pathways, you will be able to refer clients to appropriate and easy to access services. You may find that some services are not adequate or have multiple barriers for community members to access. If this is the case, you may want to consider taking this issue to your

Community Action Group (CAG), which was set up in the preparation phase. The CAG can consider advocating on this issue for more accessible family planning services to be available in the community.

Additional Tools for MEL in MFF (see Appendix F for more details):

- **Reach table:** This tool is used to assess the reach of information through diffusion activities into the community
- **Family planning training and supervision visit guidance and tools:** This tool is used to assess the effectiveness of training on family planning
- **Method choice and referral data collection tool:** This tool tracks the family planning method and referral source for couples
- **Family planning services mapping tool:** A tool and process to determine health services available in the participating communities, what services they provide and capacity they have to link to Transforming Masculinities communities.

What additional expertise is needed for this adaptation?

Training

During training with faith leaders and Gender Champions the additional family planning content in the *Community Dialogues* guide needs to be covered. Gender Champions will need additional support during training to have a foundational understanding of family planning, guidance on how to facilitate discussions around these topics, and how to share content on sexual and reproductive health within the dialogues. Health providers have technical knowledge on family planning methods, so they can serve as a support to Gender Champions who do not need to become experts in this area. A health provider should attend the Gender Champion training to deliver the planned health talk that they will share in Week eight of the community dialogues. Gender Champions will need to understand the family planning materials and will need to know when to hand over to health providers in Week eight. It is important to share the same information with faith leaders for their own understanding and so that they are aware of what is being shared with their congregants. This helps to avoid any confusion or misunderstanding and enables faith leaders to share FP-related messages through diffusion activities.

Service strengthening activities

In Week eight of the community dialogues process, local healthcare providers are invited to join the groups and to give a talk on the available services in the community. They share information on modern family planning methods and explain the referral pathways for participants to access services.

There is often government guidance on family planning in each context and this should be considered when planning to utilise this adaptation. In Rwanda, for example, the government is very supportive of family planning, which means there is a formal agenda for it. As such, the programme needs to ensure that its messaging is in line with government guidance. Government guidance will, of course, vary depending on context and should be researched in advance of implementing the MFF adaptation.

4.2 Adaptation two – Family planning and social cohesion: Masculinities, Faith, and Peace (MFP)

Why was this adaptation developed?

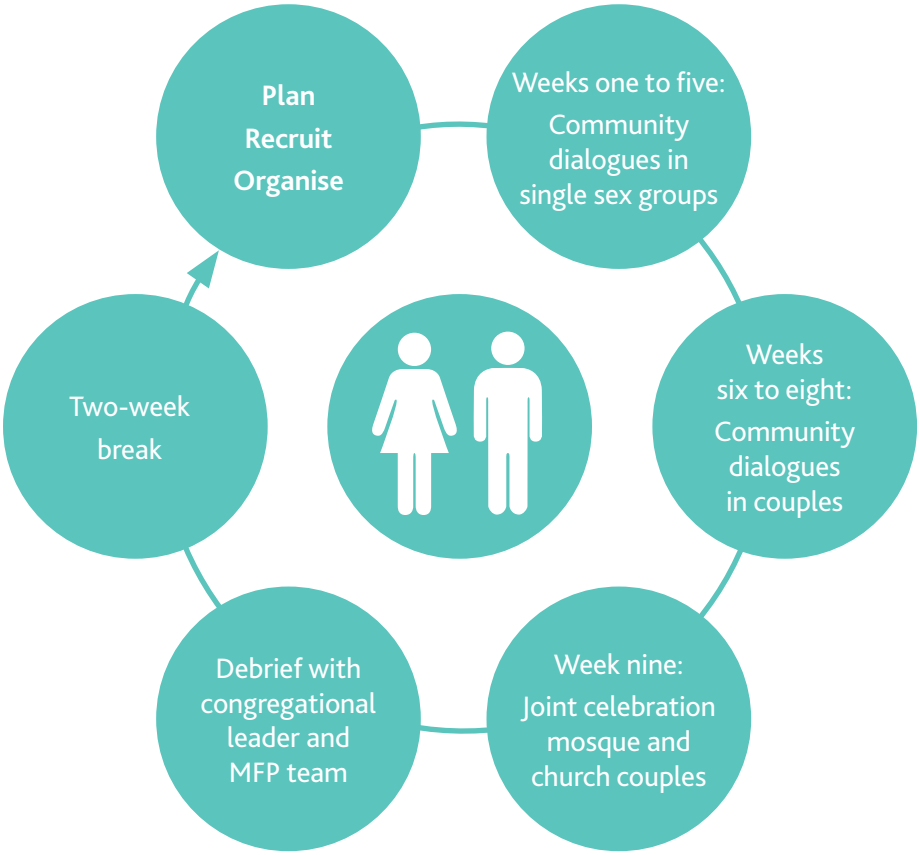
In a context of interpersonal, community and inter-religious conflict, the Transforming Masculinities process needed to be expanded to address the social and gender norms that contribute to each of these areas. In central Nigeria, where the Masculinities, Faith, and Peace process was developed, these forms of violence had led to a breakdown in social cohesion, violence and disrupted health service delivery. The goal of MFP

is to reduce sexual and gender-based violence, increase the healthy timing and spacing of pregnancies, and improve inter-religious relationships.

How was it developed?

MFP is a research-led project implemented by the Institute for Reproductive Health at Georgetown University and Tearfund, in partnership with two implementing organisations in Central North Nigeria (Plateau State). The intervention is an adaptation of Masculinité, Famille, et Foi to mixed Christian and Muslim communities. The approach is being piloted over 18 months and will be evaluated for effectiveness following conclusion of the project timeframe.

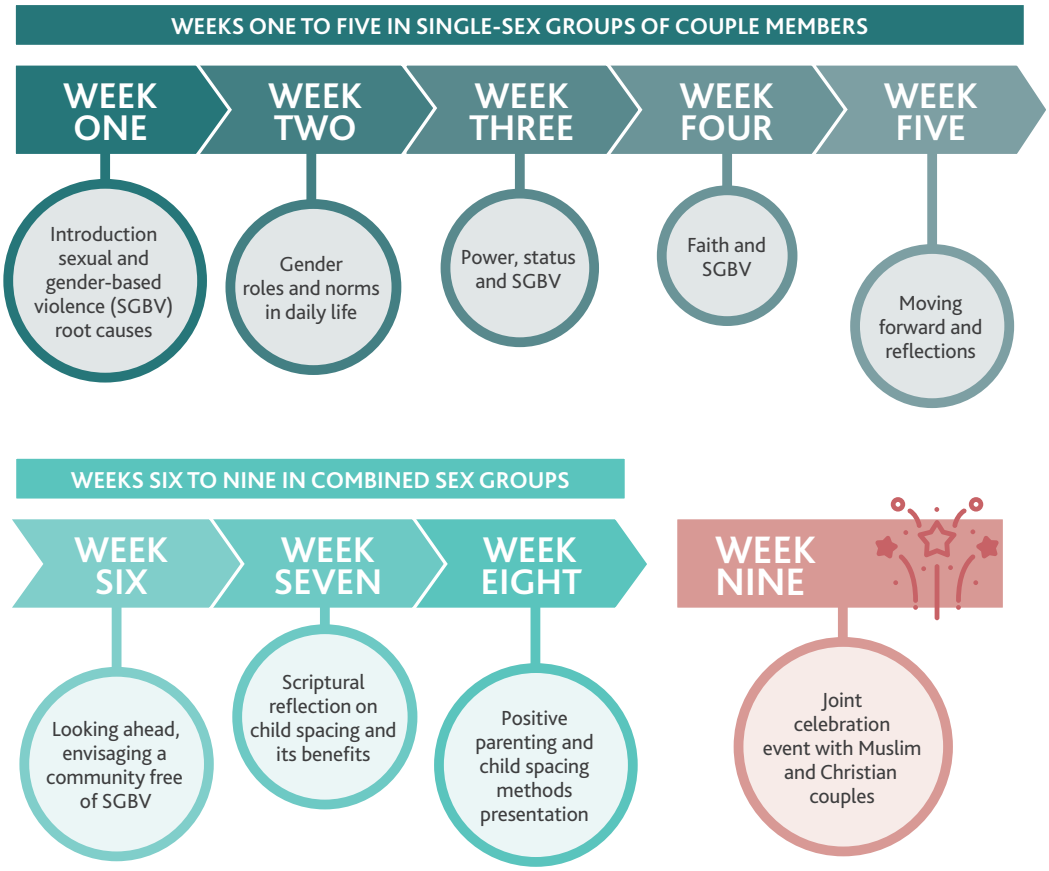
How does it work?



Community dialogues

Masculinities, Faith, and Peace (MFP) is implemented in one church and one mosque in each of the focus communities. It works with Christian and Muslim congregations to foster greater gender equality, positive masculinities, improved maternal health among young couples, and improved community relationships. The MFP intervention is designed to engage congregational leaders, young couples and their wider Christian and Muslim congregations. The community dialogues process is adapted by including additional content in Weeks seven and eight, and a final celebration event scheduled for Week nine. The content draws on scriptural reflections on gender equality, SGBV, positive masculinities, child spacing and inter-religious relationships.

- **Week seven:** Scriptural reflection on child spacing and its benefits
- **Week eight:** Men's involvement in positive parenting
- **Week nine:** Joint celebration with mosque and church couples



MFP aims to improve inter-religious relationships between the participating mosques and churches through the following social cohesion activities:

- Joint faith leader trainings
- Joint end of community dialogues celebration with the participating mosque and church in each community
- Community mobilisation events held jointly by the participating mosque and church in each experimental community to promote MFP messages to the wider congregations.

Monitoring, evaluation and learning for MFP

The tools and processes mentioned in **Section three** are recommendations for every Transforming Masculinities project whether you are using the adaptations or not. This covers the core outcomes and progress markers for Transforming Masculinities in any context. There are some adaptation-specific tools that you will need to include in your MEL plan if you plan to implement MFP.

MFP requires the same mapping of family planning services in the MFF adaptation (more details can be found in **Appendix G**). Depending on context, these might be integrated into broader health services or could be stand-alone. It is important to have all key information including:

- Eligibility of attendees (some services are only open to women or to married couples). If the service is particularly restrictive, you may need to select an alternative, or work with the service provider to change their access criteria.
- Referral pathways/methods of accessing the service
- General costings – is there always a charge, are some services free etc
- Is the service offering suitable confidentiality? Especially important when there are very high social barriers to entry

If family planning health services are found to be inadequate or there are high social barriers to entry, this can be brought to the attention of the Community Action Group (CAG) to consider advocating for improved quality of services for the community.

Additional MEL tools for MFP include (see Appendix F for more details):

- **Reach table:** This tool is used to assess the reach of information through diffusion activities into the community
- **Family planning training and supervision visit guidance and tools:** This tool is used to assess the effectiveness of training on family planning
- **Method choice and referral data collection tool:** This tool tracks the family planning method and referral source for couples
- **Family planning services mapping tool:** A tool and process to determine health services available in the participating communities, what services they provide and capacity they have to link to Transforming Masculinities communities.

What additional expertise is needed for this adaptation?

Training

As with MFF, the additional family planning content in the *Community Dialogues* guide will need to be covered during training with faith leaders and Gender Champions. Gender Champions will need additional support during training to have a foundational understanding of family planning, guidance on how to facilitate discussions around these topics, and how to share content on sexual and reproductive health within the dialogues. Health providers have technical knowledge on family planning methods, so they can serve as a support to Gender Champions who do not need to become experts in this area. A health provider should attend the training to deliver a planned health talk. Gender Champions will need to understand the family planning materials and will need to know when to hand over to health providers in Week eight. It is important to share the same information with faith leaders for their own understanding and so that they are aware of what is being shared with their congregants. This helps to avoid any confusion or misunderstanding, and enables faith leaders to share FP-related messages through the diffusion activities.

Peace building and conflict transformation training for faith leaders can also strengthen the social cohesion aspect of MFP, especially if the context allows the faith leaders to be trained together, sharing in a common experience. It is also important for project staff to address any of their own negative thoughts and feelings towards people of another faith when working with mixed faith groups. Through our Peacebuilding work, Tearfund has been using Conflict Transformation tools and has an increasing number of trainers who can support this work. For Tearfund staff, further details on the tools used can be accessed online.[22] An example of a Conflict Transformation Training used in MFP is included in Appendix A.

Service Strengthening Activities

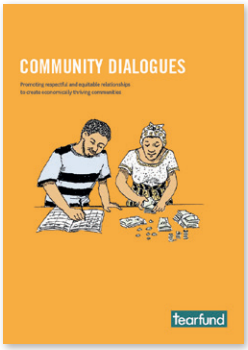
In Week eight of the community dialogues process, local health care providers are invited to join the groups and give a talk on the available services in the community. They share information on modern family planning methods and explain the referral pathways for accessing these services. Health providers have technical knowledge on family planning methods and therefore, Gender Champions do not need to be family planning experts and can instead focus on supporting the social norms shifts within the community dialogue members and communities.

There is often government guidance on family planning in each context and this should be considered when planning to utilise this adaptation. The programme needs to ensure that its messaging is in line with government guidance. Government guidance will, of course, vary depending on context and should be researched in advance of implementing the MFP adaptation.

22 https://sites.google.com/tearfund.org/peacebuilding/tools-resources/community-ct-dialoguescourse-resources?authuser=0

4.3 Adaptation three – Women's economic empowerment (WEE)

Why was this adaptation developed?



In discussions of gender equality, the issue of household finances comes up often. Traditional or religious views about who is the head of the household and what that means in practice can have an effect on women's earning power and control over resources in the household. Most often, household finances are controlled by men, and women (and girls) carry out the bulk of the unpaid care work – looking after the children and the housework.

A lack of financial independence can put pressure on women to stay in dangerous or violent relationships. However, when addressing women's economic empowerment (WEE), existing gender roles and norms will be disrupted, and this has the potential to generate more violence towards women. As a result, any work on women's economic empowerment must work with both men and women as couples and engage the wider community at the same time. Ideally this will create a favourable environment for women to participate in paid work and to have a say in household finances and decision-making along with their partners.

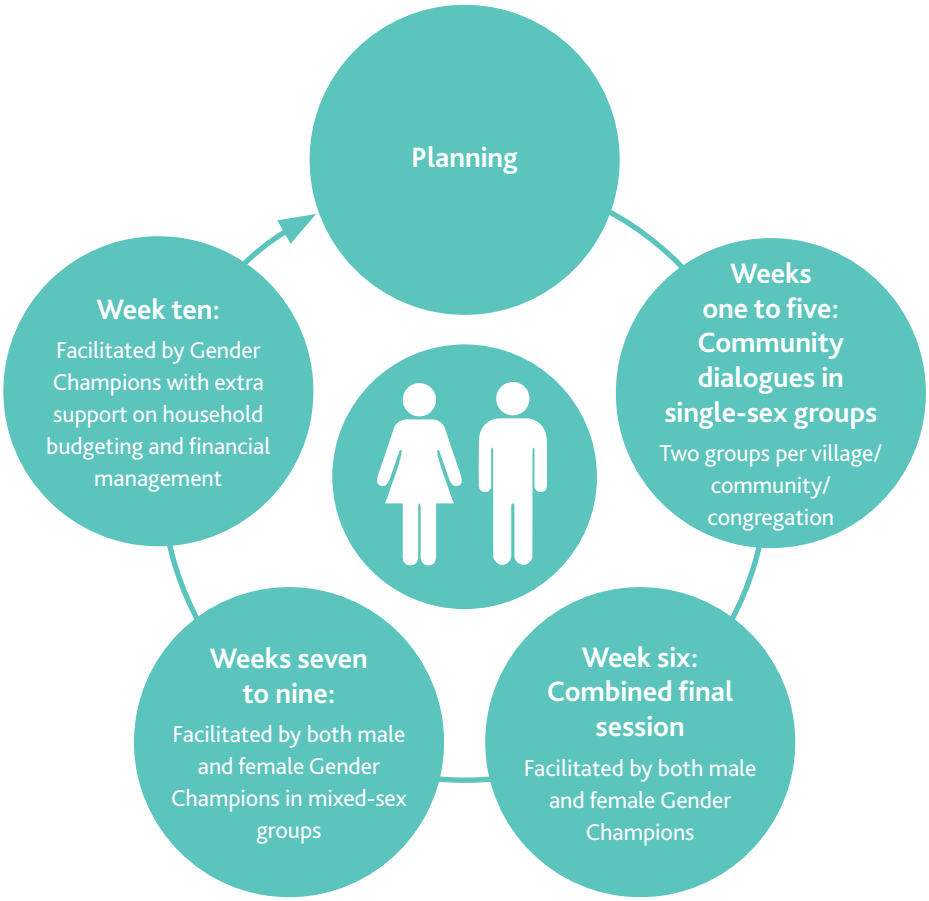
How was it developed?

