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## **Engaging Men through Accountable Practice (EMAP) to prevent violence against women and girls**

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# Agenda

What is EMAP?

What do implementers say about EMAP?

What are we continuing to explore and learn about EMAP?



# Introducing Engaging Men through Accountable Practice: Preventing Violence Against Women and Girls (EMAP)

EMAP is part of the IRC's Women's Protection and Empowerment (WPE) wider program approach

WPE's programs facilitate the healing, dignity and self-determination of women and girls who have experienced violence.

We create opportunities for women and girls to transform their lives and to make their voices heard in pursuit of a safer, more equitable world.

We work in partnership with communities and organizations to promote and protect women's and girl's rights and to empower them to enjoy those rights.

The goal of EMAP is to shift knowledge and attitudes among men to prevent VAWG, while improving men's accountability for their actions

# Introducing Engaging Men through Accountable Practice: Preventing Violence Against Women and Girls (EMAP)

- Launched in 2014 and based on knowledge gained through WPE programming engaging men in humanitarian settings since 2003.
- Only to be implemented where GBV response services are established, not a standalone approach
- Uniquely, EMAP engages men, while centering women's voices and experiences

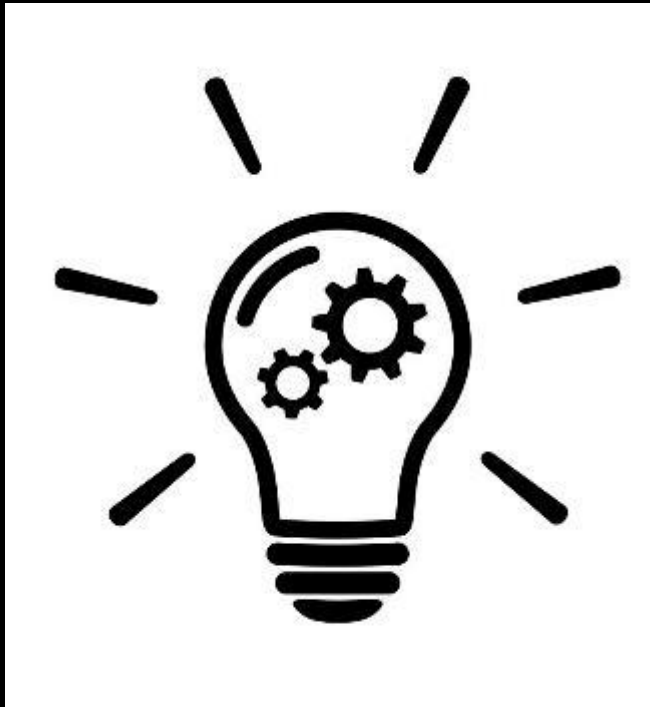


# EMAP Implementation

- EMAP is implemented over one year
- 4 weeks of training for WPE supervisors and female and male community facilitators
- Women's group
  - 8 sessions exploring GBV and what women want to see change in their community
  - Ongoing accountability mechanism through regular group meetings to check in on any unintended harm and positive change in community
- Men's group
  - 16 sessions exploring gender roles, GBV, setting personal goals for change, practicing accountability
- Regular supervision for staff and facilitators



# EMAP Monitoring and Evaluation



- Accountability checklists
- Baseline and endline surveys to measure changes in knowledge, gender attitudes and behaviors among men
- Women's Reflection Surveys





Male EMAP graduate reaching out to fellow men in Napak District in Karamoja Region, Uganda



EMAP Graduate in Karamoja supporting his spouse as a way of showing love and respect, Uganda





EMAP graduate support his mother to cook food, Uganda



A sheikh receiving his certificate after completing the EMAP Curriculum, Kenya





Women and Men's Groups in Hagadera Settlement, Kenya



An EMAP participant fetches water for his family to support his wife, Kenya



# EMAP Around the World!

*Takeaways from the Global  
EMAP Implementation Survey*



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**What:** Implementation Survey



**Where:** Respondents from  
Bangladesh, DRC, Kenya, Lebanon,  
Liberia, Malawi, Mali, Nigeria, Uganda

**Who:** 19 EMAP  
implementers  
from a range of  
local and  
international  
organizations

**When:** January  
to March 2021  
(via Kobo)

**Why:** Provides  
an implementers'  
point of view



## Why did these GBV actors choose EMAP?

### (1) EMAP's emphasis on behavior change, specifically targeting men

- *"I chose EMAP because the strategy models accountability and transforms individual behaviour change, which is key in addressing [and] preventing violence against women and girls."*

### (2) EMAP as an engaging, effective, and easy to use curriculum

- *"EMAP is more concrete approach, a clear guided curricula and easy to use implementation guide"*



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## How did EMAP implementers report that men changed through EMAP?