Formative research conducted in the Democratic Republic of Congo in 2017 identified that women lacked economic opportunities and economic security despite engagement in SGBV programmes facilitated by Tearfund and its partners.

In order to address this gap, four additional sessions were created to support economic empowerment of women through the Transforming Masculinities programme. The additional content was piloted and reviewed prior to being finalised and used more widely within a project funded by UK Aid Match in the Central African Republic, which will run from 2018–2021.

The WEE adaptation expands on the core Transforming Masculinities process and covers content on household decision-making, challenges and conflict and setting financial goals.

How does it work?



Community dialogues

The WEE adaptation is facilitated over ten weeks. The first six weeks cover the core community dialogues content and the last four weeks deal specifically with women's economic empowerment. Weeks one to five are facilitated in single-sex groups and Weeks six to ten are combined mixed-sex groups facilitated by one male and one female Gender Champion. The focus of the additional four weeks is on empowering women to hold an active, equal role in the finances of the household. The sessions recognise that many couples need support to develop more collaborative ways of working in the home, which is why couples participate in these sessions together.

- **Week seven:** Working together for our family
- **Week eight:** Planning and making decisions together
- **Week nine:** Dealing with challenges and conflict together
- **Week ten:** Setting financial goals and developing a household budget

Monitoring, evaluation and learning for WEE

The tools and processes mentioned in **Section three** are recommendations for every Transforming Masculinities project whether you are using the adaptations or not. This covers the core outcomes and progress markers for Transforming Masculinities in any context. There are some adaptation-specific tools that you will need to include in your MEL plan if you plan to implement WEE.

WEE-specific tools for this adaptation have not been created in a general form, but instead developed for each context. Tearfund recommends considering the following when developing MEL tools to track progress and impact around WEE:

- To what extent are families working together on household decisions?
- To what extent do these decisions relate to household finances and income?
- How are couples dealing with conflict and challenges that arise related to household finances?
- Are couples and families able to budget together and to set financial goals for themselves?

What additional expertise is needed for this adaptation?

Training

Gender Champions will facilitate sessions one to nine with participants and will need to be trained on the WEE-specific sessions in order to develop comfort with the material and an understanding of the core concepts. Faith leaders should also be trained on these topics so that they can support diffusion of this information to the congregation and be familiar with what is being taught in the groups.

Service Strengthening Activities

Week ten is about setting financial goals and developing a budget. This week needs additional expertise to support the Gender Champions who are likely not experts in this area. Who supports the Gender Champions in facilitating this session will depend on the context and on which roles are held locally. Usually support will come from a livelihoods project manager or a savings and loans group facilitator.

4.4 Adaptation four – Female Genital Mutilation/Cutting (FGM/C)

Why was this adaptation developed?

Feedback from survivors led Tearfund to develop this adaptation on Female Genital Mutilation/Cutting (FGM/C). Survivors felt that many faith leaders did not understand the consequences of FGM/C and that there was a need for specific training to address the issue. FGM/C is a form of sexual violence involving the 'partial or total removal of the female external genitalia or other injury to the female genital organs for non-medical reasons'.[23] It is estimated that at least 200 million women and girls alive today have undergone FGM/C in more than 30 countries worldwide.[24] FGM/C is associated with a number of significant short-term health effects, including pain, bleeding and risk of infection. FGM/C also results in many long-term consequences, which may include chronic pain, infections, decreased sexual enjoyment, psychological problems and a significant increased risk of complications during childbirth.

FGM/C is sometimes considered to be a religious practice, grounded in religious texts (including both Christian and Muslim). As a result, a faith-based approach is needed to address these perceptions and to contribute to shifts in social norms.

How was it developed?

Additional content was developed to address FGM/C and piloted in Chad and Mali. Learning from that pilot has demonstrated a need to create separate content on FGM/C that is specific to Christian and Muslim communities in order to facilitate reflection and shift mindsets around an issue that is often deeply embedded in culture and beliefs.

How does it work?

Community dialogues

This adaptation uses religious texts to explore the basis of FGM/C and to support faith leaders to reconsider their beliefs with the understanding that FGM/C is a traditional practice but that it does not hold a religious mandate.

The FGM/C adaptation follows the core community dialogues process for Weeks one to five in single-sex groups. Two additional sessions have been developed on FGM/C specifically and these are conducted in Weeks six and seven in mixed-sex groups led by one female Gender Champion and one male Gender Champion.

- **Week six:** FGM/C specific training covering what FGM/C is, what are the consequences of the practice for women's health, and what are the risks associated with it. FGM/C is discussed throughout all sessions, but this extra week provides additional information and content
- **Week seven:** Looking ahead – envisaging a community free of SGBV including FGM/C

Monitoring, evaluation and learning for FGM/C

FGM/C has short- and long-term health consequences and as a result, survivors need access to quality healthcare to treat complications. A health service mapping is done to identify locally available health services in a similar way to how GBV or family planning services are mapped (see **Appendix G** for more details on this tool).

The health service mapping should consider the following issues:

- Eligibility of attendees (some services are only open to women or to married couples). If the service is particularly restrictive, you may need to select an alternative, or work with the service provider to change their access criteria.
- Referral pathways/methods of accessing the service
- General costings – is there always a charge, are some services free etc
- Is the service offering suitable for confidentiality? Especially important when there are very high social barriers to entry

Where health services are inadequate or social barriers to their use are high, this issue can be referred back to the Community Action Group (CAG) to consider if they can advocate on this issue to improve the quality of available services.

The tools and processes mentioned in **Section three** are recommendations for every Transforming Masculinities project whether you are using the adaptations or not. This covers the core outcomes and progress markers for Transforming Masculinities in any context. There are some adaptation-specific tools that you will need to include in your MEL plan if you plan to implement FGM/C.

The FGM/C adaptation does not have MEL tools in a general form, but instead, it is recommended to create tools to track progress and impact that are relevant to your context. Some considerations related to the FGM/C adaptation are as follows:

- To what extent are you seeing changes in knowledge, attitudes, behaviours, and practices related to FGM/C specifically?
- How accessible are health services for survivors of FGM/C and do survivors utilise them?

What additional expertise is needed for this adaptation?

Training

Gender Champions and faith leaders will need to have a good understanding of FGM/C as a specific form of SGBV. Each week of the community dialogues session will focus, at least in part, on FGM/C. There is also one additional session that is completely focused on FGM/C.

Service strengthening activities

Training of Gender Champions should ensure that they are equipped to sensitively facilitate groups, especially during the final two weeks of the community dialogues process. Many participants may be survivors of FGM/C, or know people who are survivors. Where this is the case, Tearfund encourages Gender Champions to go through a Journey to Healing process first (see **Appendix B** for more information on the Journey to Healing materials). FGM/C is at times strongly perceived to be a religious activity, so Gender Champions need to be carefully selected and trained to manage discussions on this belief while having the ability to challenge it in a sensitive manner. Special attention should be given to religious texts as the basis for norms shifting.

In some contexts, governments do not yet acknowledge (and in some cases even openly deny), the presence of FGM/C in their countries, thus undermining, and sometimes openly discrediting, the work of local survivors and activists. Out of the 92 countries with available data on FGM/C, only 51 have specifically addressed FGM/C within their national legal framework. Laws against FGM/C are most common in the African continent as well as countries where FGM/C is largely known to be practiced by diaspora communities including in Europe and North America.[25] A thorough stakeholder analysis may be needed for successful implementation, especially in a context where legal and political will is limited. Other contexts may be much more supportive, so you should assess the specific context before implementation.

4.5 Adaptation five – Transforming Masculinities in humanitarian contexts and emergency responses

Why was this adaptation developed?

This adaptation differs from the rest as it is not an adapted process, but rather a series of considerations for implementing Transforming Masculinities in humanitarian or emergency contexts. It is possible to implement Transforming Masculinities in emergency contexts, but considerations must be made for effectiveness and ethics. This adaptation is currently being piloted in the Democratic Republic of Congo (DRC) with funding from the Dutch Relief Alliance (DRA).

How was it developed?

There is clear evidence suggesting that during armed conflicts, existing forms of SGBV within society worsen, highlighting the importance of effective prevention, mitigation and response. It is particularly important to engage local actors in primary prevention and social norm change interventions in humanitarian settings, because SGBV is rooted in harmful social norms and power inequalities which pre-exist armed conflict, where it is present. Most prevention interventions in humanitarian contexts are limited to awareness-raising and do not tackle the root causes of SGBV. This adaptation/guidance was developed based on Tearfund's experience in humanitarian settings and in adapting Transforming Masculinities to suit those contexts.

How does it work?

Community consultation/Co-creation phase

The Transforming Masculinities intervention can benefit all ethnic, racial and religious groups. Adaptation of the material is critical, however, to ensure it is suitable to the target population. Transforming Masculinities projects in humanitarian contexts should plan a six- to nine-month community consultation/co-creation phase to conduct key informant interviews and focus group discussions prior to implementation. This is to allow for consultation with religious scholars, the communities and local authorities. This consultation will provide insight into advised community entry points, existing structures in the communities, and will raise awareness of any tensions or conflicts to be aware of when facilitating Transforming Masculinities.

Community dialogues

Dialogue groups should be implemented using the core six-week Transforming Masculinities process led by Gender Champions. The first five weeks are facilitated in single-sex groups and the final session in Week six is a mixed-sex group where all participants come together. At least three cycles of community dialogues should be planned in order to aim to reach at least 80% of the target population.

Meeting spaces

The spaces to conduct the community dialogue sessions would need to be agreed upon by the community and be assessed for safety and security. Public spaces are preferred. If implemented in a camp setting it should be properly coordinated with the camp management committee. Ideally the camp management committee should be included in the training for key community leaders.

Community Action Groups

Community Action Groups consist of around 15 members including key community leaders, faith leaders from different religious groups, child protection actors, local police and other key stakeholders. The goal of the CAG is to facilitate a safe environment and support survivors' access to services by improving communities' understanding of survivors' needs and information on available services. CAGs are a part of the core Transforming Masculinities process and should be integrated into humanitarian settings as they would be in any other implementation process.

Conflict

This modality is best suited in a geographic area where there is no acute emergency. It should have relative stability with no active conflict and displacement in the past two years. Communities should be regarded as being in recovery. This model can be implemented in refugee/IDP camps and urban refugee/IDP contexts.

Monitoring, evaluation and learning

The tools and processes mentioned in **Section three** are recommendations for every Transforming Masculinities project whether you are using the adaptations or not. This covers the core outcomes and progress markers for Transforming Masculinities in any context.

What additional expertise is needed for this adaptation?

Ideally Transforming Masculinities will be implemented in a community with existing comprehensive GBV services where survivors could be referred so as to do no harm. However, in most humanitarian contexts this is not possible. Therefore, it is recommended that the selected community has some basic referral services for survivors (ie medical).

4.6 Integration into country or regional-level programming

There may be situations where it is most appropriate to integrate Transforming Masculinities into existing work at a country or regional level, rather than to run Transforming Masculinities as a stand-alone intervention. This could be the result of a budget restraint or restricted funding, complementary programming, human resource capacity or because the issue of SGBV has arisen out of a participatory development approach (for Tearfund, this could be Church and Community Mobilisation Process (CCMP) or other Church and Community Transformation (CCT) approaches).

Whatever the driver for integration, there are a few key considerations to take into account when planning your project.

Core principles

The core principles of Transforming Masculinities are non-negotiable, but the activities and processes can be adapted. The core principles include:

- **Challenging harmful social and gender norms:** gender inequality and power hierarchy as root causes of SGBV, challenging the normative environment, promoting alternatives
- **Community mobilisation process:** structured and layered intervention models, community-owned and led
- **Experiential, practical learning:** moving away from theoretical discussions
- **Interfaith:** bringing communities together, promoting social cohesion, and working in collaboration where needed and appropriate
- **Gender equality:** addressing root causes, and framing of SGBV as an outcome of gender inequality
- **Accountable practices:** a reflective process that is personal and relational
- **Learning and adaptation:** rooted in the lived experiences of survivors and local communities and continuously adaptable in response to those
- **Continuous learning and feedback loop for programme actors:** a programme that is not only reflective and challenging of gender norms for participants, but for implementing and supporting organisation staff as well

With these principles in mind, it is recommended that implementing organisations host an adaptation/integration workshop with implementing staff and key stakeholders to map the Transforming Masculinities activities alongside the programme you want to integrate it with. This will allow you to see where there are overlaps and alignment of principles and objectives. Following the workshop, the materials should be adapted to suit the integrated approach you plan to take and all implementing staff, stakeholders and facilitators should be trained on the adapted content.

The integrated approach should be piloted on a small scale first and reviewed. Following review, changes should be made based on the feedback of participants, facilitators and stakeholders before rolling the approach out to a wider audience.

In Nepal, human trafficking is the foremost concern for Tearfund partners and the local church to address. However, gender-based violence is also an issue and one that the church feels ill-equipped to respond to and has been silent on to date. Within their country strategy, Tearfund decided to address human trafficking through a gender transformative approach. Utilising the community mobilisation strategies of Transforming Masculinities and tackling the root causes of SGBV as well as trafficking, Nepali partners will integrate Transforming Masculinities into their response to human trafficking, which includes self-help groups and livelihoods strengthening, child protection and advocacy initiatives to provide a comprehensive response.

During the integration workshop, monitoring, evaluation and learning tools as well as indicators that apply to the integrated programme will need to be selected to develop an adapted Monitoring, Evaluation and Learning plan.

SECTION FIVE

SCALING UP

There are three main ways that a programme is scaled up: geographic expansion, institutionalisation or spontaneous uptake. Pathways to scale vary widely. Programmes can be scaled up as they were originally designed, they can be adapted significantly and added to other activities, or new pathways may be identified to reach more people.

Before exploring and planning for scale-up, determine whether there is a need for a scaled-up version of the programme and a desire for it among stakeholders and participants. Often implementing organisations assume that scaling up is a required step following completion of a project cycle, but this is not always the case. Consider how people will receive the programme. Is there evidence to suggest there is a need to increase scale? What additional scoping or formative research is needed before moving forward with a scale-up plan?

5.1 Key questions to consider before scaling up

Funding

- What is the financial position of your organisation?
- Do you have the financial resources to support scaling up?
- How will the level of funding needed to scale up be sustained?
- What is the timeframe on the use of scale-up funds?

Other resources

- What human and material resources will be needed to support scaling up?

Role of key stakeholders

- Are stakeholders in support of scaling up?
- What role will they play in the effort to expand?
- How have they been engaged in developing the plan to scale up?
- How will they continue to be engaged?

Roles and responsibilities of implementing staff

- What roles will need to change to support scaling up?
- What support will be needed (technical, training, capacity building) to facilitate these changes?
- Who will oversee the process of shifting roles?

Timeframe

- Is the scale-up strategy finite (geographic expansion for a subsequent project cycle) or infinite (scaling up through institutionalising the approach within government ministries or organisational structures)?

Vision

- What is the overall vision for scaling up?
- What will scaling up provide for the people you hope to reach?

Tearfund have scaled up Transforming Masculinities through geographic expansion and through institutionalisation of the approach. Below is a case study of how Transforming Masculinities was scaled up in the Democratic Republic of Congo (DRC).

5.2 Case study on Masculinité, Famille, et Foi: Scaling and sustaining Transforming Masculinities with the Church of Christ in Congo (ECC) in Kinshasa, DRC

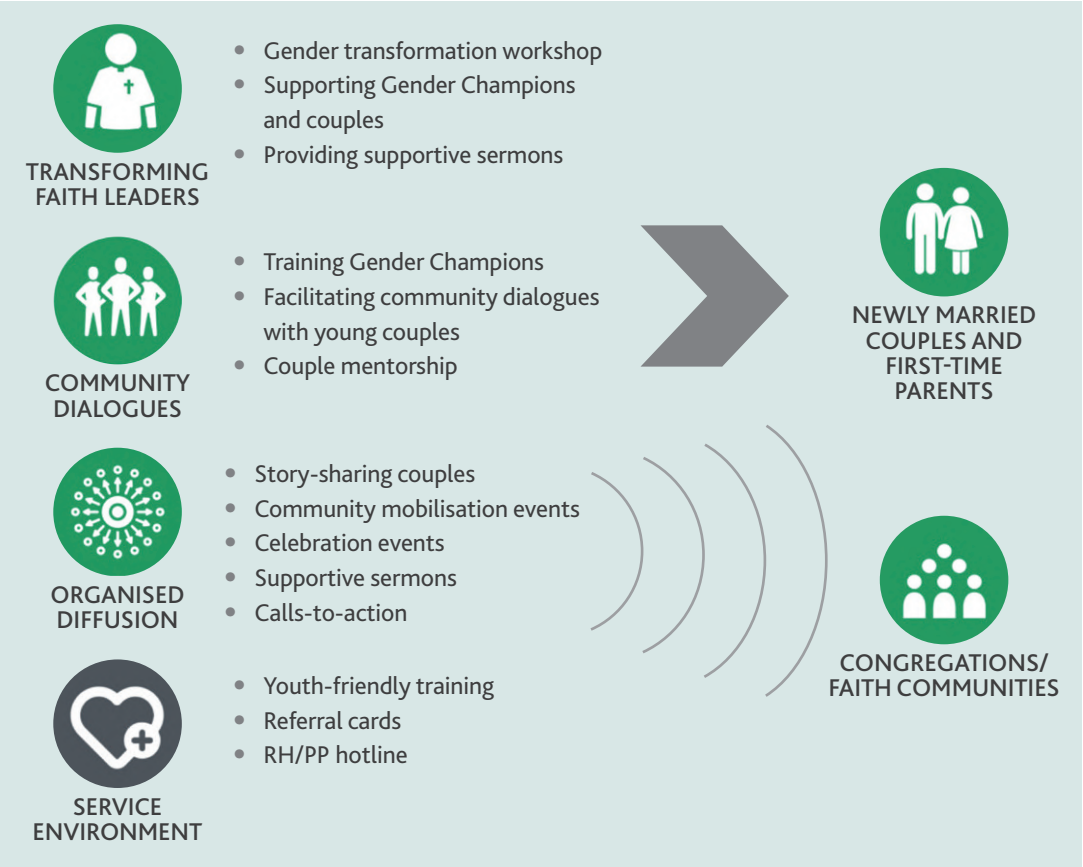
Background

From 2015–2018, Tearfund partnered with Eglise du Christ au Congo (ECC)/Church of Christ in Congo in the Democratic Republic of Congo (DRC) to implement the Masculinité, Famille, et Foi (MFF) adaptation of Transforming Masculinities, which focuses on prevention of intimate partner violence (IPV) and promotion of voluntary family planning use. Originally a pilot research project, it was implemented with eight congregations in the province of Kinshasa, as part of the USAID-funded Passages project, a five-year research and global leadership programme led by the Institute for Reproductive Health (IRH) at Georgetown University. [26]

26 Further information about the Passages project can be found at https://irh.org/projects/passages/

Transforming Masculinities had been previously implemented in eastern DRC and through the course of implementation, IPV and voluntary family planning use were areas that needed additional focus to address them more specifically. The MFF adaptation was developed as a pilot and research initiative to meet this need. The innovation is the only one of its kind addressing the existing gender and social norms around IPV and voluntary family planning use for congregations.

The core elements of the projects are as follows:



Pathway to scale-up

Since 2018, ECC is leading efforts to scale and sustain this adaptation of Transforming Masculinities. As an ecumenical Christian organisation in the DRC, ECC has the networks and influence to take Transforming Masculinities to a much larger scale. ECC is made up of 62 protestant denominations across the DRC and represents a network of over 24 million congregants through 320,000 parishes. The initial pilot project worked with eight congregations and ECC want to take it to at least 20 parishes, with leadership support of four congregation departments to implement the programme.

Scaling up this work depends on three factors for ECC:

1. Success of the pilot project
2. Leadership commitment to take the programme forward and oversee the implementation
3. Interest at the congregation level to participate

An endline quantitative study was conducted to assess the success of the MFF pilot adaptation and ran from November 2018–February 2019 after 18 months of intervention. The study found a statistically significant **rise in voluntary family planning use** (53.4% from 40.1%) and a statistically significant **decrease in self-reported intimate partner violence perpetrated by men** (61.7% from 71.9%). The norms-shifting approach used in the MFF adaptation of Transforming Masculinities forms the foundation of this change and the findings presented optimism that these results could be replicated on a wider scale.

Within its vision for sustainability, ECC is working to integrate the approach into four of its organisational departments: the National Federation of Young Protestants, the National Federation of Protestant Women, the Council of ECC Pastors of Kinshasa and the National Federation of Protestant Men. The goal is to institutionalise the approach so that it is owned and operated by ECC. Each department will run, monitor, and explore further contextual adaptations of the programme as part of its regular portfolio of activities.

In addition to institutional integration, the approach is being scaled up to 24 parishes. Each parish consists of at least 400 members, is located in close proximity to one or more health centres, and has leadership in the parish who are committed to integrating the MFF approach into its activities. Parish members and leadership felt that the approach aligned with their existing programmes and the needs of congregants.

Horizontal and vertical scale-up[27]

The strategy used by ECC to scale up the MFF approach incorporates both horizontal and vertical efforts.

- **Vertical:** includes the institutionalisation of the MFF approach through ECC policies and strategies and by integrating MFF activities into four ECC departments (National Federation of Protestant Women, National Federation of Young Protestants, National Federation of Protestant Men, Council of Protestant Pastors of the ECC). Managers of each department will participate in training and supervision of activities in the parishes and in the formulation and adaptation of activities as needed. A technical supervision team made up of Tearfund and IRH work to support the integration and efforts to sustain the approach with ECC, providing support and assistance in programme design, adaptations, implementation, and monitoring.
- **Horizontal:** includes the extension or reproduction of the approach in 24 parishes. Tearfund is supporting ECC to embed community dialogues into their current marital counselling sessions (and other relevant current forums) across all of the 24 parishes. Faith leaders will be supported to integrate MFF messages into radio broadcasts to reach a wider audience and to conduct awareness training and workshops on MFF material. Faith leaders and Gender Champions will also develop cultural activities (participative theatres, sketches, poems, songs etc) to communicate messages about the MMF approach in a simple and attractive way. Celebration sessions at the end of each cycle of community dialogues will also be opportunities to promote messages about the MFF approach.

Environmental considerations in scale-up

In scaling up the adapted environmental conditions will affect the prospects for successful scale up in Kinshasa, and potentially elsewhere in the DRC:

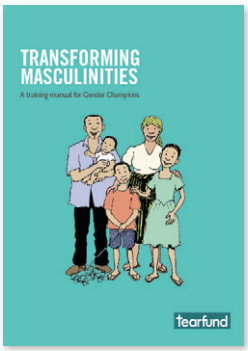
- **Socio-economic factors:** challenges linked to an approach based on the involvement of volunteers, variations in the size and capacity of congregations (small, medium, large, urban, peri-urban, rural etc)
- **Systems and structures:** the current government and its interests with regard to gender and reproductive health issues
- **Public and private health and other relevant sectors:** continued interest in adopting health services and other approaches tailored to the health needs of community members
- **Financial considerations:** ECC will focus efforts to identify other sources of funding to optimise the ongoing process of sustaining and supporting this work
- **Safety:** ensuring the safety and security of all of those who participate in relation to the – at times – difficult conversations and topics covered in the intervention content and materials

27 MFF's approach to scale-up was guided by ExpandNet's resources on designing, planning and monitoring for scale-up. ExpandNet's guides on scale-up can be found at www.expandnet.net

SECTION SIX
WAY FORWARD

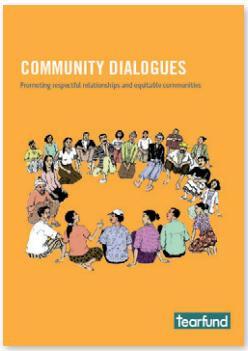
6.1 Key resources

As you develop your project to implement Transforming Masculinities, the key resources that you will need to facilitate the process (in addition to this guide) can be found on Tearfund Learn (learn.tearfund.org). All resources are open-source and available to download for free.



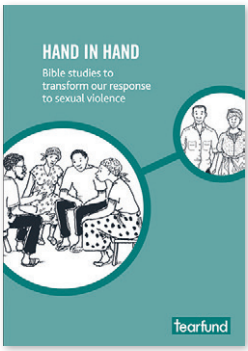
Transforming Masculinities: A training manual for Gender Champions [28]

The content in this manual is used to train faith leaders and Gender Champions and includes all of the activities, facilitation support, monitoring and evaluation tools, and background information that you will need. The manual is available in English, French, Portuguese and Spanish.



Community Dialogues: Promoting respectful relationships and equitable communities [29]

The content in this manual is used by Gender Champions to facilitate community dialogues with congregants and community members. It contains all of the information, activities and facilitation support for Gender Champions to facilitate groups. The guide is available in English, French, Portuguese and Spanish.



Hand in Hand: Bible studies to transform our response to sexual violence [30]

This resource uses Biblical texts and theological reflection to convey new ideas and perspectives on gender equality and SGBV. It can be used by faith leaders, church leadership and in small groups to facilitate discussion beyond the dialogue groups. It is available in English, French and Portuguese.

In addition, all of the research and foundational mapping exercises that contributed to the development of Transforming Masculinities can be found on Tearfund Learn under the sexual and gender-based violence theme.

28 https://learn.tearfund.org/en/resources/tools-and-guides/transforming-masculinities
29 https://learn.tearfund.org/en/resources/tools-and-guides/community-dialogues
30 https://learn.tearfund.org/en/resources/bible-studies/hand-in-hand-bible-studies-to-transform-our-response-to-sexual-violence

6.2 Sharing learning and engaging with other practitioners

Transforming Masculinities is challenging work. It requires continual personal reflection about your own attitudes and practices that relate to gender equality and SGBV. It also requires confronting difficult truths about communities that you care about, and hearing the experiences of survivors as they feel comfortable to come forward with their stories. It is important that implementing organisation staff, faith leaders and Gender Champions prioritise debriefing sessions on a regular basis to help to work through some of the emotional burden that arises in this kind of work. In addition, it can be helpful to connect to communities of practice for practitioners who work in this field.

As the work you are doing on Transforming Masculinities begins to contribute to meaningful change and impact, you may want to consider sharing your learning and experiences with a wider audience or engaging with other practitioners through communities of practice. Below is a list of resources that you can use to support your work, expand and disseminate your learning.

- **Sexual Violence Research Initiative (SVRI) – www.svri.org**
  SVRI hosts an annual forum, disseminates research and sexual violence resources, and provides grants for research activities.
- **Joint Learning Initiative on Faith and Local Communities (JLI) – www.jliflc.com**
  The JLI disseminate research and resources on topics related to faith and local communities and have learning hubs related to gender-based violence.
- **Sonke Gender Justice – genderjustice.org.za**
  Sonke Gender Justice works across Africa to strengthen government, civil society, and citizen capacity to promote gender equality, prevent sexual and gender-based violence, and to reduce the spread and impact of HIV and AIDS. The *One Man Can* campaign is an initiative of Sonke Gender Justice which encourages men to be role models and advocates in the fight against SGBV.[31]
- **Promundo – promundoglobal.org**
  Promundo is a global leader in engaging men and boys to prevent violence and promote gender equality. Promundo works in 55 countries around the world and focuses on research and evidence-based solutions in implementation and advocacy.
- **Interagency Gender Working Group – www.igwg.org**
  The interagency gender working group (IGWG) was established in 1997 and consists of numerous non-governmental organisations, the United States Agency for International Development (USAID), development agencies, and the Bureau for Global Health of USAID. It's purpose is to promote evidence-based approaches to promote gender equity within health programmes. The IGWG has produced a helpful Dos and Don'ts factsheet (available in multiple languages) for engaging men and boys.[32]

We wish you well as you embark on this journey of Transforming Masculinities and believe that your commitment to this process will bring about transformational change in the attitudes, beliefs and practices that contribute to gender inequality and SGBV. We are grateful to be part of the work to prevent SGBV with you by engaging with faith communities around the world.

At the end of every cycle of community dialogues, participants make a pledge together. We want to make that pledge with you as you embark on this journey.

31 https://genderjustice.org.za/project/community-education-mobilisation/one-man-can/

32 https://www.igwg.org/resources/dos-donts-for-engaging-men-boys

PLEDGE

I commit to promoting positive masculinities and gender equality in my life, home, workplace, church and community. (REPEAT)

I commit to model it in my personal and professional relationships, in all spaces and spheres of my life. (REPEAT)

I commit to maintaining personal and relational accountability practices so that I'm accountable for my thoughts and actions. (REPEAT)

I commit not to use violence, violent behaviours or words to hurt myself or others in my community. (REPEAT)

I commit not to blame victims of SGBV, not to shame or stigmatise them (REPEAT)

but to offer my support and my love to help them on their journey of healing and restoration. (REPEAT)

I commit to work with my local church to work towards a community free of SGBV. (REPEAT)

I commit to model gender equality in my words, relationships, day-to-day life, so that I can be a role model for the younger generation. (REPEAT)

I believe that God the Trinity created us equal in God's image. (REPEAT)

I believe that sin broke this image, and put enmity between God and me, and between men and women. (REPEAT)

I believe that through Jesus I was redeemed and restored. (REPEAT)

To this restoration I commit my life to work together for a better life for all. (REPEAT)

This is my commitment to my family, my church, my community, my faith and myself. (REPEAT)

And by the grace of God I will do all that I can to keep my commitment. (REPEAT)

Sample agenda for Training of Trainers (five days)

Day one	Day two	Day three	Day four	Day five
8:30 – 9:30: Welcome and introduction to the programme	**8:30 – 9:30: Key reflections and learning from Day one** Reflections from the group on their key takeaway for Day one	**8:30 – 9:30: Key reflections and learning from Day two** Reflections from the group on their key takeaway for Day two	**9:00 – 9:30: Key reflections and learning from Day three** Reflections from the group on their key takeaway for Day three	**9:00 – 9:30: Key reflections and learning from Day four** Reflections from the group on their key takeaway for Day four
9:30 – 10:00: Introduction to participants Interactive/ice breaking session to introduce each other	**9:30 – 10:30: SGBV in the Bible** Reflections from the story of Tamar to provide biblical context and also reflections on the role of men in the story	**9:30 – 10:30: Jesus, the ultimate model for positive masculinities** A group activity to reflect on the life and characteristics of Jesus in relation to masculine identities and also models for leadership	**9:30 – 10:30: Jesus, the ultimate model for positive masculinities** A group activity to reflect on the life and characteristics of Jesus in relation to masculine identities and also models for leadership	**9:30 – 10:30: Facilitation Skills session and practice** Discussion and activities around facilitation skills, in preparation for the following sessions
10:00 – 10:30: Hopes and fears Interactive session on understanding expectations and setting objectives for the programme				
10:30 – 11:00: Morning break	**10:30 – 11:00: Morning break**	**10:30 – 11:00: Morning break**	**10:30 – 11:00: Morning break**	**10:30 – 11:00: Morning break**
11:00 – 11:45: Group agreements Collective agreement on how the participants conduct themselves during the training programme	**11:00 – 11:45: Gender boxes** Interactive activity to discuss gender norms in order to help participants understand the concept of gender and also be able to differentiate between gender and sex. Defining Gender and GBV	**11:00 – 12:30: Discussion on the first two days activities and learning** Discussing the methodology, activities from the first two days, clarifications etc	**11:00 – 12:30: Transforming Masculinities intervention design and process** Presenting the intervention design, key phases of the intervention. In-depth understanding of the three key phases: • Transforming leadership • Gender Champions • Community dialogues	**11:00 – 12:30: Facilitation Skills practice** Activities are run in groups, and participants give peer feedback
11:45 – 12:30: Why should we "address" SGBV? Interactive session to contextualise the importance of SGBV. Providing local, faith and legal context to SGBV	**11:45 – 12:30: Power and status** An interactive activity to practically understand how power and status interplay in society, how social norms also shape our interactions with each other, and link it to power, privilege and violence			
12:30 – 13:30: Lunch break	**12:30 – 13:30: Lunch break**	**12:30 – 13:30: Lunch break**	**12:30 – 13:30: Lunch break**	**12:30 – 13:30: Lunch break**
13:45 – 14:45: What is SGBV Defining sexual and gender-based violence. Defining key concepts: Sexual, Gender and Violence, and also the different forms of violence, the characteristics of violence. Learning to differentiate between GBV/DV and SV etc	**13:30 – 14:30: Persons and things** An interactive activity to help participants understand the interplay of power and violence, linking to gender inequality and SGBV	**13:30 – 15:30: Gender fishbowl** Fishbowl discussion on gender between the men and women in the group	**13:30 – 14:30: Transforming Masculinities intervention design and process (continued)**	**13:30 – 15:30: Finalising the resources/tools**
14:45 – 15:30: Root causes, consequences and contributing factors of SGBV Interactive session to understand the root causes, and consequences of SGBV. Also to differentiate between causes and contributing factors. The discussion on the root causes is key in order for participants to make the connection between SGBV and gender inequality/unequal power	**14:30 – 15:30: Gender and creation** Reflecting on scriptures on creation, norms shaped by scriptures around gender, gendered roles and relationships		**14:30 – 15:30: Adapting Transforming Masculinities** Discussion around the adaptations of the intervention, and focusing on the family planning and social cohesion adaptations	
15:30 – 15:45: Afternoon break	**15:30 – 15:45: Afternoon break**	**15:30 – 15:45: Afternoon break**	**15:30 – 15:45: Afternoon break**	**15:30 – 15:45: Afternoon break**
15:45 – 17:30: Debrief and learning objectives of the day Debrief on Day one sessions, learning agenda and questions/clarifications on methodology	**15:45 – 17:30: Debrief and learning objectives of the day** Debrief on Day two sessions, learning agenda and questions/clarifications on methodology	**15:45 – 17:30: Debrief and learning objectives of the day** Debrief on Day three sessions, learning agenda and questions/clarifications on methodology	**15:45 – 16:30: Debrief and learning objectives of the day** Debrief on Day four sessions, learning agenda and questions/clarifications on methodology **Facilitation Skills grouping and assignment of the activities** **Written Assessment**	**15:45 – 16:30: Conclusion and next steps** Feedback from participants and concluding the training. Discussing the next steps and ways of continuing to engage with the trainers **Post-KAP survey to be completed** **Workshop Evaluation forms to be completed**