Respondents reported that male EMAP participants...

- **Shared household chores**
- **Reduced violence** towards women and girls
- Became **allies and advocates** for women and girls
- Underwent a **general change in attitudes and behaviors** towards women and girls





# EMAP Successes

Increased **leadership opportunities for women**

Men continue to **advocate on behalf of women and girls**

Men help with **chores and household work**

**Tangible behavior change** encouraged more men to sign up!

Success in “**cultures that are considered difficult**”

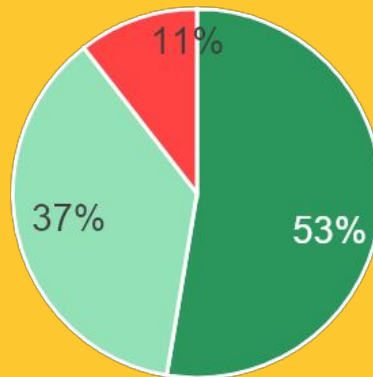


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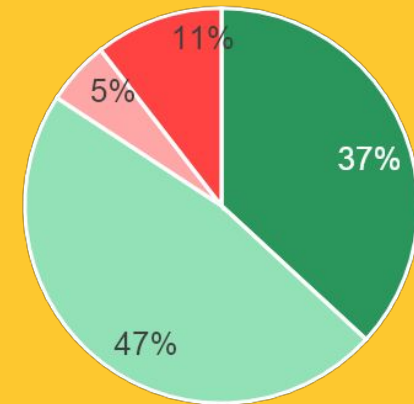
# Feedback on Using EMAP

Most people found EMAP to be (i) **clear**, (ii) **comprehensive**, and (iii) **with easy to use M&E tools**

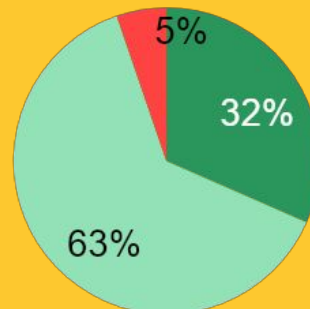
The EMAP implementation guide is **clear**



The EMAP implementation guide is **comprehensive**



The EMAP M&E tools are **easy-to-use**





# EMAP Adaptations

**58% of respondents made adaptations** to the EMAP approach!

- 95% **contextualized** EMAP
- While 74% were able to maintain the 15-20 day training requirement, **26% were not**

To adapt EMAP to meet their needs, respondents :

- Changed **language** used
- **Integrated violent men and boys** into discussion as a baseline to measure change
- **Shortened** the number of days needed and **recruited participants** from other projects
- **Contextualized** messages
- Ran **smaller** groups (because of COVID-19)
- Modified and simplified M&E tools

**Qualitative Lessons  
from EMAP in Cote  
d'Ivoire and Tanzania  
Findings from EMAP Plus  
project**







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# Key Learning Questions



1. What are the **long-term effects** of EMAP?



How do respondents understand **accountability to women and girls mean**, and what **good relationships** between men and women look like?