Sample agenda for MFF Gender Champion training (four days)

Day one: Ending SGBV	Day two: Gender, power and socialisation	Day three: Personal transformation journey	Day four: Practice and commitment
8:30 – 10:30: Opening session • Reflections and prayer • Welcome • Introductions • Purpose and expectations • Agreements	**8:30 – 9:00: Reflections and prayer**	**8:30 – 9:00: Reflections and prayer**	**8:30 – 9:30: Reflections and prayer**
	9:00 – 9:30: Recap from Day one	**9:00 – 9:30: Recap from Day two**	**9:00 – 10:00: Recap from Day three**
	9:30 – 10:30: Gender boxes • Gender and socialisation (Act like…) • Definition of concepts (Gender and Sex, Gender Equality and Equity)	**9:30 – 10:30: Gender fishbowl** • Safe spaces for conversation among men and among women • Opportunity for women and men to listen to each other	**10:00 – 10:30: An ideal community** • Envisioning of an ideal community drawing from religious texts • Explores what lives of women, men and children would be like in this ideal community
10:30 – 11:00: Morning break	**10:30 – 11:00: Morning break**	**10:30 – 11:00: Morning break**	**10:30 – 11:00: Morning break**
11:00 – 12:30: Introducing SGBV • Reflections on participants' experiences • Outlining of concepts – SV, GBV and DV – Forms of violence	**11:00 – 12:30: Gender and creation** • Reflection on creation story from scripture • Discuss how creation narratives are used to shape gender norms and gendered roles • Explore positive use of the stories	**11:00 – 12:30: Models of masculinity** • Reflections on the lives of Jesus Christ and Prophet Mohammed • Learnings are drawn from how they portrayed positive masculinities • Participants (men are encouraged to emulate the faith leaders)	**11:00 – 12:30: Common resistances** • Reflections on resistance that GCs can find on the ground • Discussion of facilitation tips in the *Transforming Masculinities* manual
12:30 – 14:00: Lunch and prayers	**12:30 – 14:00: Lunch and prayers**	**12:30 – 14:00: Lunch and prayers**	**12:30 – 14:00: Lunch and prayers**
14:00 – 15:30: Causes of SGBV • Problem tree analysis to explore root causes, consequences and contributing factors to the scourge of SGBV	**14:00 – 15:30: Power, status and gender** • Card game to illustrate power and status • Power and things exercise	**14:00 – 15:30: Family planning/child spacing** • Why family planning/child spacing? • What do scriptures say? • What are the benefits? • How can men support?	**14:00 – 15:30: Practice Session** • Practise sessions in parallel groups – SGBV – Gender norms – Family planning/child spacing
15:30 – 16:00: Afternoon break	**15:30 – 16:00: Afternoon break**	**15:30 – 16:00: Afternoon break**	**15:30 – 16:00: Afternoon break**
16:00 – 17:45 SGBV in religious texts • Interactive reflections on the Biblical story of Tamar	**16:00 – 17:45: Breaking the Boxes** • Acting outside the boxes • Accountable practises	**16:00 – 17:30: The TM model** • Overview of the model • Community dialogues – use and contents of Guide • Role of Gender Champions	**16:00 – 17:30: Feedback** • Evaluation, post-KAP • Next Steps
17:45 – 18:00: Closing • Mood meter • Prayer	**17:45 – 18:00: Closing** • Mood meter • Prayer	**17:45 – 18:00: Closing** • Mood meter • Prayer	**17:30 – 18:00: Closing** • Remarks and commitments • Prayer
18:00: Dinner	**18:00: Dinner**	**18:00: Dinner**	**18:00: Dinner**

Sample agenda for MFP Gender Champion training (three days)

Day one: Understanding sexual and gender based violence (SGBV)and its root causes	Day two: Socialisation, gender norms and social power and status	Day three: The personal journey – faith and SGBV
7:30 – 8:30: Arrival, breakfast and registration	**7:30 – 8:15: Breakfast**	**7:30 – 8:15: Breakfast**
8:30 – 9:00: Opening devotions (Islamic)	**8:15 – 9:00: Morning devotions (Christian)**	**8:15 – 9:00: Morning devotions** With Islam reflections
9:00 – 9:30: Welcome and introduction to the programme • Welcoming of the participants • Introduction of the programme and objectives for the three days • Administer the pre-training assessment form	**9:00 – 9:15: Key reflections and learning from Day one** Reflections from the group on their key takeaway for Day one	**9:00 – 9:15: Key reflections and learning from Day two** Reflections from the group on their key takeaway for Day two
9:30 – 10:00: Expectations and agreements • Participants articulate their expectation and what they hope to get in the training • Their expectations and hopes are matched against the pre-set objectives	**9:15 – 10:30: SGBV in religious texts** • Reflections from the story of Tamar to provide biblical context and reflections on examples of SGBV in the Bible • Parallels, if any, will be drawn from Islamic texts	**9:15 – 10:30: An ideal community/vision of a more gender equal society** Participants are led through a process of envisioning a world free of SGBV and gender inequality • What will women, men, girls and boys be feeling like? • What would their roles be like? • How will relationships be? [Hadith No 13; John 10:10; Qur'an 33.9]
10:00 – 11:00: Why should we address SGBV? • Participants reflect on their experiences or observations of SGBV/SV in their local contexts • Participants explore connections to SGBV and their faith	**10:30 – 10:45: Morning break**	**10:30 – 10:45: Morning break**
11:00 – 12:30: What is SGBV? • Discuss definition of key concepts – Sexual and gender-based violence – Forms of violence, the characteristics of violence • Outline the difference between GBV/DV and SV	**10:45 – 12:30: Power and status** • An interactive activity to demonstrate: – how power and status interplay in society to shape social norms and inform our interactions with each other – links between power, privilege and violence **Persons and things** • "Person and Things" activity to help participants understand the interplay of power and violence, linking to gender inequality and SGBV • Invoke religious value to conclude about how people should treat each other	**11:00 – 12:30: Child spacing and healthy timing** • Why family planning? • What do scriptures say about child spacing? • What are the benefits of child spacing? • How can men support women?
12:30 – 13:00: Lunch	**12:30 – 13:00: Lunch**	**12:30 – 13:00: Lunch**
13:00 – 14:15: Root causes, consequences and contributing factors of SGBV • Uses the Problem Tree analysis to explore the root causes and consequences of SGBV – Differentiate between **root causes** and **contributing factors** to SGBV – Make the connection between SGBV, Gender Inequality and **power**	**13:00 – 14:00: Breaking the gender boxes** [Transformation and accountability] • Participants go through activities that help them to identify harmful gender practices in their own spaces • Participants explore the roles they can personally play in changing the current situation	**13:00 – 15:30: Micro facilitation and common resistances** • Discussion of facilitation tips in the *Transforming Masculinities* manual
14:15 – 15:00: Gender Boxes [Gender and socialisation] • Use the **Act like a man / Act like a woman** activity to: – Deepen participants' understanding of the concepts of **Gender** and **Gender norms** – help participants to understand the difference between **Gender** and **Sex**	**14:15 – 14:30: Afternoon break**	
15:00 – 15:15: Afternoon break	**14:30 – 16:00: Gender fishbowl – A safe space for conversations** A safe space is created for participants to reflect on their own journeys, their childhood and experiences as boys and girls, men and women	**15:30 – 16:00: Afternoon break**
15:15 – 16:45: Gender and creation • Reflecting on creation in scripture and how these narratives are used to shape norms around gender, gendered roles and relationships. **Alternative: Introduce faith icons as models of inspiration** • How did they (faith icons) treat the other?	**16:00 – 17:45: Models of masculinity** • Reflections on the lives of Jesus Christ and Prophet Mohammed • Learnings are drawn from how they portrayed positive masculinities • Participants (men are encouraged to emulate the faith leaders)	**16:00 – 17:30: Data documentation/collection tools review** **Post-KAP** **Training Evaluation** • Community dialogue monitoring tool • Diffusion activities monitoring tool
16:45 – 18:00: Debrief and closing • Check how participants feel after the first day • Allow space for participants to ask any clarity seeking questions about the day	**17:45 – 18:00: Debriefing and closing for Day two**	**17:30 – 18:00: Closing and Debriefing** • Logistics and wrap up
18:00: Dinner	**18:00: Dinner**	**18:00: Dinner**

Sample agenda for Conflict Transformation training (two days)

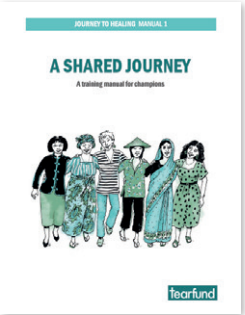
Day one			
Sessions / Time	**Content**	**Tools and theory piece**	**Person responsible**
8:00 – 8:30	**Arrival and registration**		All
8:30 – 9:00	**Morning devotion**	Interfaith prayers	Tearfund staff
9:00 – 9:15	**Welcome address and opening remarks**	Presentation of MFP and how this links to the project aims and earlier trainings	Tearfund MFP Coordinator
Climate setting **9:15 – 9:40**	• Introduction of facilitators and participants • Participants' motivation and expectations • Clarifying goals and objectives of workshop • Ground rules • Workshop agenda • Presentation of the theory piece: Experiential Learning cycle (diagram)	• One min intro/group juggling • Brief summary of agenda • How to maximise and minimise learning • Comfort zone tool • Skills/Knowledge Sharing tool (pouring water into the cup) • Harvest responses/notices on Experiential Learning cycle (diagram)	Facilitator
Session one **9:40 – 10:30**	Conflict dynamics and conflict resolution • Ethnic/religious conflicts in Nigeria • Natural resources/land • Conflict (definition, types, stages/levels)	• Conflict Barometer: to ascertain participants' knowledge of conflict • Closed-eyes: identifying a particular conflict experience • Mingle and use sentence completion: "Conflict is…" • Harvest definition of conflict • Form Buddies – using line pairing • Buddy sharing of experiences • Harvest responses • Questions and answers (noticing)	
10:30 – 10:45	**Morning break**		
Session two **10:45 – 12:30**	Conflict transformation (why)	In groups of six, build 'people sculpture' of conflict	Facilitator
12:30pm – 14:00	**Lunch break**		
Session three **14:00 – 15:30**	Conflict transformation (when)	In groups of six, build 'people sculpture' of conflict	Facilitator
15:30 – 15:45	**Afternoon break**		
Session four **15:45 – 17:15**	How to resolve conflict	• Two mules idea (win-win) • Harvest experience • Animal group: different approach Styles: identify strengths, weaknesses, difficult ally, best ally • Harvest responses	
17:15 – 17:30	Evaluation and closing prayers	• Mood meter • Harvest experience	Team

Day two			
Sessions / Time	**Content**	**Tools and theory piece**	**Person responsible**
8:30 – 9:00	**Morning devotion**	Preaching, singing and fellowshipping	Tearfund staff/ participant
9:00 – 9:15	**Recap of Day one**	Presentation	Facilitator
Session one **9:15 – 10:45**	Gender development and peacebuilding (Gender dynamics of power)	• Marginalisation and mainstreaming game • Harvest experiences and responses	Facilitator
10:45 – 11:00	**Morning break**		
Session two **11:00 – 12:30**	Gender Development and Peacebuilding (Conflict handling styles (win-win))	• Energiser (AALE) • Introducing the theory piece: 'Mainstream and margin' • Group discussion (Feeling at the margin, describe the mainstream, message from the margin to the mainstream • Harvest responses	Facilitator
12:30 – 14:00	**Lunch**		
Session three **14:00 – 3:30**	Transforming initiative (gender development and peacebuilding)	• Onions/doughnut (read story that illustrates different roles in story, identify characters, position, interest/need) • Ankle walk/village game • Harvest responses	Facilitator
15:30 – 16:00	**Afternoon break and group photograph**		
Session four **16:00 – 16:45**	• Faith leaders work in groups by community to plan how to support bringing their congregations together in MFP and for the future • Evaluation, notices and closing		

APPENDIX B
JOURNEY TO HEALING

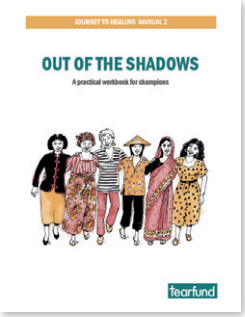
Through a process called Journey to Healing, survivors of SGBV have the opportunity to share their stories without stigma in peer support groups and to begin to speak out against the abuse perpetrated against them.

The Journey to Healing approach was developed through Tearfund's work with peer support groups of survivors of sexual and gender-based violence (SGBV) in South Africa. This approach is a successful and replicable model that can easily be adapted to different contexts. There are two manuals to support the process.



Journey to Healing manual one: A shared journey[33]

This manual provides guidance on how to train Champions who are survivors of SGBV and passionate about supporting other survivors on their journey to healing.



Journey to Healing manual two: Out of the shadows[34]

This manual is designed to support Champions as they facilitate survivor support groups in their community.

Transforming Masculinities and Journey to Healing are complementary approaches and can be used together where applicable. Journey to Healing is an important part of supporting survivors to have a safe space to discuss their experiences with SGBV, and to work together with other survivors on their own personal journey to healing and on speaking out against SGBV through advocacy. Both programmes are designed to stand alone, but work together when survivors come forward out of the Transforming Masculinities process looking for additional support.

More information on the Journey to Healing process, and the materials used to facilitate it, can be found on Tearfund Learn.[35]

33 https://learn.tearfund.org/en/resources/tools-and-guides/journey-to-healing
34 Ibid.
35 https://learn.tearfund.org/en/themes/sexual_and_gender-based_violence/working_with_survivors

APPENDIX C
SAMPLE SAFEGUARDING POLICY

Text in green contains instructions about how to complete the section. Note that once your policy is finalised, sections in green must be deleted.

1 Introduction

[Introduce your organisation and explain what your organisation does. Insert your mission statement here.]

2 Principles

This Safeguarding Policy is based on Keeping Children Safe International Safeguarding Standards; the Convention on the Rights of Persons with Disabilities (UN CRPD) and its related UN conventions; the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), 1979; the UN Convention on the Rights of the Child, 1989 (and its optional protocols); the UN Statement for the Elimination of Sexual Abuse and Exploitation and all child-related UN conventions; the national child protection and adults at risk legislation of [insert name of country] and international good humanitarian practice.

[State here the principles being upheld by the organisation's safeguarding policy and if possible mention international and local legal frameworks that justify the principles.]

- All children and adults at risk have equal rights to protection from harm.
- Everybody has a responsibility to safeguard children or/and adults at risk.
- Organisations have a duty of care to children, adults at risk with whom they work, are in contact with, or who are affected by their work and operations.
- If organisations work with partners, churches, CBOs or CSOs, they have a responsibility to help them meet the minimum requirements on safeguarding.
- All actions on safeguarding are taken in the best interests of the child or vulnerable adult, which are paramount.

3 Definitions and terms

[State here the key terms used by the policy.]

Safeguarding: Safeguarding is the responsibility that organisations have to make sure their staff, operations, and programmes do no harm to children and adults at risk: that is, that they do not expose children and adults at risk to the risk of harm and abuse, and that any concerns the organisation has about adults at risk and children's safety within the communities in which they work are reported to the appropriate authorities or handled appropriately.

Child: Any person below the age of 18, regardless of national laws or cultural practices which may stipulate a younger age.

Vulnerable adult/adult at risk: Any person aged 18 or over, and if:

- The adult has particular care, support or special needs and as a result abuse occurs when a vulnerable adult/adult at risk is mistreated, neglected or harmed by another person who holds a position of trust, eg they may be in custody or secure accommodation, or she is an expectant or nursing mother; and/or
- The adult is dependent/reliant on others for the provision of basic services (not limited to, eg safety, shelter, water and food), because of their context, such as:
  - in a refugee camp or a recipient of as part of an NGO relief distribution, and are potentially vulnerable to exploitation or abuse as a result of their status or their lack of power and control; and/or
  - the adult is in an unfamiliar country and location
- The adult is in a relationship (work or social) or in contact with another adult who seeks to misuse their position of authority or trust to control, coerce, manipulate or dominate them.

Do no harm: refers to organisations' responsibility to 'do no harm' or minimise the harm they may be doing inadvertently as a result of inappropriate programming.

Definitions of harm

[Definitions of the following types of abuse (specifying attitudes, behaviours) must appear in the policy.]

Physical abuse: actual or potential physical harm perpetrated by another person, adult or child. It may involve hitting, shaking, poisoning, drowning and burning. Physical harm may also be caused when a parent or carer fabricates the symptoms of, or deliberately induces illness in, a child or vulnerable adult.

Sexual abuse: forcing or enticing a child or vulnerable adult to take part in sexual activities that he or she does not fully understand and has little choice in consenting to. This may include, but is not limited to, rape, oral sex, penetration, or non-penetrative acts such as masturbation, kissing, rubbing and touching. It may also include involving children in looking at, or producing sexual images, watching sexual activities and encouraging children to behave in sexually inappropriate ways.

Sexual exploitation: a form of sexual abuse that involves children or adults at risk being engaged in any sexual activity in exchange for money, gifts, food, accommodation, affection, status or anything else that they or their family needs. It usually involves a child being manipulated or coerced, which may involve befriending children, adults at risk or any beneficiary, gaining their trust and subjecting them to drugs and alcohol. The abusive relationship between victim and perpetrator involves an imbalance of power where the victim's options are limited. It is a form of abuse that can be misunderstood by children and adults as consensual. Sexual exploitation manifests in different ways. It can involve an older perpetrator exercising financial, emotional or physical control over a young person. It can involve peers manipulating or forcing victims into sexual activity, sometimes within gangs and in gang-affected neighbourhoods. It may also involve opportunistic or organised networks of perpetrators who profit financially from trafficking young victims between different locations to engage in sexual activity with multiple men or women.

Sexual harassment: Unwelcome sexual advances, requests for sexual favours, and other verbal or physical conduct of a sexual nature that tends to create a hostile or offensive work environment. While such conduct can be harassment of women by men, many laws around the world which prohibit sexual harassment recognise that both men and women may be harassers or victims of sexual harassment.

Neglect and negligent treatment: allowing for context, resources and circumstances, neglect and negligent treatment refers to a persistent failure to meet a child's basic physical and/or psychological needs, which is likely to result in serious impairment of a child's healthy physical, spiritual, moral and mental development. It includes the failure to properly supervise and protect children from harm and provide for nutrition, shelter and safe living/working conditions. It may also involve maternal neglect during pregnancy as a result of drug or alcohol misuse and the neglect and ill treatment of a disabled child.

Emotional abuse: persistent emotional maltreatment that impacts on mental wellbeing and mental health. Emotionally abusive acts include restriction of movement, degrading, humiliating, bullying (including

cyber bullying), and threatening, scaring, discriminating, ridiculing or other non-physical forms of hostile or rejecting treatment.

Commercial exploitation: exploiting a child or a vulnerable adult in work or other activities for the benefit of others and to the detriment of the child's physical or mental health, education, moral or social-emotional development. It includes, but is not limited to, forced labour.

A child is any person under the age of 18 years.

4 Scope

This policy applies to all staff and associates.

[The policy should cover anybody that represents the organisation, engaged temporarily or permanently.]

Staff includes:

- all staff, national and international
- all volunteers and interns

Associates includes:

- all contractors, eg consultants
- all Board Members
- all partners including local community-based partners
- Guests and visitors

5 Prevention

[Statement that commits your organisation to safeguard children or adults at risk from abuse, and to protect the rights of children. The statement should include the steps below.]

Risk assessment/risk mitigation

[Statement here on how the organisation will assess risk to children from all organisational functions and develop strategies to minimise those risks.]

A risk assessment of all [organisation] operations, programmes and project activities will be conducted. Risk mitigation strategies will be developed, which minimise the risk to children and adults at risk, and incorporated into the design, delivery and evaluation of programmes, operations and activities which involve or impact upon children.

Safe recruitment

[Statement on the organisation's commitment to safe recruitment practices. The following may be used as an example:]

[Organisation] will ensure that it applies the highest standards in its recruitment and vetting policies across the organisation. Candidates are checked for their suitability for working with children and their understanding of safeguarding.

Protection checks, such as disclosure of previous convictions or police checks (if disclosure is unavailable), form an important part of our recruitment policy and cover all those representatives that we have an employment relationship with. If police checks are impossible, other checks are put into practice and noted.

Checking evidence of identity and the authenticity of qualifications, requesting self-declarations about previous convictions, and a minimum requirement of at least two references are carried out in all cases.

Behaviour protocols/code of conduct

[The code of conduct is a clear and concise guide of what is and is not acceptable behaviour, and consequences for inadequate behaviour. Annex A provides a sample code of conduct.]

Education/training

[Statement on how staff and associates, children and families will be receiving information, education and training on safeguarding.]

- All staff and associates receive safeguarding training to help them understand why it is necessary to safeguard and protect children and to be fully aware of the procedure for reporting concerns.
- Staff will receive a short induction on safeguarding at the time of their engagement with [organisation]. Staff with particular responsibilities relating to safeguarding will be provided with a more in-depth training within six months of their engagement.
- Associates will be briefed on safeguarding and their responsibilities under the policy upon engagement with the organisation.
- Children and families will be informed on [organisation's] commitment to safeguarding and what to do if they have concerns about a child.
- All staff and children are aware of the designated Safeguarding Officer (CSO) or Safeguarding Focal Point who is responsible for receiving reports of concerns and advising on assessing and mitigating risk in line with [organisation's] policy and procedures.

Safe programme design

[Statement on organisation's commitment to design and deliver programmes which are risk-assessed and safe for children and adults at risk.]

Communications – use of images and children's information

[Statement on organisation's commitment to undertake all communications in a safe manner, including reference to a communications policy if appropriate.]

In our use of information and visual images, both photographic stills and video, our overriding principle is to maintain respect and dignity in our portrayal of children, families and communities. Our communications policy/guidelines details our procedures.

Social media (if applicable)

[Statement on the use of social media by the organisation and its impact on children and adults at risk.]

Responsibilities

[The policy must be approved by senior management or the Board of Trustees along with the commitment that the organisation will assign a Safeguarding Focal Point.]

The policy has been approved by [organisation's] Board of Trustees and senior management.

6 Partners

[Agreements with partners will include a statement that partners who do not have a safeguarding policy will either abide by the organisation's policy or develop their own as a condition of the partnership.]

7 Reporting/responding to concerns

[Statement on the obligation of all staff and associates to report on all concerns or incidents. Include the reporting flowchart with clearly designated staff to receive and manage concerns and allegations.]

[Organisation] will receive disclosures from children with sensitivity and will strive not to re-traumatise children in their handling of complaints. If a child or young person tells you they are being, or have been, abused:

- Listen to and accept what the child or young person says but do not press for information.
- Let the child or young person know what you are going to do next and that you will let them know what happens.
- Do not investigate and do not inform, question or confront the alleged abuser.
- Take the alleged abuse seriously.
- Record carefully what you have heard on the reporting form.

[Statement that affirms that any report will be treated seriously and with confidentiality. The priority will always be the safety and best interests of the child or adult at risk.]

Identifying information about children or adults at risk will be shared on a 'need to know' basis only. Any staff who raise concerns of serious malpractice will be protected as far as possible from victimisation or any other detrimental treatment if they come forward with serious concerns, provided that concerns are raised in good faith. Deliberate false allegations are a serious disciplinary offence and will be investigated.

The subject of the complaint (alleged perpetrator) and all witnesses must cooperate fully and openly with internal and statutory investigations and hearings. Their confidentiality will be protected and information which could identify them will be shared on a 'need to know' basis only.

A document to manage and investigate safeguarding complaints will be created to provide guidance and ensure appropriate action is taken.

8 Monitoring and review

[Statement on how the policy and procedures will be monitored and reviewed on a frequent basis. The policy must be reviewed in depth every three years.]

Safeguarding is incorporated into [organisation's] risk register and quarterly and annual reporting processes. Senior management and the Board of Trustees will regularly review the risk register and organisation reports to ensure that safeguarding measures are in place and effective.

This policy will be reviewed at a minimum of every three years or when it is shown necessary that additional issues need to be identified and addressed through this policy.

Annex A

Code of Conduct: Sample from Australian Government Child Protection Policy, January 2013

[Key behaviour issues must be addressed in the code of conduct. The following may be used as an example.]

I, [insert name], acknowledge that I have read and understand [organisation's] Child Protection Policy, and agree that in the course of my association with [organisation], I must:

- treat children with respect regardless of race, colour, gender, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status
- not use language or behaviour towards children that is inappropriate, harassing, abusive, sexually provocative, demeaning or culturally inappropriate
- not engage children under the age of 18 in any form of sexual intercourse or sexual activity, including paying for sexual services or acts
- wherever possible, ensure that another adult is present when working in the proximity of children
- not invite unaccompanied children into my home, unless they are at immediate risk of injury or in physical danger
- not sleep close to unsupervised children unless absolutely necessary, in which case I must obtain my supervisor's permission, and ensure that another adult is present if possible
- use any computers, mobile phones, video cameras, cameras or social media appropriately, and never to exploit or harass children or access child exploitation material through any medium
- not use physical punishment on children
- not hire children for domestic or other labour which is inappropriate given their age or developmental stage, which interferes with their time available for education and recreational activities, or which places them at significant risk of injury
- comply with all relevant local legislation, including labour laws in relation to child labour
- immediately report concerns or allegations of child exploitation and abuse and policy non-compliance in accordance with appropriate procedures
- immediately disclose all charges, convictions and other outcomes of an offence, which occurred before or occurs during my association with [organisation] that relate to child exploitation and abuse.

When photographing or filming a child or using children's images for work-related purposes, I must:

- assess and endeavour to comply with local traditions or restrictions for reproducing personal images before photographing or filming a child
- obtain informed consent from the child and parent or guardian of the child before photographing or filming a child. As part of this I must explain how the photograph or film will be used
- ensure photographs, films, videos and DVDs present children in a dignified and respectful manner and not in a vulnerable or submissive manner. Children should be adequately clothed and not in poses that could be seen as sexually suggestive
- ensure images are honest representations of the context and the fact
- ensure file labels, meta data or text descriptions do not reveal identifying information about a child when sending images electronically or publishing images in any form.

I understand that the onus is on me, as a person associated with [organisation], to use common sense and avoid actions or behaviours that could be construed as child exploitation and abuse.

Signed: _____

Annex B

[The policy needs to be written in line with national laws and requirements. This is a checklist of organisations, resources and professionals to support writing the policy, reporting and responding to concerns.]

Legal resources

- Details of any government bodies or agencies with statutory authority for the protection of children
- Summary of legislation governing welfare/protection of children
- Identify international conventions to which the country is a signatory or has ratified (eg UN Convention on Rights of the Child)
- Brief analysis of implementation/enforcement of legislation as far as this is known.

Criminal investigation/prosecution – police and judiciary

- Local police position on investigation of criminal assault against children and likelihood of prosecution of such offences
- Legal age of consent in country and legislation covering this.

Other agencies – health services, NGOs, interagency forums

- Details of health and other services that may be accessed as part of victim response
- Details of NGOs, other agencies, other relevant bodies and professional networks, including any local joint arrangements for dealing with child protection issues, HIV, women's centres/refuges or safe housing.

Community

- Details of informal/community-based justice and protection mechanisms and how these function
- Identify and establish contact with locally-based NGOs/INGOs and other organisations working on child protection/rights or aid programmes that affect children
- Gather information about community resources such as local advocacy groups, community and faith groups, or organised children's activities which could support the child protection work
- Establish contact with any academic institutions working on children's rights.

APPENDIX D
GBV REFERRAL PATHWAY

There may be times when it is necessary to refer a group member to someone else for further help. Before engaging in the community dialogues, we encourage you to become familiar with this appendix and the guidance provided here. The first section provides basic information on when and how to handle referrals. The second section suggests ways to prepare for referring by doing some investigation on available resources and organisations within your immediate network.

You are not expected to know everything about the processes of healing or be an expert in everything. Know the limitations of the support that can be provided by you, and connect people who need specialised support with the appropriate specialists or services, such as professional counsellors, doctors, psychologists, psychiatrists, social services, legal services, local police stations etc.

Knowing when and how to refer

Knowing when to refer

You might need to refer a group member if there is evidence of any of the following:

- extreme distress that has been happening for a long time
- behaviour that poses a risk to themself (suicide or self harm) or to others (abuse or criminal activity)
- uncontrollable strong emotions, such as severe depression or anxiety
- severe sleeping problems (either sleeping too much or not much at all)

Knowing how to refer

- In the first instance and where possible, after getting the consent of the group member involved, speak with the facilitator or coordinator who is the main contact point for the relevant organisation/service
- You will need some information from the person before you make a referral, but you should not push for more information
- In some cases, group members may want to contact the required organisation/service themselves. Support them in their decision
- If they want support or would prefer that you contact the required organisation/service, you can do this in their presence
- Accompany the group member if they would like you to. Be supportive but remember to follow their lead
- Sometimes you may not be able to get consent from the individual. In these cases, you should consider whether the individual is at high risk of serious harm such as suicide or abuse of others. You should make every effort to gain their consent and only refer without consent in exceptional circumstances

Knowing what to prepare before making a referral

It is important for you to put together a list of referral organisations or agencies skilled at providing the services that may be needed. A first step may be to build your own network of options for referrals:

- Make a list of local agencies and services that you and others are aware of within their community and the type of service they offer

- Include local agencies and organisations that provide medical, legal, psychological and spiritual support
- Where there are gaps in the services or agencies in the list, make a list of people you can ask about additional options. This could include police officers, lawyers, faith organisations, non-government organisations or non-profits
- Developing a strong referral network is all about collaboration with others
- Each Champion should keep a list of agencies or contact people for their local community
- Keep developing your referral agency list as you become aware of other organisations

Caution: you may encounter some challenges when referring

- Sometimes people can have misconceptions, fears or unrealistic expectations regarding the professional help they can receive. They may think that professional help is only for 'crazy' people or people who really cannot cope. It is important to help people understand that accessing professional help can be a really useful step.
- Different agencies have different standards. It is important that you understand which organisations are best placed to support people in different situations.
- Agencies can be really stretched and not able to assist everybody. To address this, develop strong relationships with other agencies so that they trust you to make relevant referrals.
- Referrals can put the individual at increased risk if confidentiality is not maintained, especially if they are in an abusive relationship at home. Ensure that you follow good confidentiality principles, and include the individual in decision-making.