3. What have been the **greatest successes** in providing and sustaining quality EMAP programming?



4. What have been the **greatest challenges** in providing and sustaining quality EMAP programming?



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# Question 1: Long-term effects of EMAP

## Individual level (*e.g. within EMAP participants*)

1.3 Male EMAP participants report having a better understanding of violence against women and their role in it (with agreement from spouses and facilitators) (*only TZ*)



1.2 Female EMAP participants described how their own ideas of male and female equality, personal confidence, and anger management skills have changed (*primarily Cdl*)



## Relationship level (*e.g. with partners or families*)

1.3 In addition to reporting a decrease in violence and disagreements between couples since EMAP began, many respondents noted that when disagreements do occur, couples resolve the matter privately (*especially in Cdl*)



1.4: Beyond spousal relationships, EMAP participants appear to be less physically abusive towards children (especially girls), treat girls and boys more equally, and give more independence to girls (*particularly in TZ*)



## Community level (*e.g. among all community members*)



1.9 At a community level, respondents reported that EMAP has reduced conflict with and created better relationships with neighbors and the wider community (beyond spousal relationships)

1.10 Respondents report that EMAP participants are motivated to continue sharing what they learn in EMAP with the broader community, often inspiring others to participate or pay attention.



1.11 Many participants--particularly men--continue to actively "sensitize" or mediate with neighbors on conflict resolution based on what they learned from EMAP

1.12 In Cote d'Ivoire, many female EMAP participants and spouses (among others) reported an increase in women's public participation and leadership roles and respondents also reported that women have more financial independence.





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## Question 2: Accountability to Women and Girls

# Understanding of “accountability to women and girls” (and “good relationships”)

2.1 Tanzania respondents did not share a clear understanding of what “accountability to women and girls” meant.



2.2 In Cote d'Ivoire, male EMAP participants thought “accountability” meant different things. Some said it meant buying special food or gifts for their wives to be happy, while others said it meant respect for and agreement with their wives, communication, and involving their wives in decision making.



2.3 In Cote d'Ivoire, female EMAP participants said “accountability” freedom to participate in decision making (sometimes independently), having equal rights, and having respect and good understanding in their family.



## Actions to Demonstrate Accountability

2.6 Cote d'Ivoire respondents also said that men should demonstrate accountability by (i) giving their wives gifts and money and (ii) not drinking alcohol and being violent towards their wives.



2.8 In Tanzania, male respondents (especially EMAP facilitators) noted that boys' behavior and attitudes towards women and girls is heavily influenced by messages they learn from their fathers





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# Question 3: EMAP Successes



## Overall Successes

3.1: According to a majority of respondents, most EMAP participants exhibit changed behavior and positive signs of accountability to women and girls (including at individual and spousal changes), and continue to demonstrate lessons from EMAP in their lives more than a year later



3.2 Many respondents reported that EMAP participants are community models and positive comparisons for other men (although there is potentially some selection bias among those chose to participate, as well as occasional problematic behavior)



3.3 EMAP appears to be spreading through positive word-of-mouth messaging within many communities, and in most interviews, people asked EMAP to return to their communities, (particularly for people who could not take part before. but also for ongoing training)





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# Question 4: EMAP Challenges & Future Strategies

# EMAP Challenges



4.1 Most respondents reported that deep community customs, traditions, and religions often reinforce gender inequality and enable gender-based inequality and violence.

4.2 Tanzanian respondents reported that these norms and beliefs also can inhibit women's rights to speak in public, make household decisions, and earn/manage money or other resources, among others, though most Cote d'Ivoire respondents said that there were no community attitudes that inhibited women from having the same rights as men (after EMAP).



4.3 Most Cdl respondents said that EMAP messages were not controversial, though TZ respondents described mixed reactions from male participants and partners (particularly around gender equality and task sharing).

4.4 Both male and female respondents reported that community mockery or stigmatization of men who help women with household chores is a challenge to EMAP success.

4.5 While some Cdl respondents had mixed opinions about whether men had trouble adopting EMAP behaviors -- especially when alcohol was involved -- and some male participants reverted to previous behaviors, female validators agreed that most men adopted and retained positive behaviors.



## EMAP Recruitment Challenges

4.6 Respondents in both countries felt that violent perpetrators should be targeted for EMAP participation and sensitization (rather than excluded from participation) as their behavior most needs to change.



4.7 A few respondents suggested that people who participated in EMAP so far were more inclined to positive behavior and easier to influence than those who did not



4.8 Some Cdl participants suggested expanding EMAP to include (i) boys and (ii) widows (who are often marginalized and must deal with relevant topics such as inheritance rights)



# EMAP PLUS (2021 – 2023)

- Refining and deepening the approach with adult women and men
- Building a component for boys, with accountability to girls
- Behavior change communication and technology