Further information

- UN Women – 'Services for all women'
  www.unwomen.org/en/what-we-do/ending-violence-against-women/services-for-all-women
- UN Women – 'Synergy between institutions provides a better future for survivors of violence'
  eca.unwomen.org/en/digital-library/multimedia/2019/07/synergy-between-institutions-provides-a-better-future
- World Health Organization – 'Violence against women' (Key facts)
  www.who.int/news-room/fact-sheets/detail/violence-against-women
- The World Bank et al – GBV Toolkit – See 'Coordination and Multi-Sectoral Approaches'
  www.worldbank.org/content/dam/Worldbank/document/Gender/VAWG%20Resource%20Guide%20Introduction%20July%202014.pdf
- UN Women – Virtual Knowledge Centre to End Violence against Women and Girls
  Country-specific phone helplines
  Type endvawnow.org into a browser and click on 'Need Help?' to find phone numbers

APPENDIX E
BUDGET TEMPLATE

No.	Cost Area	Units	No. of Units	Notes
1	**Staffing costs**			
1.1	Project Coordinator (100% FTE)			Based at the country office
1.2	Project Manager (100% FTE)			Based at the implementing organisation
1.3	M&E Officer (100% FTE/location)			One per location (either country office or partner organisation)
1.4	Finance Officer (50% FTE)			Based at the implementing partner organisation
1.5	GBV Specialist/Trainer (50% FTE)			Based at the country office
1.6	Global Advisor (10% FTE)			Based at the global office (HQ)
2	**Staff capacity building**			
2.1	Training for implementing organisation on finance and project management, Monitoring and Evaluation			
3	**Stakeholder engagement**			
3.1	Project launch meeting: one day event			
3.2	National/regional faith leaders' stakeholder meetings			Depends on stakeholder engagement strategy
4	**Formative research**			**Consider use of a consultant for formative research**
4.1	Congregational Readiness Assessments			
4.2	Social Norms Exploration Tool (SNET)			
4.3	Baseline survey (KAP)			
5	**Trainings**			
5.1	Master Training (Training of Trainers)	Days	5	All key staff participate with master trainers facilitating the training
5.2	National level training	Days	3	Dependent on strategy
5.3	Provincial/regional level training	Days	3	Dependent on strategy
5.4	Congregational/local level faith leader training	Days	3	Faith leaders from all congregations. Maximum 20 participants
5.5	Gender Champions training	Days	4	Maximum 16 participants per training
5.6	Gender Champion refresher training	Days	2	Two-day refresher training. Maximum 16 participants per training
5.7	Congregational training refresher	Days	2	Two days with all faith leaders
5.8	Training for CAG members (where applicable)	Days	3	The 15 members of each CAG to be trained together. One training per CAG

No.	Cost Area	Units	No. of Units	Notes
6	**Community dialogues**			**Two-hour weekly community dialogues in each of the congregations**
6.1	Materials (pens, paper)			
6.2	Transport for the Gender Champions			
6.3	Venue rental costs			Most places of worship usually allow free use
6.4	Celebration event after each cycle			With all participants, the two Gender Champions and faith leaders, if the group chose to invite them
6.5	Gender Champions stipend			
7	**Community mobilisation events**			
7.1	One or two per congregation			Organised by Gender Champions and faith leaders
8	**Monitoring visits**			
8.1	Regular monitoring visits to the different communities			
8.2	Costs for transport, materials (reports, paper etc)			
9	**Materials**			
9.1	Printing of *Transforming Masculinities* manual (around 80 pages)			
9.2	Printing of *Community Dialogues* (around 40 pages)			
9.3	Depending on the context and adaptation, the resources may need to be translated. This requires a primary translator and at least one translator to proofread.			

APPENDIX F

MONITORING, EVALUATION AND LEARNING TOOLS

1 Transforming Masculinities indicators

Goal: Men and women live a life free of violence, practice and promote equitable relationships and positive ideals of masculinities based on gender equality in their homes, communities, places of worship and societies.

Outcome one: Equitable decision-making and gender roles

Indicators:

- Increase in shared decision-making in household matters like family finances, purchase of assets and expenditures
- Increase in shared decision-making on children's education, activities and health
- Women reporting increase in the opportunity to choose to participate in economic activities, mobility and in leadership in community and in places of worship
- Men and women report increase of men's involvement in household chores such as cleaning, cooking and washing clothes
- Men and women report increase of men's involvement in caregiving to children and participation in children's education

Outcome two: Improved sexual relations and FP

Indicators:

- Women report increase in consented sexual intercourse and being able to choose whether to have sex or not
- Men and women report increase in family planning, especially discussion on pregnancy
- Men and women report improvement/healthier and happy lives because they are able to plan and care for their sexual reproductive health
- Men and women are aware of family planning methods specific to each other

Outcome three: Decrease in violence (IPV/SGBV) and violent practices

Indicators:

- Men and women report decrease in the use of/experience of violence by their partners, and increase in resolving conflict alternatively, such as communication, counselling and peer support
- Men increasingly disagree with the ideology that being a man means to be violent, dominant and controlling towards women and girls

Outcome four:
Transformation of harmful beliefs, knowledge and faith interpretations

Indicators:

- Men and women understand and believe that they were both created equal in God's image and express commitment to gender equality
- Men and women understand and believe that violence in any form is not acceptable according to their faith, therefore commit to a lifestyle free of violence
- Men understand and believe that the ultimate ideal for 'being a man' is Jesus, and express their aspiration to be like him according to scriptures
- Men and women understand and believe that respect and submission according to scriptures are mutual acts of love, and commit to an equitable lifestyle at home and in their communities
- Men and women understand and commit to family planning as a godly way of caring for themselves and their families

Outcome five:
Improved access and acceptability to seeking emotional wellbeing

Indicators:

- Men and women both have access to information on counselling services available for their emotional wellbeing
- Men understand and believe that it's acceptable for them as men to seek support for their emotional wellbeing

Tearfund MFF intervention monitoring plan

Activity	Monitoring tool	Purpose	Frequency/data collection	Responsible	Deadline for submission
Training workshops for faith leaders – national/provincial/local	1. Attendance sheets	1. To see the number of men and women attending; to see if the same leaders attend subsequent trainings	Start of each workshop	M&E Officer	Within two weeks of activity completion
	2. Pre/Post-KAP surveys	2. To track changes in Knowledge, Attitudes and Practices following TM training	Start and end of each workshop		
Training of Gender Champions	3. Evaluation forms	3. To learn from participants' experience of the TM training and improve (quantitative)	End of each workshop		
	4. Feedback forms	4. To gain qualitative insights on participants' experience of the TM training	End of each workshop		
Community dialogues	1. CD monitoring tool	1. To track attendance for each participant per week	Each session/every week	Gender Champion – respective congregation	One week after completion of each cycle
	2. Participant feedback form	2. To learn from participants' experience of the CDs and improve (quantitative)	End of cycle		
	3. Testimony/celebration form	3. To capture stories of change and feedback from CD participants (narrative)	End of cycle		
	4. Gender Champion facilitation form	4. To monitor quality of GC facilitation and tailor support	Monitoring visits x2	M&E Officer	End of month
Diffusion	GC's diffusion monitoring tool	To track the number, reach and topic of each type of diffusion activity	Monthly	Gender Champion – respective congregation	First week after the following month
Sermons preached by faith leaders	Sermon themes, number of sermons per month				
Couple members – testimonies during church service	Number of stories/testimonies				
Group Discussions led by faith leaders (within existing groups: women's/men's/youth etc)	Number of discussions/themes				
Community mobilisation events	Photographs Event reports – short narrative summary		Each event	Gender Champions - respective congregations	Within two weeks of activity completion
Reporting on all MFF interventions	Monthly narrative report		Monthly	M&E Officer	First week of following month

Workshops/trainings for faith leaders and Gender Champions

Transforming Masculinities – Workshop participant KAP assessment questionnaire

To be filled out by all participants prior to the first workshop/training session and at the end of the training/ workshop. Collected by M&E Officer.

Name: _____

If you would like to respond anonymously please use the same initials on the pre- and post-training form so they can be matched and compared.

Date: _____

Training event: _____

Trainer: _____

Venue: _____

Please be kind enough to read the following statements and tick the appropriate box for your response.

Statement	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
God created man and woman with equal value and worth.					
Women were created as helpers for men, and therefore inferior.					
Men should have no role in promoting women's rights.					
Men shouldn't be involved in addressing sexual and gender-based violence issues.					
Men should be involved in household work.					
Being a good father means being tough, and emotionless.					
Men are restricted from caring for their children and wife, because of rigid gender roles.					
Men are the head of the house, therefore they have to control, dominate and discipline.					
Men and boys aren't affected by sexual and gender-based violence, it only affects women.					
I understand that gender inequality is the cause of sexual and gender-based violence.					
It is a woman's fault when she is raped.					
There is no such thing as marital rape, a man is entitled to a woman's body.					
Shared responsibilities is a better way for better relationships.					
Hitting your wife/partner is unacceptable.					
Gender equality is not compatible with our faiths; it's a Western culture.					
Hitting your wife/partner is justified in our holy texts.					
Gender equality is important to address SGBV in our communities.					
Changing harmful attitudes, behaviours and knowledge on gender and masculinities is important to end SGBV.					

Transforming Masculinities (MFF)
Workshop participant KAP assessment questionnaire

To be filled out by all participants prior to the first workshop/training session and at the end of the training/ workshop. Collected by M&E Officer.

Name: _____

If you would like to respond anonymously please use the same initials on the pre- and post-training form so they can be matched and compared.

Date: _____

Training event: _____

Trainer: _____

Venue: _____

Please be kind enough to read the following statements and tick the appropriate box for your response.

Statement	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
I think that God created man and woman with equal value and worth.					
I think that women were created as helpers for men, and therefore inferior.					
I think that family planning decisions have to be made together by the man and woman.					
I think that family planning is unacceptable according to my/our holy texts.					
I think that men should be involved in sharing household work, such as cleaning, cooking etc.					
I think that a good father is involved in caring for his children.					
I think that men are restricted from caring for their children and wife, because of rigid gender roles.					
I think that men are the head of the house, and therefore they can control, dominate and discipline women.					
I think that men and boys aren't affected by sexual and gender-based violence, it affects only women.					
I understand that gender inequality is the cause of sexual and gender-based violence.					
There is no such thing as marital rape, a man is entitled to a woman's body.					
Making decisions together is a better way for better relationships.					
Hitting your wife/partner is unacceptable.					
Gender equality is not compatible with our faiths; it's a Western culture.					
Hitting your wife/partner is acceptable according to our holy texts.					
Gender equality is important to prevent and respond to SGBV in our communities.					
Changing harmful attitudes, behaviours and knowledge on gender and masculinities is important to end SGBV.					

Statement	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
Family planning promotes the wellbeing of families.					
Family planning helps prevent harmful impact on the lives of mothers and newborn children.					
I think that women can make decisions on their livelihood and health-related activities.					

Transforming Masculinities (MFP)
Workshop participant KAP assessment questionnaire

To be completed by the workshop participants at the beginning and at the end of the workshop and submitted to the partner (FAF/TEAM) M&E Officer who will submit to Tearfund M&E Officer.

Initials: _____ Gender: Male ☐ Female ☐ Age: 18-24 ☐ >25 ☐

Community name: _____

Congregation name: _____

Date of workshop/training: _____

Please be kind enough to read the following statements and tick the appropriate box for your response.

Gender equality statement	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
God created man and woman with equal value and worth.					
Men are more important than women because women were created as helpers for men.					
Gender equality is not in agreement with my/our faith; it is a Western culture.					
I understand that gender inequality is the cause of sexual and gender-based violence.					
Men are the head of the house, and therefore they can control, dominate and discipline women.					
Gender roles prevent men from partaking in household work with their wives such as bathing the children, washing etc.					
A good father is involved in caring for his children.					
Men should be involved in sharing household work, such as cleaning, cooking etc.					

Sexual violence statement	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
There is no such thing as marital rape: a husband (man) is entitled to his wife's (woman's) body.					
Men and boys are not affected by sexual and gender-based violence; it only affects women.					
Gender equality is important to prevent and respond to sexual and gender-based violence (SGBV) in our communities.					
Changing harmful attitudes, behaviours and knowledge on gender and masculinities is important to end sexual and gender-based violence (SGBV).					
Hitting your wife/partner is acceptable according to my/our holy books.					

Child spacing statement	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
Child spacing is unacceptable according to my/our holy books.					
Child spacing decisions have to be made together by the man and woman.					
Child spacing is harmful to the wellbeing of families.					
Child spacing helps prevent harmful impacts on the lives of mothers and newborn children.					
Women can make decisions about their livelihood and health-related activities.					
Making decisions together is a better way for better relationships.					

Social cohesion statement	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
It is important that we resolve conflict peacefully, even with people of other religions.					
Our religious books promote peaceful coexistence in my community.					
Dialogue cannot promote greater understanding with other religious groups.					
I am willing to dialogue with people of other religions to promote peaceful communities.					

Transforming Masculinities – Workshop evaluation

Please be kind enough to read the following statements and tick the appropriate box for your response.

Statement	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
The workshop/training was educational and informative.					
The contents of this programme were easy to grasp and well planned.					
The information and knowledge from the programme is relevant and applicable to my context.					
The time management of the programme was good.					
This information has empowered me to engage men and boys in SGBV prevention even in small ways.					
The content and discussions were useful and non-harmful.					
The sessions had a balance of scriptural reflections and other activities to train us.					
The techniques and tools taught are very useful and can be easily replicated in my respective communities.					
The activities are adaptable to work with both Christian and non-Christian men and boys.					
The facilitators/trainers communicated clearly, and used appropriate learning methods to conduct the workshop.					
I understand now the key role men and boys play in preventing SGBV and their role in promoting gender equality and in family planning.					
I am confident that I can conduct training/workshops for others using the Transforming Masculinities approach.					

Comments (positive and/or areas of improvement):

Transforming Masculinities (MFF) – Workshop evaluation

Please be kind enough to read the following statements and tick the appropriate box for your response.

Statement	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
The workshop/training was educational and informative.					
The contents of this programme were easy to grasp and well planned.					
The information and knowledge from the programme is relevant and applicable to my context.					
The time management of the programme was good.					
This information was educational to me, especially around the need to engage men and boys.					
The content and discussions were non-harmful.					
The sessions were a fair balance of scriptural reflections and other activities to unpack key themes.					
The techniques and tools taught are very useful and can be easily replicated in my respective communities.					
The facilitators/trainers communicated clearly, and used appropriate learning methods to conduct the workshop.					
I understand now the key role men and boys play in preventing SGBV and their role in promoting gender equality and in family planning.					
I understand the importance of family planning and the need to engage faith communities about family planning.					
I understand the importance of engaging faith leaders and communities in SGBV prevention and response.					

Comments (positive and/or areas of improvement):

Transforming Masculinities (MFP) – Workshop evaluation

To be completed at the end of each training/workshop by the participants and submitted to the Partner Project Officer who will then submit to the Tearfund M&E Officer within two weeks of completion of the training/workshop.

Initials: _____ Gender: Male ☐ Female ☐ Age: 18-24 ☐ >25 ☐

Community name: _____

Congregation name: _____

Date of workshop/training: _____

Please be kind enough to read the following statements and tick the appropriate box for your response.

Training content (technical)	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
The training was educational and informative.					
I now understand the key role men and boys play in preventing sexual and gender-based violence (SGBV) and their role in promoting gender equality and in child spacing.					
I understand the importance of child spacing and the need to engage faith communities in the same.					
I understand the importance of engaging faith leaders and communities in sexual and gender based-violence (SGBV) prevention and response.					
I understand the need for religious tolerance and peaceful coexistence in my community.					
I understand the need to dialogue with people of other religions to address issues in my community.					
The information and knowledge in the training/workshop is relevant and useful to me.					

Training facilitation	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
The contents of the training were easy to understand and well planned.					
The facilitators communicated clearly, and used appropriate learning methods to conduct the workshop.					
The sessions were a fair balance of scriptural reflections and other activities to explain key themes.					
The methods and tools taught are very useful and can be easily replicated in my community.					
The content and discussions were non-harmful.					

Training logistics	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
The time management of the training/workshop was good.					
The meals/refreshments provided during the training/workshop were very useful for my participation in the training/workshop.					
The number of days allotted for training was adequate.					
The training materials provided aided learning throughout training.					

Comments (positive and/or areas of improvement):

Transforming Masculinities – Participant workshop feedback form

Name of participant: _____

Organisation: _____

Country: _____

Gender: Man ☐ Woman ☐

Programme details: (Faith leader workshop/Gender Champions training):

_____

Date of programme: _____

Facilitator/Trainer: _____

1. How has this training/workshop personally impacted you? (Own attitude (what you think or feel about), knowledge (what you have learned), and practices (what you will do) on gender, masculinities and SGBV):

   _____

   _____

   _____

2. How will this training/workshop enable you to effectively address SGBV in your communities? Within your scope of work?

   _____

   _____

   _____

3. What do you find useful about the Transforming Masculinities approach? (Methodology, content and process)

   _____

   _____

   _____

4. How is it different to other trainings/workshops you have previously participated in?

   _____

   _____

   _____

5. Do you have any suggestions for improvements?

   _____

   _____

   _____

   _____

   _____

Transforming Masculinities (MFF) – Participant workshop feedback form

Name of participant: _____

Organisation: _____

Country: _____

Gender: Man ☐ Woman ☐

Programme details: (Faith leader workshop/Gender Champions training):

_____

Date of programme: _____

Facilitator/Trainer: _____

1. How has this training/workshop personally impacted you? (Own attitude (what you think or feel about), knowledge (what you have learned), and practices (what you will do) on gender, masculinities, family planning and SGBV):

   _____

   _____

   _____

2. How will this training/workshop enable you to effectively address SGBV and family planning in your communities? Within your scope of work?

   _____

   _____

   _____

3. What do you find useful about the Transforming Masculinities approach? (Methodology, content and process)

   _____

   _____

   _____

4. How is it different to other trainings/workshops you have previously participated in?

   _____

   _____

   _____

5. Do you have any suggestions for improvements?

   _____

   _____

   _____

   _____

   _____

Transforming Masculinities (MFP) – Participant workshop feedback form

This form should be completed at the end of each training/workshop by the participants and submitted to the Partner (either FAF/TEAM) Project Officer who will then submit to the Tearfund M&E Officer.

Initials: _____ Gender: Male ☐ Female ☐ Age: 18-24 ☐ >25 ☐

Community name: _____

Congregation name: _____

Date of workshop/training: _____

Facilitator/Trainer: _____

1. How has this training/workshop personally impacted you? (Own attitude, knowledge and practices on gender, masculinities, child spacing, SGBV and peaceful coexistence):

   _____

   _____

   _____

2. How will this training/workshop enable you to effectively address sexual and gender-based violence (SGBV) and child spacing in your communities? Within your scope of work?

   _____

   _____

   _____

3. What do you find useful about the Transforming Masculinities approach? (Methodology, content and process)

   _____

   _____

   _____

4. How is it different to other trainings/workshops you have previously participated in?

   _____

   _____

   _____

5. Do you have any suggestions for improvements?

   _____

   _____

   _____

   _____

   _____

Transforming Masculinities – Peer facilitation feedback form

To be used during Gender Champion facilitation group practice.

Session Title: _____

Date: _____

Facilitator's name: _____

Observer's name: _____

Please be kind enough to read the following statements and tick the appropriate box for your response.

Statement	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
The facilitator presented the material in a well-organised and effective manner.					
The facilitator was knowledgeable on the subject matter.					
The facilitator demonstrated active listening skills, paying attention to participants verbal and non-verbal communication.					
The facilitator made an effort to engage and include all participants.					
The facilitator encouraged active participation and input from the group.					
The facilitator summarised key points effectively to further participants' understanding.					
The facilitator was confident in their role as a facilitator.					

One **compliment** I have for the Facilitator is:

_____

_____

_____

One **recommendation** I have for the Facilitator is:

_____

_____

_____

One thing **I learned** from this presentation which will assist me with developing my facilitation style/skill is:

_____

_____

_____

Transforming Masculinities – Community dialogue monitoring tool for Gender Champions

Person responsible for reporting: Gender Champion

Frequency: one week after the end of each cycle

Instructions: This form should be completed weekly by Gender Champions and submitted within one week after the end of each cycle to the Partner M&E Officer.

P = Primary session C = Catch up session

Name of Gender Champion: _____

Community name: _____

Congregation name: _____

Cycle: _____

Date of report: _____ Women's group ☐ Men's group ☐

Participant		Session											
		Week one: Introduction and SGBV root causes		Week two: Gender norms and roles in daily life		Week three: Power, status and SGBV		Week four: Faith and SGBV		Week five: Moving forward by reflecting on the past		Week six: Combined: Looking ahead and working together to end SGBV	
Name	Age	P	C	P	C	P	C	P	C	P	C	P	C
1.													
2.													
3.													
4.													
5.													
6.													
7.													
8.													
9.													
10.													
11.													
12.													

Notes/remarks: _____

Transforming Masculinities (MFF) – Community dialogue monitoring tool for Gender Champions

Person responsible for reporting: Gender Champion

Frequency: one week after the end of each cycle

Instructions: This form should be completed weekly by Gender Champions and submitted within one week after the end of each cycle to the Partner M&E Officer.

P = Primary session C = Catch up session

Name of Gender Champion: _____

Community name: _____

Congregation name: _____

Cycle: _____

Date of report: _____ Women's group ☐ Men's group ☐

Participants				Sessions																	
Name	Age	Couples (married within five years, no child)	Couples (married within five years, have child or children)	Week one: Introduction and SGBV root causes		Week two: Gender norms and roles in daily life		Week three: Power, status and SGBV		Week four: Faith and SGBV		Week five: Moving forward by reflecting on the past		Week six: Combined: Looking ahead and working together to end SGBV		Week seven: Combined: Child spacing and healthy relationships		Week eight: Combined: Men's involvement in positive parenting		Week eight: Health talk	Week nine: Celebration
				P	C	P	C	P	C	P	C	P	C	P	C	P	C	P	C		
1.																					
2.																					
3.																					
4.																					
5.																					
6.																					
7.																					
8.																					
9.																					
10.																					
11.																					
12.																					

Notes/remarks: _____

Transforming Masculinities (MFP) – Community dialogue monitoring tool for Gender Champions

Person responsible for reporting: Gender Champion

Frequency: one week after the end of each cycle

Instructions: This form should be completed weekly by Gender Champions and submitted within one week after the end of each cycle to the Partner M&E Officer.

P = Primary session C = Catch up session

Name of Gender Champion: _____

Community name: _____

Congregation name: _____

Cycle: _____

Date of report: _____ Women's group ☐ Men's group ☐

Participants				Sessions																	
Name	Age	Couples (married within five years, no child)	Couples (married within five years, have child or children)	Week one: Introduction and SGBV root causes		Week two: Gender norms and roles in daily life		Week three: Power, status and SGBV		Week four: Faith and SGBV		Week five: Moving forward by reflecting on the past		Week six: Combined: Looking ahead and working together to end SGBV		Week seven: Combined: Child spacing reflection – sessions one, two, three		Week eight: Combined: Child spacing reflection – sessions four, five, six		Week eight: Health talk	Week nine: Celebration
				P	C	P	C	P	C	P	C	P	C	P	C	P	C	P	C		
1.																					
2.																					
3.																					
4.																					
5.																					
6.																					
7.																					
8.																					
9.																					
10.																					
11.																					
12.																					

Notes/remarks: _____

Transforming Masculinities – Community dialogue participant feedback form

To be completed by participants at the end of their community dialogue participation and submitted to the partner M&E Officer who will submit to Tearfund M&E Officer one week after the end of each cycle.

Community name: _____

Congregation name: _____

Cycle: _____

Date of Report: _____ Period covered: _____

Name of Gender Champion facilitating CD session: _____

Age of Gender Champion: _____ Women's group ☐ Men's group ☐

Please be kind enough to read the following statements and tick the appropriate box for your response.

Community dialogue content	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
The community dialogue was educational and informative.					
I understand now the key role men and boys play in preventing SGBV and their role in promoting gender equality.					
I understand the importance of engaging faith leaders and communities in SGBV prevention and response.					
The information and knowledge in the community dialogues is relevant and useful to me.					

Community dialogue facilitation	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
The topics of the community dialogues were easy to understand and well planned.					
The Gender Champions communicated clearly, and used appropriate learning methods to conduct the workshop.					
The sessions were a fair balance of scriptural reflections and other activities to understand the topics.					
The techniques and tools taught are very useful and can be easily taught to others in my community.					
The topics and discussions were very helpful.					

Community dialogue logistics	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
The time management of the community dialogues was good.					
The refreshments shared during the community dialogues were very useful for my participation in the workshops.					

Comments (positive and/or areas of improvement): _____

_____

_____

Transforming Masculinities – Community dialogue couple member testimony form

To be filled in by couple members who have completed the community dialogues. Filled out during the Week seven celebration event and given to Gender Champions to share with the partner M&E Officer.

Community name: _____

Congregation name: _____

Photo
(seek consent)

Participant's details:

Name: _____

_____

Gender: Male ☐ Female ☐

Age: 18-24 ☐ >25 ☐

Event of story sharing: _____

Date and time of story sharing: _____

The community dialogue sessions which most impacted me:

_____

_____

_____

The community dialogue sessions which were least impactful:

_____

_____

_____

Situation before participating:

_____

_____

_____

Changes since the community dialogues:

_____

_____

_____

Recommendations for the project:

_____

_____

_____

Name and signature of Project Staff:

_____

Transforming Masculinities – Gender Champion facilitation feedback form

To be completed by project staff in conversation with Gender Champion during monitoring visits.

Community name: _____

Congregation name: _____

Cycle: _____ Week: _____

Date of visit: _____ Period covered: _____

Name of Gender Champion: _____

Age of Gender Champion: _____ Gender: Male ☐ Female ☐

Women's group ☐ Men's group ☐ Combined session ☐

Please tick the appropriate box for each question:
1 = Improvements can be made for the next session
2 = Good, despite some difficulties, the key content was delivered
3 = Very good. The facilitation and delivery of the key content was very good

Session management	1	2	3
Gender Champion arrives on time.			
Couples arrive on time.			
Gender Champion leads recap of previous session.			
Gender Champion outlines the topic of this week's session.			
Gender Champion follows the recommended session timings.			

Creates respectful, engaging environment	1	2	3
Gender Champion keeps the participants motivated and creates a dynamic learning environment (ice breakers, participatory exercises)			
Gender Champion and participants show mutual respect.			
Gender Champion encourages questions and comments from the participants.			
Participants participate actively in the session.			
Gender Champion accepts and encourages diverse views from participants.			
Gender Champion gives their own point of view and shows personal conviction regarding the material covered.			
Gender Champion challenges harmful comments from participants.			

Clear presentation of subject matter	1	2	3
Gender Champion expresses him/herself clearly.			
Gender Champion references ideas and concepts previously covered in earlier sessions.			
Gender Champion summarises key ideas for emphasis.			
Gender Champion gives clear and relevant examples.			
Gender Champion ensures participants understood the content and clarifies questions.			
Gender Champion uses the planned tools and activities (scriptures, card game, role play).			

What are the challenges with facilitation?

How do you suggest overcoming these challenges?

What challenges do you face in understanding and delivering the content of the sessions?

What suggestions do you have to overcome these challenges?

Recommendations/next steps:

Gender Champion signature: _____

Signature of Project Staff: _____

Diffusion activities monitoring tool

Persons responsible for reporting: Gender Champions

Frequency: filled weekly and submitted at the end of each month

Instructions: This form should be completed weekly by Gender Champions and submitted one week after the end of each month to the Partner M&E Officer.

Community: _____

Congregation name: _____

Date of report: _____

Period covered: _____

Names of Gender Champions submitting: _____

Name of activity	Numbers attending			Number of times a topic is covered					
	Total number attending	Number of women in attendance	Number of men in attendance	Support for survivors	Gender equality/ scriptural reflections	Jesus as model for positive masculinities	Positive parenting	Companionship	Gender roles and norms reflected from scriptures
1. Sermons by faith leaders									
2. Community dialogue participants sharing stories of transformation									
3. Group discussions led by faith leaders									
Total									

Notes/remarks: _____

_____

_____

_____

_____

_____

_____

_____

Diffusion activities monitoring tool (MFF)

Persons responsible for reporting: Gender Champions

Frequency: filled weekly and submitted at the end of each month

Instructions: This form should be completed weekly by Gender Champions and submitted one week after the end of each month to the Partner M&E Officer.

Community: _____

Congregation name: _____

Date of report: _____

Period covered: _____

Names of Gender Champions submitting: _____

Name of activity	Numbers attending			Number of times a topic is covered								
	Total number attending	Number of women in attendance	Number of men in attendance	Support for survivors	Gender equality/ scriptural reflections	Jesus as model for positive masculinities	Positive parenting	Companionship	Child spacing for family wellbeing	Gender roles and norms reflected from scriptures	Male involvement in pregnancy	Male involvement in household and childcare
1. Sermons by faith leaders												
2. Community dialogue participants sharing stories of transformation												
3. Group discussions led by faith leaders												
Total												

Notes/remarks: _____

_____

_____

_____

_____

_____

Diffusion activities monitoring tool (MFP)

Persons responsible for reporting: Gender Champions

Frequency: filled weekly and submitted at the end of each month

Instructions: This form should be completed weekly by Gender Champions and submitted one week after the end of each month to the Partner M&E Officer.

Community: _____

Congregation name: _____

Date of report: _____

Period covered: _____

Names of Gender Champions submitting: _____

Name of activity	Numbers attending			Number of times a topic is covered									
	Total number attending	Number of women in attendance	Number of men in attendance	Support for survivors	Gender equality/ scriptural reflections	Scriptural role model* for positive masculinities	Positive parenting	Companion-ship	Child spacing for family wellbeing	Gender roles and norms reflected from scriptures	Male involve-ment in pregnancy	Male involve-ment in house-hold and childcare	Religious tolerance/ peaceful resolution of conflict
1. Sermons by faith leaders													
2. Community dialogue participants sharing stories of transform-ation													
3. Discussions led by faith leaders													
Total													

*Individuals in scriptures that are role models for positive masculinities such as Mohammed in the Quran and Jesus in the Bible

3 Evaluation tools

Baseline/endline sample KAPB survey

Please read the following statements and tick the appropriate box for your response.

Statements	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
God created man and woman in his own image, as equals.					
Women were created as helpers for men, and therefore are inferior.					
Men have no role in promoting women's rights.					
Men should be involved in household work such as cooking, cleaning and washing clothes.					
Being a good father means being stern and disciplining children, not showing emotions.					
Men are restricted from caring for their children and wife, because of rigid gender roles.					
Headship means to control, dominate and correct when someone is wrong.					
Men and boys aren't affected by sexual and gender-based violence: it affects only women and girls.					
I understand that gender inequality is the cause of sexual and gender-based violence in most instances.					
It is a woman's fault when she is raped.					
There is no such thing as marital rape: a man is entitled to a woman's body.					
Shared responsibilities is a better way for better relationships.					
Jesus sets the ultimate model for being a man, even for us in our current context.					
Gender equality is not a biblical concept; it's a Western cultural idea.					
When we were saved, we were also saved from the harmful practices of our cultures.					
Gender equality is important to address SGBV in our communities.					
Change in harmful attitudes, behaviours and knowledge on gender and masculinities is important to end SGBV.					

Self-discovery/personal reflection tools

Personal reflection form – male participants

This is to be filled in at the end of the programme. If participants are not able to read and write, the facilitator can help them do this.

Statements	Yes	No	N/A	Comments
I have spent time reflecting on my own behaviour, knowledge and attitudes on gender and masculinities, which are sometimes harmful.				
Based on these reflections I have tried to demonstrate positive behaviours this week (provide examples in comments).				
I was able to have an honest conversation with my wife/ partner about gender and masculinities.				
I have reflected on the scriptures relating to gender, masculinities and SGBV as shared during this programme and understand them clearly.				
I know that the use of violence is unacceptable in any context, and the word of God condemns it.				
I understand the importance of an equal relationship, and that healthy relationships are not violent.				
I understand the alternative ways of being a man from the positive masculinities model, and from the example of Jesus (please write one aspect that you have tried to change/model).				

Personal reflection form – female participants

This is to be filled in at the end of the programme. If participants are not able to read and write, the facilitator can help them do this.

Statements	Yes	No	N/A	Comments
I have spent time reflecting on my own behaviour, knowledge and attitudes on gender and masculinities, which are sometimes harmful.				
Based on these reflections I have tried to demonstrate positive behaviours this week (provide examples in comments).				
I was able to have an honest conversation with my husband/partner about gender and masculinities.				
I have reflected on the scriptures relating to gender, masculinities and SGBV as shared during this programme and understand them clearly.				
I feel empowered and that I have the space within my home, church and community to aspire to a life of abundance.				

Congregational assessment tool

Name of congregation	Denomination	Commune	Address	Urban/ peri-urban

4 Learning tools

End of cycle reflection meetings

Drawing on monitoring visits, facilitation forms, couple feedback forms, diffusion data, attendance data and health talk monitoring forms, all implementing partners should sit together to evaluate and discuss what has been learned so far from the first cycle of community dialogues. An end of cycle meeting should also be held with Gender Champions and faith leaders to gather feedback on what is and isn't working from their perspective and improvements to be made.

Suggested questions for reflection:

- How are Gender Champions facilitating the dialogues – is it in line with Transforming Masculinities or do some concepts need to be strengthened?
- Is there push back from Gender Champions or faith leaders? Or couples?
- How are negative or harmful ideas challenged?
- How are the service linkages working?

What is the data showing us about…

- What diffusion activities are happening and on what themes?
- What monitoring visits revealed about the facilitation of CDs?
- What is the level of retention for CDs?
- Why/where are we seeing drop off?
- What do the couple feedback forms tell us about what the couples appreciate/don't appreciate?

Based on these discussions:

- What needs to be changed in the implementation?
- What needs to be communicated/requires further engagement?
- What needs to be modified in the M&E system?
- What areas need to be strengthened in the Gender Champion and faith leader refresher trainings?

Ensure documentation of questions, issues, lessons learned and changes agreed.

Learning logs

What happened?	Why did it happen?	Lesson learned	Reported by	Shared with	Date
Only half of the invited faith leaders attended the faith leaders training.	Many of the faith leaders that did not attend did not have approval from the Bishop/overseer.	Training and events must be advertised and requested in advance, with the relevant people asked, including hierarchy.			
Some of the community dialogue groups reported that technical knowledge (eg family planning, or FGM) was confusing and not well led.	Gender Champions were not given appropriate training and were asked to lead on a topic that they were not confident in.	It is important to invite specialists for specific topics if these are part of the project eg family planning, FGM/C, women's economic empowerment etc.			

Learning logs are helpful tools to aid reflection on what is going well and what is causing problems. The process is about identifying what changes and adjustments are needed. Learning logs should be kept up to date and reviewed regularly at team meetings, and more frequently during busy periods of implementation.

'Learning logs can take many forms, and are often a table showing what happened, why it happened, what was learnt, and the date and the name of the person logging (recording) the lesson.'[36]

36 From Tearfund (2020) *Roots 5 – Project Cycle Management*. https://learn.tearfund.org/en/resources/series/roots-guides/project-cycle-management--a-roots-guide

APPENDIX G
MEL TOOLS FOR ADAPTATIONS

1 Reach table – monthly reporting template

Reported by: _____ Month: _____

Number of individuals directly reached through the Transforming Masculinities/Masculinité, Famille, et Foi (TM/MFF) intervention		
Measures the number of individuals directly engaged (direct recipients) in intervention activities. This includes those reached through all activities focused on beneficiary groups within the Transforming Masculinities/Masculinité, Famille, et Foi (TM/MFF) intervention, including newly married couples, first-time parents, faith leaders, congregation members and Gender Champions.		
1. Total number of young people reached:		
2. Disaggregated by sex:	Number of males:	
	Number of females:	
3. Disaggregated by age:	10-14 years:	
	15-19 years:	
	20-24 years:	
	25-29 years:	
	30-34 years:	
	35+ years:	
4. Disaggregated by newly married couples or first-time parents:	Number of newly married couples:	
	Number of first-time parents:	
5. Disaggregated by research site:	Number of individuals in experimental:	
	Number of individuals in control:	
6. Number of other TM/MFF target groups reached:	Number of faith leaders:	
	Number of Gender Champions:	
	Number of congregation members:	
	Number of other:	
7. Details on 'other' type of group, if applicable:		
8. Location:		

Number of intervention package-specific activities undertaken within the Transforming Masculinities/ Masculinité, Famille, et Foi (TM/MFF) intervention			
Measures the number of intervention activities undertaken with target groups during the reporting period for the TM/MFF intervention.		Participant details	
		Men	Women
1. Total number of community dialogues held:			
2. Total number of supportive sermons made:			
3. Total number of community mobilisation sessions:			
4. Total number of story sharing and public dialogues:			
5. Total number of workshops for faith leaders:			
6. Total number of Gender Champions trainings held:			

2 Family planning training and supervision visit guidance

Guidelines for administering the Knowledge Improvement Tool (KIT)

What is the purpose of the KIT?: The Knowledge Improvement Tool (KIT) is designed to assess how providers are offering family planning methods overtime, and evaluate the training workshops providers received on select methods.

How the KIT information is used: The KIT is one mechanism to help identify information that providers do not know and target these concepts for review. The tool is helpful in assessing the competencies of different types of providers who work in diverse settings. Based on KIT results, adjustments can also be made in training workshop content and/or methodology to improve provider competency in the future.

How the KIT is applied: The KIT is administered individually to only one provider at a time and should not take place in a group setting.

- An 'observer' applies the KIT checklist to a provider. The observer plays the role of a client while the provider offers counselling in the methods listed in the KIT checklist.
- First, the observer tells the provider, "If I were a client, what would you ask me to make sure that I can use the method? And explain to me how to use it."
- Then, the provider offers counselling to the observer on each method being assessed – one method at a time.
- If there are time limitations, the provider will randomly select two methods from a set of cards facing down (one card per method: SDM, LAM, etc.) and offer counselling only on the two methods selected.

About marking on the KIT checklist:

- The observer listens carefully as the provider explains the method. When the provider mentions key information during the counselling, the observer will mark "1" in the corresponding box on the KIT checklist.
- Once the provider completes the explanation, the observer will ask questions on information that was missed. If the provider mentions the correct information or responds correctly to the question, mark "1". If s/he does not respond correctly, mark "0". As an observer, avoid helping the provider formulate an answer.

Process

- Implement KIT three months after training of providers
- Apply KIT to sample size of providers
- M&E coordinator gathers all KIT forms for data entry onto Excel spreadsheet. Data entry done by only one individual in each organisation.

Knowledge Improvement Tool FP services – KIT

Provider's name and designation:_____

Date: _____

Health facility: _____

Location:_____

KIT observer's name and designation: _____

Ask the provider: ***What child spacing methods do you typically offer?***
(Mark them below and place only the selected cards facing down in front of the provider.)

SDM ☐ LAM ☐ Condoms ☐ Pill ☐ IUD ☐ Injectables (Depo/Sayana Press) ☐ Implants ☐

Instructions: This form should be completed by the Project Manager together with the M&E Officer, RH Coordinator, FP Coordinator. Data from the supportive supervision visit should be reviewed/analysed.

Ask the provider: ***If I were a client, what would you ask me to make sure I can use…?***
Explain to me how to use it? (The observer should ask the provider to counsel him/her on each of the seven methods below if the provider has been trained.)

Standard days method® (CycleBeads®)	Mark: 1 if correct; 0 if incorrect or missing
1. Explained who can use the method.	
a. Asked if I have periods about once a month (have regular monthly bleedings).	
b. Asked if the couple is able to abstain or use a condom during 12 fertile days.	
2. Explained how CycleBeads work.	
a. Red bead is for first day of bleeding, brown for infertile and white for fertile days.	
b. On the day period starts move ring to the RED bead.	
c. Move ring one bead every day, even on days you are having your period.	
d. Pregnancy is unlikely when the ring is on a BROWN bead.	
e. Abstain or use a condom when ring is on any WHITE bead. These are fertile days when you can get pregnant.	
f. When your period starts again, move ring to the RED bead to start again.	
3. Explained the importance of the timing of the period.	
a. If your period comes before the DARK brown bead, your period has come too soon to use this method. Talk to your provider.	
b. If your period does not come by the day after you reach the last brown bead, your period has come too late to use this method. Talk to your provider.	

Lactational amenorrhea method (LAM)	Mark: 1 if correct; 0 if incorrect or missing
1. Explained who can use LAM.	
a. Your monthly bleeding has not returned since the birth of your baby.	
b. You only breastfeed your baby day and night. No food or liquids are given to the baby.	
c. The baby is less than six months old.	
2. Explained when to transition from LAM to another method.	
a. When you no longer meet ANY one of the three criteria, you need to start using another method of family planning.	
b. You can continue to breastfeed while using a method compatible with breastfeeding.	

Pill	Mark: 1 if correct; 0 if incorrect or missing
1. When can a new client begin use of OCP?	
a. Any day within the first five days of periods/menstrual bleeding.	
2. What should a woman do in case she forgets to take a pill on any day?	
a. Take missed pill as soon as possible.	
b. Okay to take two pills at the same time.	
c. If you miss more than two days of pills in a row, use condoms for seven days and keep taking pills.	
d. If you miss these pills in week three, ALSO skip the reminder pills and start a new pack.	
3. What should the service provider tell a pill user to expect when using it?	
a. Sometimes irregular bleeding at first, then followed by lighter monthly bleeding with less cramping.	
b. Some women have stomach upset or mild headaches that go away after few months.	

Condoms	Mark: 1 if correct 0 if incorrect or missing
1. What instructions must be provided to a client for proper use of condoms?	
a. A new condom should be placed on an erect penis every time the man has sex.	
b. Before any contact, place condom on tip of erect penis with rolled side out and unroll to the base of penis.	
c. Dispose of properly, in rubbish or latrine.	
2. What are the benefits of condoms?	
a. Prevents both pregnancy and sexually transmitted infections including HIV/AIDS.	

Intrauterine device (IUD)	Mark: 1 if correct 0 if incorrect or missing
1. When can a woman who has recently given birth get an IUD inserted?	
a. A woman who is confirmed not to be pregnant and non-amenorrheic can get an IUD inserted any time.	
b. For postpartum women, an IUD can be inserted within 48 hours of delivery or after six weeks of delivery.	
2. What should a service provider tell an IUD user about what to expect after insertion?	
a. Some cramping and heavier bleeding during monthly bleeding in first months of use. May disappear overtime.	

Injectables (Depo Provera)	Mark: 1 if correct 0 if incorrect or missing
1. Pre-injection steps/tasks	
a. Check the expiry date on DMPA single dose vial	
b. Wash hands with soap and water and dry in air	
c. Ensure injection site is clean and if not allow client to clean with soap and water	
d. Properly position the client	
2. Injection tasks	
a. Shake the vial of DMPA thoroughly but gently	
b. Use non-touch technique to open the vial without touching the rubber stopper; use sterile pack containing syringe and needle while drawing from vial	
c. Hold filled syringe vertically and force air bubbles out of the needle using the plunger	
d. Insert the needle deep (90° angle) into the muscle (deltoid in arm or upper, outer quadrant of gluteal area)	
e. Pull back on plunger before injecting the DMPA to check for appropriate placement of needle	
f. If no blood seen, inject DMPA slowly and remove needle	
3. Post-injection tasks	
a. Apply pressure to injection site with dry cotton but do not rub	
b. Discard assembled needle and syringe in a puncture proof container without recapping or breaking or bending the needle	
c. Wash hands thoroughly with soap and water, dry hands after	
d. Tell the client not to massage the injection site	
e. Instruct client to return for another injection in 12 weeks; give an exact appointment date	
f. Explain side effects (changes in menstrual pattern, headaches/dizziness, weight gain, breast tenderness)	
g. Encourage client to return if she has side effects or problems with bleeding	

Implants	Mark: 1 if correct 0 if incorrect or missing
1. Pre-insertion steps/tasks	
a. Has adequate space and privacy for woman to lie down and extend arm	
b. Washes hands with soap and water and dry in air	
c. Ensures injection site is clean and if not allow client to clean with soap and water	
d. Checks expiry date and integrity of implant	
e. Confirms it is safe for the woman to use an implant (no unusual vaginal bleeding, has not had/does not have liver disease needing treatment, has not had/has not had cancer, no problems with blood clot, not pregnant)	
2. Insertion Tasks	
a. Confirms it is appropriate to insert implant at this time	
b. Marks insertion points appropriately	
c. Cleans area with antiseptic	
d. Injects with local anaesthetic along the line of implant site	
e. Handles and inserts implant correctly	
f. Palpates the implant, invites the woman to also palpate the implant	
3. Post-insertion tasks	
a. Reminds woman about key aspects about the implant and its use	
b. Reminds her to use another method of contraception for the next seven days if the implant was inserted more than five days after start of her monthly bleeding	
c. Reminds her to keep the insertion site clean and dry for four days to avoid infection	
d. Checks she understands how long the implant lasts	
e. Tells her to return return or seek medical help in of severe side-effects/concerns	

Follow up questions for all providers	Mark: 1 if correct 0 if incorrect or missing
1. Healthy timing and spacing of pregnancies	
a. After having a baby, how long should a woman wait to get pregnant again? (Response: Two years – If correct, mark 1.)	
b. How can you help a woman wait two years before she becomes pregnant again? (Response: Use a family planning method continuously for at least two years to prevent a pregnancy. – If correct, mark 1.)	

Did provider use method materials? Yes ☐ No ☐

Which materials? _____

KIT application – experimental facilities

Implementing organisation	Health facilities	Type of provider (Nurse, Midwife etc)	Number of providers trained	Methods included	Training date	Sample size for KIT	Who applies the KIT	Who tabulates/ analyses KIT data	Schedule (Date)
							FP Coordinator RH Coordinator	(SGBV/ M&E Officer)	
							FP Coordinator RH Coordinator	(SGBV/ M&E Officer)	
							FP Coordinator RH Coordinator	(SGBV/ M&E Officer)	
							FP Coordinator RH Coordinator	(SGBV/ M&E Officer)	
							FP Coordinator RH Coordinator	(SGBV/ M&E Officer)	
							FP Coordinator RH Coordinator	(SGBV/ M&E Officer)	
							FP Coordinator RH Coordinator	(SGBV/ M&E Officer)	
							FP Coordinator RH Coordinator	(SGBV/ M&E Officer)	

3 Health service mapping tool[37]

Linking community dialogues to health services

Since the community dialogues are taking place within a congregational setting, you are not working directly with the health services. You may not know what health services exist in your community or whether they are well-equipped to meet the needs of the groups. Remember, it is not your job as a Gender Champion to be an expert on these topics; however, it is your job to know who to refer people to so they can obtain all the information they need during and after the community dialogues. Your task, before the groups begin, or if needed, between Weeks six and seven (before the mixed groups meet), is to determine linkages to the services for your group.

We suggest that by following the four steps below, you can create services linkages with your community dialogue session:

1. Identify existing family planning services in your intervention area

Knowing your setting, schedule one or two informational interviews with health experts in your area, such as a district health officer and a representative of an NGO working in health. Those with on-the-ground experience will represent a practical starting point for understanding the range of services available to the community. Ask them:

- where services are offered, and what they provide
- what linkages they already have in their programmes or activities.

Their insight will help you understand what health services are available and where possible linkages could be formed.

2. Assess what services are available

Now that you are starting to narrow down the type of services linkages and partners that seem to fit with your setting, it is essential to meet with potential partners and evaluate whether their services are suitable. You should ask them:

- what health services they provide
- whether there is a cost
- if they have informational materials you can use for your groups
- whether they have associated community health workers or nurses who could come and visit the community dialogues group, or if not, whether your group can access their services
- any other questions you may have.

3. Select your strategy to link with the community dialogues

Depending on how many meetings you held with health experts in your area, and the information they provided you with, you will now choose which health service link to make. Will you simply be sharing information with the group about the available clinics, hospitals, pharmacies etc? Will it be one clinic or several? Or will a community health worker or nurse be visiting the group? What will they be sharing? Most importantly, you should explain the community dialogues to this partner as well, so they know what topics you will have covered and what the group may ask them about. Also mention that they could use the family planning health talk in Appendix 2 of *Community dialogues guide for family planning*.[38] Finally, you should be sure that you can trust the partner to commit to the collaboration and their responsibilities.

37 Content for Section three of this appendix was adapted from: Institute for Reproductive Health, Georgetown University for the US Agency for International Development (USAID) (2020) *Linking community-based norms-shifting interventions to AYRH services: A guide for program implementers.*

38 https://learn.tearfund.org/-/media/learn/resources/tools-and-guides/2020-tearfund-consortium-community-dialogues-en.pdf.

4. Test out the strategy before you implement it, and then integrate it once proven it works

You are finally ready to go! Test out the model and linkage strategy you have chosen. If you will be sharing information about health services, you should practice what you will say and how you will be prepared to answer any potential questions. Again, you are not the expert, but you should know who the experts are and how people can access them. If service providers are coming to the group, try a test run with them, and if there are changes to be made to what they say, share or do, share feedback with the partner and move on with implementing this with all your groups.

4 Method choice and referral data collection tool

Referral card example

*Mobiliser to complete this section/side of the form and give form to **Individual**.*

MASCULINITIES, FAITH, AND PEACE PROJECT: Individual referral card for child spacing services

Client's name:_____

Home address: _____

_____

Congregation name: _____

Contact number: _____

Referring organisation/project:_____

Clinic referring to: _____

Date of referral: _____

Name & signature of mobiliser: _____

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FP Provider to complete this section/side of the form.

MASCULINITIES, FAITH, AND PEACE PROJECT : Individual referral card for child spacing services

Have you heard about the project? ☐ Yes ☐ No

Have you participated in the community dialogues? ☐ Yes ☐ No

Client's name:_____

Home address: _____

Congregation name: _____

Contact number: _____

Health facility: _____

Referring organisation: _____

Client came: ☐ Alone ☐ with Partner

Type of client: ☐ New ☐ Revisit

Type of service required:

☐ Oral pills ☐ Condoms ☐ Injection

☐ Sterilisation ☐ IUCD ☐ SDM/CycleBeads

☐ Implant ☐ LAM

Other natural methods: _____

Name & signature of provider: _____

Date:_____

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TRANSFORMING MASCULINITIES IMPLEMENTATION GUIDE

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